

# Vedic Astrology Demystified

*Chandrasekhar Sharma*

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## Foreword for the eBook edition

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## Foreword

(1<sup>st</sup> print edition)

I began studying Jyotish (Vedic astrology) when I was about 8 years of age. This is, in a way, a bit of tender age to begin study of this divine Shāstra (science) in modern times. In ancient India of course, boys of Hindu Brāhmin families were sent to the Gurukul (residential school that was run by a wise guru) when they were 5 years of age, so 8 years of age would not have been considered as a tender age. My father, who was a medical practitioner by profession, had learnt Jyotish from his mother. My grandmother, who herself, was a renowned astrologer of her days and had taught many pupils the divine science in Indore, the city where my grandfather lived. Learned astrologers of Nagpur, where my father shifted about 4 years after my birth, used to come to my father for astrological discussions, and listening to my father explain the intricacies of the principles of Vedic astrology, my interest in this divine science was kindled. Another factor that perhaps made me put in additional efforts in study of this divine science was the fact that I am a voracious reader and would read astrological books of my fathers while carrying them to and from my father and his library whenever he asked me to fetch a book to illustrate a point to other astrologers.

For a long time my father did not know that I read his books on the sly, until one day he came to this realization on account of my own rash interruption in a discussion on astrological principles. It was one of the rare occasions when I was allowed to remain present as my own chart was being used by my father to illustrate some less known principle of Jyotish to one learned astrologer. The learned astrologer had remarked about the possibility of multiple marriages for me while discussing my chart with my father, and I remarked that this is not possible if the chart is read correctly. The learned astrologer, a great soul that he was, immediately said that he did miss the obvious. My father admonished me for this interruption without seeking permission of an elderly and knowledgeable person. When the learned astrologer went away, I asked my father as to what was my mistake. He told me two things at that time which I think should be remembered by all students and practitioners of this divine science. My father quoted a Sanskrit shloka that says:

सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियं ।

प्रियं च नानृतं ब्रूयात् एष धर्मः सनातनः ॥

satyaā briiyāt priyaā briiyāt na briiyāt satyamapriyaā

priyaā ca nānātaā briiyāt eṇa dharmā sanātanaū||

One should talk the truth in a pleasing manner. One should not say that which is true if it is going to cause hurt. One should not say that which is false, even if it is pleasing someone, so says the ancient dharma.

My father's next advice to me was that when presenting an argument about any of the principles of Jyotish and other ancient sciences, one must give pramāna (proof), in form of quotes of authorities in the subject, and also give tarka (sound logic) to support that argument. My father also told me to mention any other argument or opinion that differs from one's own, giving due respect to the presenter of such an argument, when advancing one's own argument or opinion on any of the ancient sciences. He gave the example of Pārāshara citing the views of Garga and others that differed from his own, with due respect, and only then giving his own opinion in the astrological magnum opus "Brihat Pārāshara Horā Shāstra". He specifically drew my attention to the chapter on dashās where Pārāshara first mentions all the dashā systems that were being used by astrologers to find out the time of influence of a graha (planet) and then gives his own opinion that Vimshottari dashā is the most apt one in his opinion. Pārāshara further presents the logic behind his opinion when he draws attention to the fact that human life of 120 years matches the total time span of Vimshottari dashā, being one of the reasons, leading him to form this opinion. He also gave the examples of Nārada, the great sage who gave this science to other sages, also mentioning the opinions of the learned in Nārada Samhitā. My father told me that then and only then could one understand the deep-seated philosophy behind the ancient sciences and use the sciences, in the way they are to be used, to provide succor to those in distress.

Later I also studied palmistry but realized that long-term predictions are difficult to make using that science with the degree of accuracy that is possible with Vedic astrology. My studies in astrology, continued side by side with my schooling and then college education in Mechanical Engineering. When I began my studies in Vedic astrology I used to think I knew everything in astrology and it is only with deeper studies that I have realized the vast knowledge in this divine science that is yet untapped and needs to be understood in its proper perspective.

My studies of Vedic astrology span almost 52 years and I have seen many changes in the way the science is practiced. Kālasarpa Yoga that is talked about much these days was not given much importance in earlier days as it does not find mention in ancient classics. Kālasarpa Yoga was then treated to be only an indicator of the possibility of the Jātaka having to undergo struggle for the first 42 years of his career. The thrust was more on helping the Jātaka through the difficult period that was being faced by him when he approached an astrologer. I think that was a correct approach as Jyotish, by its very name, indicates that light of hope needs to be

shown and the darkness of unknown fear is not to be used to scare those already in deep trouble.

In the course of my studies in astrology I had the occasion of meeting both older generation astrologers and those of the modern times. I have learnt much from interaction with these worthies. I remember Dani Shastry, Pendke Shastry, Chandubhai Patel and Rajabhau Dandige, a disciple of Mr. Dhumāl who had learnt from H. N. Kātweji, a much-respected astrologer of yesteryears. With the advent of the electronic age and the Internet, I could interact with many modern astrologers like Sanjay Rath and many other learned astrologers of S.J.C. I had the opportunity to deliver lectures at Jagannath Puri, Belgrade, Nagpur and Mumbai at the S.J.C conferences and met many young students and knowledgeable astrologers, in person and learnt of their views. I was also fortunate to have interaction with K.N. Rao, Anshumali Sood, Rup Baqaya, G. K. Goel and many other learned astrologers on Internet groups and barring K. N. Rao, also in person. I am enriched in astrological knowledge by this interaction. There were many other astrologers whose names I have not mentioned for fear of making the foreword lengthier than the book, but I also benefited from my interaction with them. I am sure, being large hearted as they are, they will understand that it is the constraint of space and not reluctance to acknowledge them that forces me not to name all of them.

In the course of my exposure to modern trends in Vedic astrology, I found that much thrust is given to the accuracy of birth time and trying to analyze the divisional charts. It has also become a practice to use multiple dashās and multiple astrological systems to analyze a chart. No doubt this is laudable, but I have found that the students of Vedic astrology and even the established astrologers tend to get more confused with this approach. Instead of making the analysis more accurate, the information overload sometimes results in incorrect interpretations.

Over a period of time many of my students and associates started noticing that I preferred to use the least number of parameters and could still arrive at a fair number of correct predictions. Many of them began asking me to write a book on Vedic astrology, elaborating upon the logic I use to come to the conclusion as to a future event. Initially I was reluctant to write a book as I thought that in these days of quest for new techniques, a book explaining the very basic principles of Vedic astrology that I prefer to use in arriving at predictions might not be the need of the modern day astrologers. With passage of time and pressure from friends and students, I thought the time has come to bring out a book on Vedic astrology.

Having thus decided to write the book I began thinking about the change in approach that has taken place over these 52 long years that I have been studying this divine science. I found that many of the basic principles are lost to “Kāla” (passage of time) and that many astrologers are unaware of different opinions that exist amongst the sages who developed this divine science on certain principles and their applicability to a chart. I also found that not enough pains were taken to find out whether there is any common thread between the differing opinions which ought to exist, as the sages were learned souls and would not speak in vain. I then realized that what is missing in the quest for astrological knowledge amongst the many books on the subject that are readily available is the explanation about the very basis of Vedic astrology in terms that could be easily understood by the readers. I have seen Vedic astrology being projected as a mysterious subject that can only be learnt by those who practice sādhanā (rituals / deep meditation). While it is true that sādhanā can and does help one learn, religious sādhanā is primarily done to attain moksha (emancipation) and the ability to absorb is only a minor by-product of the entire process of sādhanā in so far as it relates to the religious or spiritual aspect of sādhanā. The word sādhanā, by itself, means to strive to achieve a certain goal through consistent efforts. Therefore only because one does not perform sādhanā of the religious kind, does not mean he will not be able to learn Jyotish. A sincere seeker of the knowledge of this Shāstra, by being focused on learning, would be performing sādhanā for attaining the knowledge of Jyotish (Vedic astrology) any way. Those desirous of learning ancient Hindu sciences must understand that Jyotish was after all one of the 36 Shāstras (science) and 64 Kalās (arts) that were taught to all the students of ancient Hindu education system. This realization of needless mystification of this divine science, made me name this book “Vedic Astrology Demystified”.

I am grateful to P. V. R. Narashimha Rao, who has permitted me to use his Jyotish software Jagannāth Horā for drawing the charts that are given in this book. This is a wonderful and reliable software that Mr. Narasimha Rao has made available for free downloads for the benefit of the vedic astrologer community. Mr. Narasimha Rao, himself a knowledgeable astrologer, has made available all the options that are used by the learned while drawing a Vedic astrology horoscope. The software is available on his website:

<http://www.vedicastrologer.org/>

I shall be failing in my duties if I do not thank my dear friend Allyson Jane Bunting, who has taken a lot of pains to go through the manuscript to edit and format in a presentable form, chapter by chapter. Her feedback on whether what I am writing is really demystifying this divine science was of immense help. I would not have been able to complete the book without her support. I also take this opportunity to thank my wife, Sulakshanā, who looked after our business single handedly, which allowed me to concentrate on the book. I would also like to thank my son Sudarshan and daughter-in law, Sonāli, for putting up with my late hours while working on the book. I would also like to give special thanks to my brother-in-law Dr. V.S. Khokle, who was a Professor of Linguistic, for checking my different opinions on some of the translations of shlokas of ancient texts and confirming my interpretation of the same. I acknowledge the encouragement given by my maternal uncle Prabhākar Dhotrekar on reading a few chapters of my book while I was in the midst writing it, and his blessings that have always been with me in these 60 years of my life. He being my elder, it would be presumptuous on my part to thank him.

I trust the readers will find this small effort on my part at demystifying Vedic astrology helpful for them to understand not only the science but also the philosophy of this divine science. Whatever I have given here is not being claimed as my own knowledge, it is the knowledge revealed by the sages expressed in my language. Should there be anything that departs from the teachings of the sages, it is my lack of understanding that should be blamed and not the divine Science of Jyotish.

I bow to Lord Shiva for his grace and put this effort of mine at his lotus feet, but for his grace, it was not in my power to complete this work.

Chandrashckhar S Sharmā.

Nagpur- India.

## **Foreword for the eBook edition**

The print version of my book "Vedic Astrology Demystified" was published in 2007 in hardbound edition by Parimal Publications in Delhi

It was well received, by both beginners and the learned in Jyotish. The second edition was published in 2011 and is in soft cover version. Both soft and hard copies are available from Parimai Publications at:

<http://www.parimalpublication.com>

My dear friends, Allyson Jane Bunting and Harshal Deshmukh, wanted me to make it available on the net in soft copy version for the modern generation - bowing to their wishes, I have agreed to do so. In this edition, while retaining the contents of the original edition, I have amplified some concepts that I felt could have been elaborated upon in a slightly different manner for easy comprehension and have added some shlokas and comments that give an insight into how Hindus look at knowledge and their concept of Dharma. I have not given the detailed tables of span of degrees of Vargas in this version and have also removed the details of such complex calculations like Chandra Vela etc. and their results so as to make the book easier to read as an eBook. Those desirous of knowing about these calculations may like to obtain the hard copy of the book.

I would also like to put on record the fact that the questions raised by my students and others whom I teach the intricacies of astrology once a week at my home town of Nagpur, has also helped me in understanding what is the confusion about the principles of astrology from the point of view of the younger generation. This has helped me focus on those principles and explain them at length.

From time to time I also post articles on my web site for students to read:

<http://www.jyotishteachings.com/>

Please note that this eBook edition has been formatted specifically for Kindle Fire - for other eBook Reader devices there can be a loss of the Sanskrit fonts and some other formatting. I thought of removing the Sanskrit but decided that over time as eBook Reading devices develop then readers would want to see the original shlokas.

Chandrasekhar S Sharmā

January 2012

## Introduction

Jyotish or Vedic astrology, as it is referred to now, is one of the most ancient and divine Shāstra (science) of the Hindus whose civilization dates back to tens of thousands of years, if not more.

In order to understand the terms and the philosophy of this divine science of Vedic astrology it is necessary to understand the background of how the ancient sciences are perceived to be created, and their interpretation by the Hindus. Various ancient sciences are said to be revealed by various deities to different sages at different points of time in order to help human beings survive in this world. Lord Shiva is said to have revealed Jyotish to Goddess Pārvati, his consort, at her request to give a science that could help overcome sufferings of the common man by knowing what the future holds in store for him. Devarshi Nārada (Sage of Gods), who was present at the time of this revelation, is said to have carried it to Prithvi Loka (Earth), the abode of human beings.

It is also necessary to understand the education system followed by Hindus in ancient times so that certain terms and references used in astrological texts become easy to follow. There are 36 different Shāstras (sciences) and 64 different Kalās (arts) that comprise the entire system of education of the ancient Hindu culture. In ancient times, at ages ranging from 5 to 12 depending on his family background and after his Upanayana Sanskāra (thread ceremony indicating the fact of his becoming a student), a Hindu shishya (disciple or pupil) used to go to the guru's āshrama (monastery) to learn. Till the time of Upanayana the father of the pupil used to care for him and instill in him the basic tenets of dharma (dharma means both religion and duties). During Upanayana the father used to give the secret Gāyatri Mantra (a powerful set of words capable of invoking the Sun god) to his son. Once in Gurukul (āshrama of preceptor), the shishya was under the care of his guru who used to instruct him in dharma and various Shāstras and Kalās. The guru used to look after the shishya during his stay there, in the same manner as his father and the shishya had to abide by the rules laid down by his guru. He was also required to do all the chores allotted to him by his guru during his stay there. In the Gurukul the shishya was taught the entire curriculum in a period of 12 years. This is the reason why dharma (duties and religion), Pitā (father) and guru are all seen from one house, the 9<sup>th</sup> house, of a horoscope.

All Hindu sciences are based on the Hindu philosophical dictum "yat pinde tat brahmāṇde". This Sanskrit (language used by ancient cultured Hindus) shloka (verse, usually a couplet or quatrain) means that whatever is in the human body is a reflection of elements present in the universe. This led ancient sages to equate each science with the form of human being called Purusha. Thus while referring to science of Kāla (both time and death) one talks of Kāla-Purusha, when referring to Vedas one talks of Veda-Purusha and while talking of architecture one talks of the Vāstu-Purusha. Various branches of the sciences are therefore referred to as limbs of their respective Purusha. The limbs of a major science are six in number and are feet, arms, nose, ears, mouth and eyes. Each organ is capable of further six-fold division. The branch of any science that gets the status of eyes is of prime importance for that science.

Astrology is said to be the eyes of Vedas, which are ancient scriptures of the Hindus, and are said to be revealed by the Lord Shiva himself. Astrology is therefore referred to as Vedāṅga (limb of Vedas). The science of Hindu astrology, "Jyotish" is thus thousands of years old and the most ancient amongst various forms of astrology practiced today. It is referred to as Vedic astrology to distinguish it from astrology practiced in other parts of the world. The Sanskrit word for astrology is Jyotish. This word is formed by joining two words, Jyoti + Isha. "Jyoti" means flame or light and "Isha" means the Supreme Being (God). Thus it can be loosely translated as Light of the Lord. Jyotish, in Sanskrit, has another meaning and that is one that is luminous, thus the word also refers to the study of the movement of planets and stars. In Sanskrit, light is also representative of knowledge. Thus Jyotish represents the knowledge of the future which is only known to the Lord Shiva. An astrologer is known as DaivaGYa. "Daiva" means "of God" or fate and "GYa" (pronounced "Dhna") means one who has knowledge, hence "DaivaGYa" indicates one who can foretell events in the life of human beings. Jyotish consists of three branches known as Siddhānta or Ganita (astronomy), Samhitā (meteorology and effects of natural phenomenon) and Horā (predictions from horoscope). These three distinct divisions of Jyotish are known as skandhas (literally shoulders or pillars) and one who is well versed in all three branches is known as a Triskandha Jyotishi (one who has knowledge of all the three skandhas of Jyotish). It is well to understand Triskandha Jyotishi is a rarity.

When we talk of Jyotish or Vedic astrology, generally the reference is to the Horā Skandha (branch), which we will be dealing with in this work. It is necessary to understand that there are said to be more than 400,000 texts on Jyotish. Nārada Samhitā tells that there are 18 Pravartakas (those who promoted the knowledge of Jyotish to others having received the same through Nārada and his disciples) as under:

ब्रम्हाऽचार्यो वसिष्ठोऽत्रिर्मनुः पौलस्त्यलोमशौ ।

मरीचिरङ्गिरा व्यासेनारदःशौनको भृगुः ॥२॥

brahmā'cāryo vasiñño'ho'trirmanu' paulastyalomaṣau|

maréciraṅgiarā vyāso nārada' çaunako bhrugu' ||2||



च्यवनो यवनो गर्गः कश्यपश्चाऽऽरः ॥

अष्टादशैते गम्भीरा ज्योतिःशास्त्रप्रवर्तकाः ॥३॥

cyavano yavano gargaṁ kaśyapaṣṭa parācāraṁ ।

aṣṭādaśaite gambhērājyotiṣāstrapravartakāḥ ॥3॥

Brahmā. Ācharva. Vasishtha. Atri. Manu. Paulatsya. Lomasha. Marichi. Angiras. Vyāsa. Nārada. Shaunaka. Bhṛigu. Chyavana. Yavana. Garga. Kashyapa and Pārāshara are the 18 Pravartakas of this divine science of Jyotish.

Thus many different tools and interpretations are advocated by different āchāryas (masters /teachers) for divining the future.

In ancient times a guru taught Jyotish to his shishya in person and the shlokas had to be memorized by the shishya for easy reference when analyzing a chart. The knowledge was thus carried down through thousands of years by the guru-shishya paramparā (lineage). It is also good to remember that many of the teachings were reduced to text at a later date, being carried over generation through memorizing the texts.

Many warring tribes invaded India in the course of its long history. Most of them wanting to spread their religion by forcible conversion of the Hindus indulged in killing and torturing of the populace besides looting and setting fire to libraries and towns. The prime targets were the Brāhmins who had carried precious knowledge by memorizing it. Thus one will find that many rare and precious texts were lost forever. In spite of this, due to the unique method of memorizing texts and the phenomenal memory of the Indian scholars, many important treatises could be recovered and reduced to print in the 17<sup>th</sup> and 18<sup>th</sup> century. Thus the likelihood of corruption having crept in the shlokas of ancient classic works of Jyotish reproduced from memory and also on account of wrong pronunciation cannot be ruled out. Later day āchāryas wrote commentaries on these texts to interpret the essence of the knowledge of the sages.

A student of Vedic astrology is many a time confused as different writers and commentators give different interpretations for the same verse from a classic. It would not be out of place here to understand the reason for this apparent conflict in views of various writers. This conflict is on account of two reasons, the first being the capacity for extreme brevity of the Sanskrit language in which most of the classics were written and the second being the liberal use of similes, analogies and allegories made by writers of an ancient era. Another factor worth remembering is the fact that the grammar of Sanskrit language underwent many changes with the passage of time. It is said that there are 100,000 different grammars for the language (perhaps this refers to those many number of shlokas in the 6 major grammars known), whereas what is used in modern times is the grammar of Sage Panini.

Again one must understand that some texts were written in a form known as Sutras, the most famous amongst the Sutras on astrology being Upadeśha Sutra of Sage Jaimini. Sutras are very brief, some even consisting of only one word. These need detailed interpretation in the light of other texts which is likely to differ from commentator to commentator. It also needs to be understood that the sages knew that such a science, which is capable of knowing almost every thing about a person, could be misused if it fell in wrong hands. Therefore sometimes use was made of an encryption system known as "KaTaPAyāDi" system. This system is based on giving numerical value to each letter and the value derived is processed in a certain manner to arrive at a final numerical value, which would then indicate the exact meaning of a word used in a text or shloka. It is also necessary to understand that these different interpretations were always based on basic principles of astrology as understood by the commentators who themselves were astrologers of renown of their time.

One more thing that we need to understand before we come to the conclusion of this chapter is that the Hindu religion has always encouraged new interpretations by scholars pursuing any branch of scientific study including religion. They recognized the fact that what is perceived as truth is only perception of an individual at that point in time. Indian sages were aware that this perception is relative to time and is ever changeable. Thus sages holding differing opinions, supported by sound logic, even in matters of interpretation of the scriptures have always been held in high esteem for the depth of their knowledge in the course of the thousands of years of existence of the Hindu civilization. This approach has also given the depth and adaptability to ancient Hindu sciences making them relevant even in modern age. Thus in astrology one will find differing opinions of various scholars and a student need not get confused if he remembers that the sages have enjoined the astrologers to use their own viveka (sense of proportion) when making a prediction for this very reason.

It is my personal opinion that learning astrology is like an endless journey and one can shorten the journey using the directions given by the sages. Nonetheless one has to take the pains of walking, making mistakes and learning from the experience. I do not profess to offer any quick fix solution in learning the divine science of Vedic astrology.

Vedic sciences have in them the knowledge of thousands of years and one should be proud if one is able to absorb even a small portion of that infinite knowledge in a lifetime. It is not possible to understand the science without understanding the underlying philosophy of the science and without dedication and faith in the science. I am therefore, certain that a student who is willing to take the necessary trouble with faith and dedication will find himself progressing on the path of knowledge of this divine science sooner rather than later.

I would also like to make it abundantly clear that this book is based entirely on the various classic texts of ancient sages and later day āchāryas (authorities / teachers). I do not claim to give any new method of Vedic astrology, nor short cut techniques. I have only tried to explain astrological concepts as understood by me from various teachings:

**Surya Siddhānta:** revealed by Lord Surya himself.

**Shiva Swarodaya:** Lord Shiva and Lady Pārvati dialogue.

**Nārada Samhitā:** told by Sage Nārada.

**Golādhyāya:** Bhaskarāchārya.

**Graha Lāghava:** Ganesha DaivaGYa.

**Keshaviya Jātaka Paddhati:** Keshava DaivaGYa.

**Deepika:** Pt. Shrinivas.

**Karmaphalvipākā Samhitā:** Shiva-Pārvati dialogue.

**Brihat Pārāshara Horā Shāstra:** told by Sage Pārāshara.

**Jaimini Sutras:** commentary of B. Suryanārāyana Rao.

**Jaimini Sutras:** commentary of Sanjay Rath.

**Jaimini Sutras:** commentary of Krishnānanda Saraswati.

**Jātaka Pārijāta:** by Vaidyanātha Sharmā.

**Phaladeepika:** written by Mantrachhara.

**Sārāvali:** written by Kalyāṇaverman.

**Brihat Jātaka:** Varāha Mihira.

**Brihat Jātaka of Varāha Mihira:** BhaTTotpal Commentary.

**Brihat Samhitā:** Varāha Mihira.

**Horāsāra:** Pruthuyashas.

**Vridha Yavana Jātaka:** Meenarājā.

**Prashna Mārga of P.V.G. Nambudiri:** commentary of B. Suryanārāyana Rao.

**Prashna Chudāmani:** Pt. Sitārām Jhā.

**DaivaGYa Vallabha:** Varāha Mihira.

**DaivaGYa Ranjan.:** Rāmdin.

**Jātaka Tatva:** Mahādeo Shāstry Joshi.

**Nakshatran Tajiki:** Nakshatran.

**Jātakādesha Mārga:** written by Somayya Chomātri.

**Mānsāgari:** Harji.

**Sanket Nidhi:** written by Rāmdayālu.

**Shambhu Horā Prākāsha:** Punjarājacharya.

**Navāmsha, Ārudha, Ashtakavarga, Nādi Amsha:** written by Chandulal Patel.

**Commentaries of B. Suryanārāyana Rao and Dr. B. V. Rāman on numerous ancient classic texts.**

**"Gulika in Astrology":** by Prof. N. E. Muthuswāmi.

**Commentaries on many ancient classic texts by Pt. Gopeshkumar.**

**Commentaries on Chandra Kāla and Dhruva Nādi:** J.N. Bhasin.

**"Brihat Pārāshara Horā Shāstra":** commentary of G.C. Sharmā.

**"Brihat Pārāshara Horā Shāstra":** commentary by R. Santhānam.

**Deva Kerala:** commentary of R. Santhānam.

**Sugam Jyotish:** Pt. Devidatta Joshi.

**Bhāva Kutuhalam:** Jeevanātha Sharmā.

**Jātakabharanam:** Dhundhirāj.

**Bhuvan Deepak:** Padmaprabhu Suri.

Bhāratecya Jyotish: Dr. Nemichandra Shāstry.

Bhāvamanjari: Mukunda DaivaGYa.

Jātaka Bhushanam: Mukunda DaivaGYa.

Jyotish Alankār: Devaki Nandan Simha.

Jātaka Shiromani: Vishnu Gopal Nawāthc.

Bhavishyaphalasāra: Pt. Lakshminārāyana.

Jyotish Kalpadruma: Shambhusingh Suthālia

Jātaka Krodam: Krishnadatt,

Muhurta Chintāmani: Rām DaivaGYa.

Muhurta Mārtand: Nārāyana DaivaGYa.

Stree Jātakam.

Satya Jātakam.

Linga Purāna.

Bhagavat Purāna.

Nārada Purāna.

Garuda Purāna.

Neelmata Purāna.

Other ancient and relatively modern Jyotish texts were also referred to when writing this book.

If I have failed to mention many other commentators and ancient works that served as reference and those I have read through the course of my life the fault lies with my memory and not my intentions. I must also acknowledge the knowledge received from various astrologers through discussions at various points in my life. I apologize to those whom I have inadvertently not mentioned here. I acknowledge my debt of gratitude to all the sages and āchāryas but for whose desire to impart knowledge to their shishyas, in order to show ray of hope to mankind, this divine science would not have reached us. If there are any mistakes in concepts presented or if I have not been able to demystify any part sufficiently, the fault is entirely mine.

I have deliberately, used the original Sanskrit names of planets, signs, measures etc. having given their meaning once throughout this book. This is done in order to facilitate further studies of those who want to pursue this science. I am certain the reader would have learnt the Sanskrit names and meaning of many Sanskrit words by the time he finishes this small book, and would not find it difficult to follow advanced texts.

We shall now see the origin of Jyotish as seen by the Sages and which forms the basis of our Vedic system of astrology, using only certain grahas (planets), certain day lengths and other matters in Jyotish.





## CHAPTER I

### Origin of Jyotish

Before we launch into the detailed study of Jyotish it is necessary to understand that Jyotish is Vedāṅga (limb of Vedas). Vedas are the most sacred scriptures of Hindu religion. Vedas are four in number and the word Veda is derived from Sanskrit root vid (to know). It means true or sacred knowledge. It consists of two parts, one being praise of Brahman (the Supreme Being) and the other the knowledge of Brahman in form of mantras.

Vedas are also called shruti (heard) as they are believed to have been, revealed by the "Supreme Being" himself. They are said to have originated from the four mouths of Brahmā.

Nārada son of Brahmā and Seer of the Gods tells in Nārada Samhitā:

अस्य शास्त्रस्य संबन्धो वेदो गोमिति कथ्यते ।  
 asya śāstrasya sambandho vedāigamiti kathyate  
 अभिधेयं च जगतः शुभाशुभानिरूपणम् ॥५॥  
 abhidheyaà ca jagataù çubhāçubhanirūpaëam||5||

*This Jyotish Shāstra is called Vedāṅga and describes auspicious and inauspicious events (which will occur) in this world.*

Benefits of Vedas are realized through its six limbs (important divisions) known as Vedangas. These are Shiksha (sound, phonetics), Vyakarana (grammar), Chanda (treatment of Rishis and Chanda Devatās), Nirukta (special meaning of Vedic words and sounds), Jyotish (astrology) and Kalpa (procedure and dharma related to sacrifice and sacrificial priests). These represent the following limbs or organs of Veda Purush.

छन्पादौ शब्दशास्त्रं च वक्त्रं ।  
 .. ..  
 chanda-pādaù çabdaçāstraica vaktṛa  
 .. ..  
 kalpaù paejyotiñāà cakṇuñé ca ।  
 शिखा श्रोत्रं घ्राणाश्चोत्रं निरुक्ता ।  
 .. ..  
 çikñā ghraëaa çotramuktaà niriiktaal  
 वेदस्याङ्गान्येव माहुरमुनीन्द्रा ॥११॥  
 vedasyaṅgānyeva mähurmunéndrā||11||

*Great seers have said that following are the limbs or organs of Veda (Purush). Chanda the feet. Shabdashāstra (Vyakarana) the mouth. Kalpa his hands and Jyotish are his eyes. Shiksha are the nostrils and Nirukta the ears.*

Amongst the limbs of Vedas, Jyotish is said to be the eyes of Veda-Purusha (Vedas as the Supreme Being, personified).

सिद्धान्तसंहिता होरा रूपस्कंधत्रयात्मकम् ।

siddhāntasaāhitā horā riipā skandhatrayātmakam |

वेदस्यत्रिंशदक्षुज्योतिःशास्त्रमनुत्तमम् ॥४॥

vedasya nirmalā cakñurjyotiṣāstRāmanuttamam ||4||

Jyotish Shāstra. which rests on three Skandhas (shoulders or pillars) in the form Siddhānta. Samhitā and Horā. is called the faultless eyes of Vedas.

These three skandhas of Jyotish consist of Siddhānta (astronomy), Samhitā (system dealing with prediction of natural phenomenon) and Horā (predictions related to human life). Sage Nārada further tells us the reason for which Lord Brahmā created Jyotish:

यज्ञाध्ययनसंक्रान्तिग्रहषोडशकर्मणाम् ।

yajñādhyAyanasaikrāntigrahaṣoḍaṣakarmaēām |

प्रयोजनं च तत्तत्कालविनिर्णयात् ॥६॥

prayojanaā ca vijieyā tattatkālavinirēayāt | 6 |

Yagva (pronounced as Yadhnya), studies auspicious time of solar ingress, planets and sixteen karmas (deeds required by dharma) and can only be accurately timed by Jyotish Shāstra.

विनैतदखिलं श्रौतस्मार्तकर्म न सिध्यति ।

vinaitadakhilāḥ śrautasmarṭakarma na sidhyati |

तस्माज्जगद्धितायेदं ब्रम्हणा रचितं पुरा ॥७॥

tasmājjagadhditāyedaā bramhaēā racitaā purā | 7 |

Without this (Jyotish), the duties given by shruti and smṛuti (Vedic duties) could not be carried out. Therefore Lord Brahmā created Jyotish Shāstra for the benefit of the Universe.

His Holiness Jagadguru Jayendra Saraswati of Kanchi Kamakoti Peetham (seat of religion) elaborates the concept of Jyotish as eyes of Veda Purusha beautifully when His Holiness says:

"Why is Jyotish regarded as the eyes of the Veda Purusha? What purpose is served by the eyes? Near objects may be perceived by the sense of touch. With our eyes we learn about distant objects. Just as our eyes help us to know objects that are distant in space (that is just as we see distant object with our eyes), Jyotish Shāstra helps us to find out the position of the heavenly bodies that are distant in time (their configuration many years ago in the past or many years hence in future)".

We cannot however form a full picture of near objects only by feeling them. For instance we cannot know whether they are green or red, for this, we must see them with our eyes. Again even if we are able to see the planet with our naked eye we will need the help of astrology to find out its effects on our life, that is, how its positions in the heavens will influence our destiny.

This is the reason why Jyotish is called the eyes of the Veda Purusha. Vedic rituals are performed according to the position of the various planets (and the sun and moon). The right day and time (Muhurta) for a function is fixed according to the position of the celestial bodies. Here again, Jyotish performs the function of the eyes.

## The Basis of Jyotish

The scriptures say "yat pinde tat brahmande", which means that which is in the human body is reflected in the universe. Human form in the universe is said to be represented by the Kālapurusha (time in human form). Charaka Samhitā tells us:

पुरुषोऽयम् लोक सन्निधौ ।

puruṣo'yam loka sannidhau |

Man is like Universe

This Kālapurusha has twelve limbs represented by 12 houses of the horoscope. Starting from birth to death the 12 houses also represent our journey through time

of our existence on Earth. Seven grahas (besides two nodes) own 12 rāshis (signs), which are distributed over the 12 houses of a horoscope with reference to the rāshi rising on the eastern horizon, referred to as lagna or first house (ascendant). In order to see the reason as to why this is the arrangement given by sages and why only these 7 grahas i.e. Surya (Sun), Chandra (Moon), Mangal (Mars), Budha (Mercury), Guru (Jupiter), Shukra (Venus), Shani (Saturn) and 2 shadow planets (Nodes), namely, Rāhu (Dragon's head) and Ketu (Dragon's tail) are considered by Vedic astrologers, let us begin by what the venerated Pārāshara tells us about creation of the Universe, as the Universe is said to be represented in human body and vice-a-versa, as we have seen earlier.

## **Creation of the Universe**

It is said that Lord Nārāyaṇa, who is both beyond gunas (nature or qualities) and also having all the three gunas i.e. essential qualities (Satwa, Rajas and Tamas), created the Universe out of one fourth part of his being in the following manner:

The Lord created the universe out of one-fourth part of his being. The other three one-fourth parts of him are imperceptible. These three quarter parts also contain one "Shakti" (creative power) each. These are Shri Shakti, Bhu Shakti and Nccā Shakti. The Lord dwells in these parts by joining with the Shri Shakti to assume the form of Mahā Vishnu in one part, with Bhu Shakti to assume the form of Param Brahma in other part and with Nccā Shakti to assume the form of Sada Shiva in the third part. These parts are filled with heavenly nectar.

The last one-fourth part of the Lord Nārāyaṇa is Vāsudeva and is the principal creator of the Universe. Vāsudeva is both perceptible and imperceptible. The imperceptible part consists of two shaktis namely Shri Shakti and Bhu Shakti representing Satwa guna (pious) and Rajas guna (kinglike). This imperceptible half of the manifest part is filled with pure nectar. The perceptible half of the manifest Vāsudeva consists of three shaktis namely Shri Shakti, Bhu Shakti and Nccā Shakti (having Tamo guna).

The imperceptible form of Vāsudeva, influenced by the Shri Shakti, the Bhu Shakti and the Nccā Shakti, gives rise to three different forms. These are the form of Aniruddha with Satwa guna (piousness, learning), Pradyumna with Rājo (Rajas) guna (creation of species, greed of acquisition, desire to rule, and activeness) and Samkarshan with Tamo (Tamas) guna (ignorance, darkness or laziness).

They, namely, Aniruddha, Pradyumna and Samkarshan are possessed of Ahamkāras (conception of one's individuality, ego) of different types. Mahātatwa (indicating five Mahābhutas - Agni, Prithvi, Jala, Vāyu and Akāsha) is born out of Samkarshan; Ahamkāra (intelligence or Dhi, sensory organs) out of Pradyumna and Brahma Ahamkāra (divinity or divine class) are born of Aniruddha, though all of them are possessed of all the three. Thus in every being one of the three, that is Satwa, Rajas or Tamas guna, is predominant according to whether they come out of Aniruddha, Pradyumna or Samkarshan. They combine with Nccā, Bhu and Shri Shakti respectively and the universe manifests in the following manner.

The combination of the shaktis gives rise to "Dhi" (reflection / perception / wisdom / mind), which in turn gives rise to Ahamkāra (conception of one's individuality / ego). The Ahamkāra is of three types, from Aniruddha element it is called "Ahamkāra Murti", from Pradyumna arises "Ahamkāra", and out of Samkarshan comes "Mahātatwa".

The forms that manifest as indicated above are:

- 33 Devas from Ahamkāra Murti of Aniruddha combining with Shri Shakti.
- Ten indriyas (five physical and five sensory organs) and mana, from Ahamkāra of Pradyumna combining with Bhu Shakti.
- Tanmatras (particle form of Mahā Bhootas) and Bhootas (gross physical form) from Mahātatwas of Samkarshan combining with Nccā Shakti.

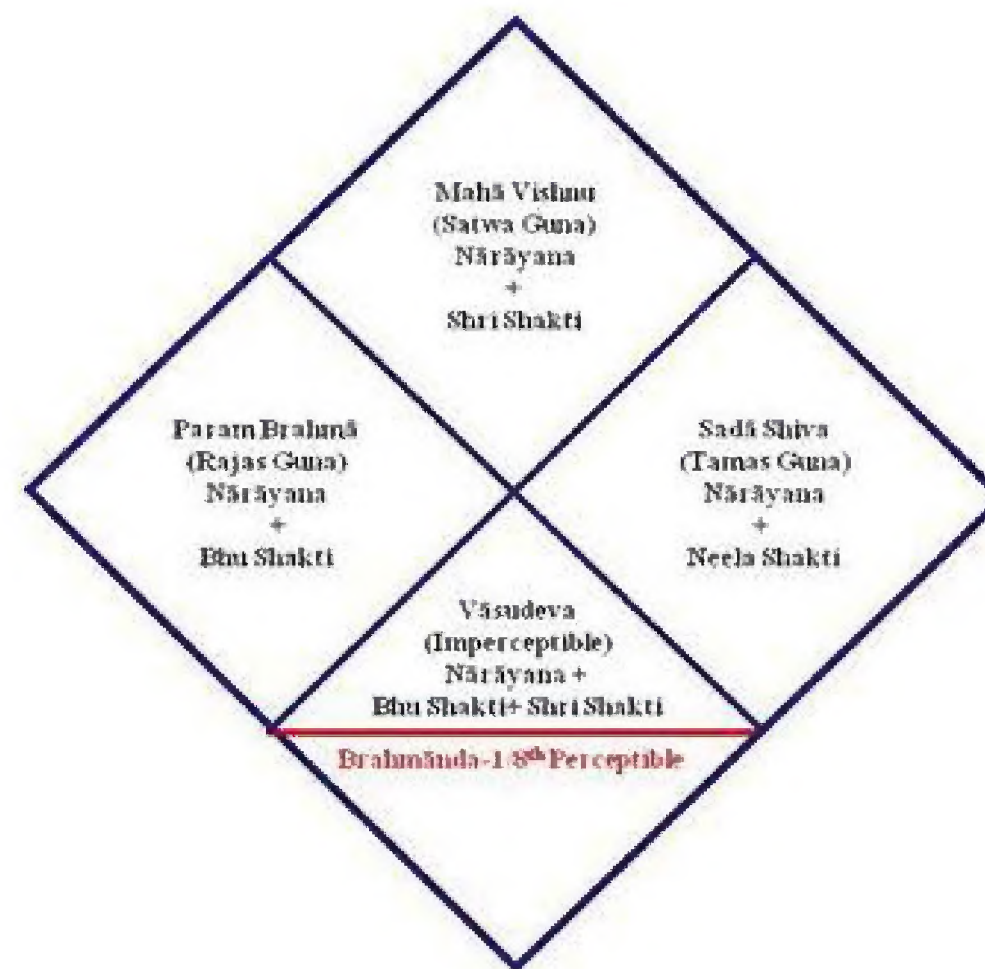
Thus the Paramātmā (Supreme Being) manifests as living beings and all living beings have Jeevātmā (Living Being) and Paramātmā (Supreme Being) amsha (minute part) within them. Some have predominance of the former whereas some have the predominance of the later according to less or more proportion of Satwa guna in them. Pārāshara says that grahas and deities have predominance of Paramātmāmsha in them, while living beings have predominance of Jeevātmāmsha in them.

The reason for above is that an amsha (minute part) of the "Supreme Being" is in all the living beings and the whole world resides in a part of the "Supreme Being".

Let us understand these principles in a graphic form so that they would be easier to follow. I would advise a careful study of the pictorial representation below as it would enable one to understand the basic principles of Jyotish. It would also be easier to understand why only certain planets are considered in Vedic Jyotish.

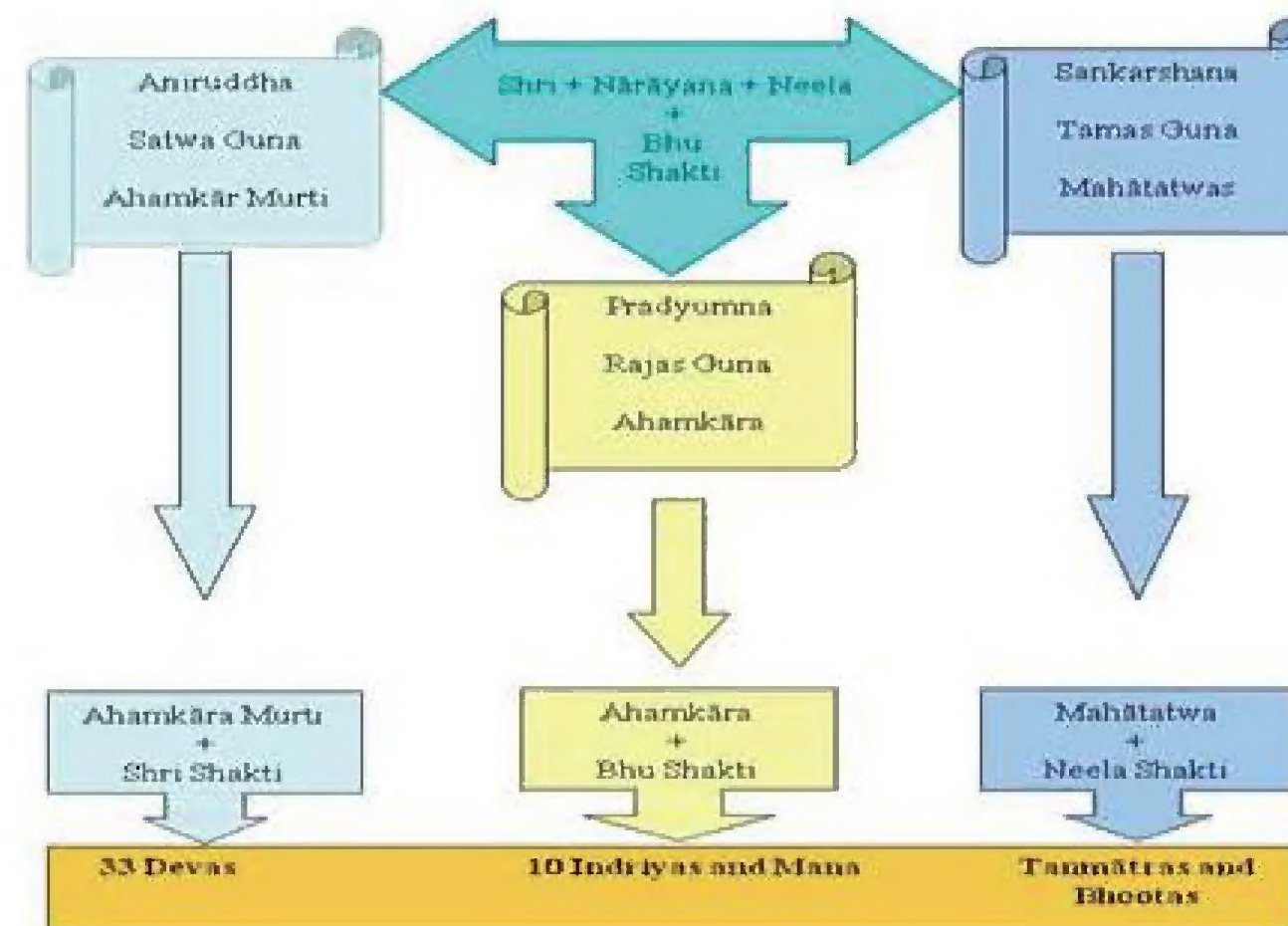
We find on the next page a schematic representation of the creation of Universe as explained by Sage Pārāshara in his Brihat Pārāshara Horā Shāstra. Different Purāṇas have similar explanation, the only difference being the name of the deity that created the Universe, the credit being given to the presiding deity of Purāṇa.

Figure 1: Schematic Creation of Universe



Having understood how the Universe was created by the 1/8<sup>th</sup> perceptible part of the entire universe, we shall try to understand how this perceptible part manifests in this world of ours that is perceptible.

Figure 2: Schematic Perceptible Universe



Having understood the theory of creation let us find out the linkage between the planets and rāshis with the Universe. The reader should remember that the name of chief deity who created the Universe would be different in different Puraṇas. In Vishnu Purāṇa it would be Nārāyana whereas in Shiva Purāṇa it would be Shiva. The 33 Devas mentioned above, born out of Aniruddha, comprise of:

- a. 8 Vasus



There are various meanings of the Vasu. One of them is Gods of wealth. Earth is known as Vasudhaa (also meaning one who produces wealth) thus their being instrumental in giving results on the earth can be understood. It is these Vasus that represent planets in Vedic Astrology. The eight Vasus are:

Agni (Fire): Mangal (Mars)

Prithvi (Earth): Budha (Mercury)

Vāyu (Air): Shani (Saturn)

Antariksha (Sky): Guru (Jupiter)

Aditya: Surya (Sun)

Ddyu (Splendorous or Jala, meaning water): Shukra (Venus)

Chandramā: Chandra (Moon)

Nakshatra: Nakshatras (literally, that which is not destroyed - Constellations)

These eight Vasus represent Satwa Guna.

b. 11 Rudras

These are named as: 1. *Aja*, 2. *Ekapāda*, 3. *Ahirbudhni*, 4. *Hara*, 5. *Shambhu*, 6. *Tryambaka*, 7. *Apardjita*, 8. *Ishāna*, 9. *Tribhuvana*, 10. *Tvashtā*, and 11. *Rudra*.

The word Rudra is derived from root, Rud, meaning weeping. One weeps when something is lost or destroyed and thus Rudra indicates the destroyer. Destruction can be both positive and negative, for example destruction of life is in a way negative, whereas destruction of disease is positive. Principal amongst these 11 Rudras is Rudra. Rudra is known as Maheshwara. The ten Rudras destroy various aspects of physical body and the eleventh Rudra, Maheshwara destroys the link between Atmā and mana represented by Surya (Sun) and Chandra (Moon). Rāhu and Ketu are two parts of Rāhu according to the scriptures. Rāhu destroys the Sun and Moon, whereas Ketu destroys the material creation and the Pancha (five) tatwas (elements) represented by the grahas Mangal, Budha, Guru, Shukra, and Shani. Rāhu and Ketu represent the Nakshatras. Rudras represent the Tamo Guna.

c. 12 Aadityas

Aadityas are sons of Rishi Kashyapa and Aditi, these are: 1. *Dhātā*, 2. *Aryama*, 3. *Mitra*, 4. *Varuna*, 5. *Indra*, 6. *Vivaswāna*, 7. *Pushā*, 8. *Parjanya*, 9. *Amshu*, 10. *Bhaga*, 11. *Tvashtā* and 12. *Vishnu*.

Surya, who is also referred to as Aditya, manifests as different Aadityas during his ingress into the 12 rāshis representing the beginning of solar months. There are twelve solar months corresponding with the 12 Aadityas.

The twelve Aadityas are nothing but different forms of Surya. Their names are Indra, Dhātā, Parjanya, Tvashtā, Pushā, Aryamā, Bhaga, Vivaswāna, Vishnu, Amshumāna, Varuna and Mitra. As Indra, Surya destroys the enemies of the gods. As Dhātā, he creates living beings. As Parjanya, he showers down rain. As Tvashtā, he lives in the trees and herbs. As Pushā, he makes food grains grow. As Aryama, he is in the wind. As Bhaga, he is in the body of all living beings. As Vivaswāna, he is in fire and helps to cook food. As Vishnu, he destroys the enemies of the gods. As Amshumāna, he is again in the wind. As Varuna, Surya is in the waters and as Mitra he is in the Chandra and in the Sāgaras (oceans).

In the order their names are given, they relate to the following Vedic months:

1. Chaitra (March-April): Vishnu
2. Vaishākha (April-May): Aryamā
3. Jyeshthā (May-June): Vivaswāna
4. Aashādhā (June-July): Amshu (Amshumāna)
5. Shrāvana (July-Aug): Parjanya
6. Bhādrapada (Aug-Sept): VaruNa
7. Ashwin (Sept-Oct): Indra

8. Kārtik (Oct-Nov): Dhātā
9. Margashcersha (Nov-Dec): Mitra
10. Pushya (Dec-Jan): PUsā (PUsāna)
11. Māgha (Jan-Feb): Bhaga
12. Phālguna (Feb-Mar): Tvashtā

A solar month in the Vedic calendar indicates the period between two consecutive conjunctions of Surya with Chandra taking about 29.5 days and rounded to 30 days. In Vedic astrology these months are represented as rāshis of 30 degrees each. Samvatsara, the solar year, is a measure of time defined by return of the Sun to its original position. Surya is called the king amongst planetary cabinet and thus represents the Rajas guna.

#### d. Indra and Prajāpati

Thus the deities that complete the 33 Devas are Indra and Prajāpati. That is, 8 Vasu + 11 Rudras + 12 Adityas + Indra and Prajāpati = 33 Devas.

Indra represents thunder and lightening, indicating controlling brain impulses and through them senses. He is King of Gods and occupies the throne in the mid-heaven, indicated by the 10<sup>th</sup> house of the horoscope.

Prajāpati is Brahmā the progenitor and is represented by the lagna (ascendant) in a horoscope. Lagna represents the rāshi rising on the eastern horizon at the time of birth of a person.

It is believed that one comes on this earth from Nakshatra-Loka (land of the nakshatras). Birth occurs as one has to suffer/ enjoy results of some karmas of previous life. This stage comes out of desires of the past life and Rāhu ruling desires thus represents the nakshatras amongst the Ashta Vasus. Rāhu (northern node) the demon being beheaded by Lord Vishnu, has its body Ketu (southern node), thus Rāhu and Ketu are treated as one entity. Ketu rules Moksha (final emancipation) and is the reason for our departure from this world. Ketu is therefore, called Mokshakāraka. The Purānas tell us that Rāhu was granted Surya as his food and Ketu is given the Moon as its food. They partake of their food at the time of eclipse. The Sanskrit word for eclipse is "Grahana" meaning taking (of a morsel of food).

This is the reason that we do not consider many other planets that exist in solar system for Vedic astrology, though the sages knew of them. "Surya Siddhānta" a text on Astronomy talks of not only satellites to individual planets but also about other solar systems in the Universe. The definition of what constitutes a planet and what are the nakshatras is equally incisive. There is no ambiguity in the Surya Samhitā, which is recognized as amongst the ancient texts on Astronomy.

It talks about not only what are the grahas but defines the starting point of the zodiac being Ashwini nakshatra, when it says:

गच्छन्तो भानि गृह्णन्ति सततं ये तु ते ग्रहाः ।

gacchanto bhāni grāhēnti satataṁ ye tu te grahāḥ

भचक्रस्य नगाक्ष्यंशा अश्विन्यादि समाह्वयाः ॥४॥

bhacakrasya nagāṣṭvyaṁṣā aśvinvyādi samāhvayāḥ ॥4॥

*Grahas are those that move through Nakshatras in the. Bha-Chakra (zodiac.) and the Bha-Chakra is divided into 27 Nakshatras beginning from Ashwini.*

## Planetary Cabinet

It should be understood that the nakshatras being fixed, when a planet in motion comes in front of a nakshatra, it is said to have entered the nakshatra. A planet is called a "graha" meaning one who holds and his coming in front of a nakshatra is treated as holding of that nakshatra by the planet. Having understood the logic of 12 rāshis, 27 nakshatras and 9 planets in Jyotish, the pure logic of the sages comes to the fore when we understand the way planets are allotted ownership of rāshis. In the same manner you need various organs for functioning of the body and as every organ has different functions within the body, so do you need a set of responsibilities to be allotted to every member of a family who owns a different house. So considering the zodiac to be one family and the grahas as its individual members having different houses, each member will have some responsibility in respect of his family and will also get certain rights so that he can discharge his responsibilities properly. Converse will also hold true and a member of a family will get a house that befits his set of responsibilities and rights. This leads to the ownership of houses to be allotted on the basis of such responsibilities. This allotment of responsibility is known as the planetary cabinet. Seven grahas (planets) and

two Chāyā grahas (shadow planets/nodes) are given the following duties in the planetary cabinet:

रविचन्द्रौ तु राजानौ नेता ज्ञेयो धरात्मजः ।  
 ravicandrau tu rājānau netā jñeyo dharātmajaù |  
 बुधो राजकुमारश्च सचिव गुरुभागवौ ॥१४॥ II  
 budho rājakumāraṣṭha saciva gurubhāgavau | |14||  
 प्रेष्यकोरविपुत्रश्च सेना स्वर्भानुपुच्छकौ ।  
 preiiyako raviputragca senā svarbhānupucchakau |  
 एवं क्रमेण वै विप्र सूर्यादीन् प्रविचिन्तयेत् ॥१५॥ II  
 evaà krameëa vai vipra sūryādēn pravicitintayet | |15||

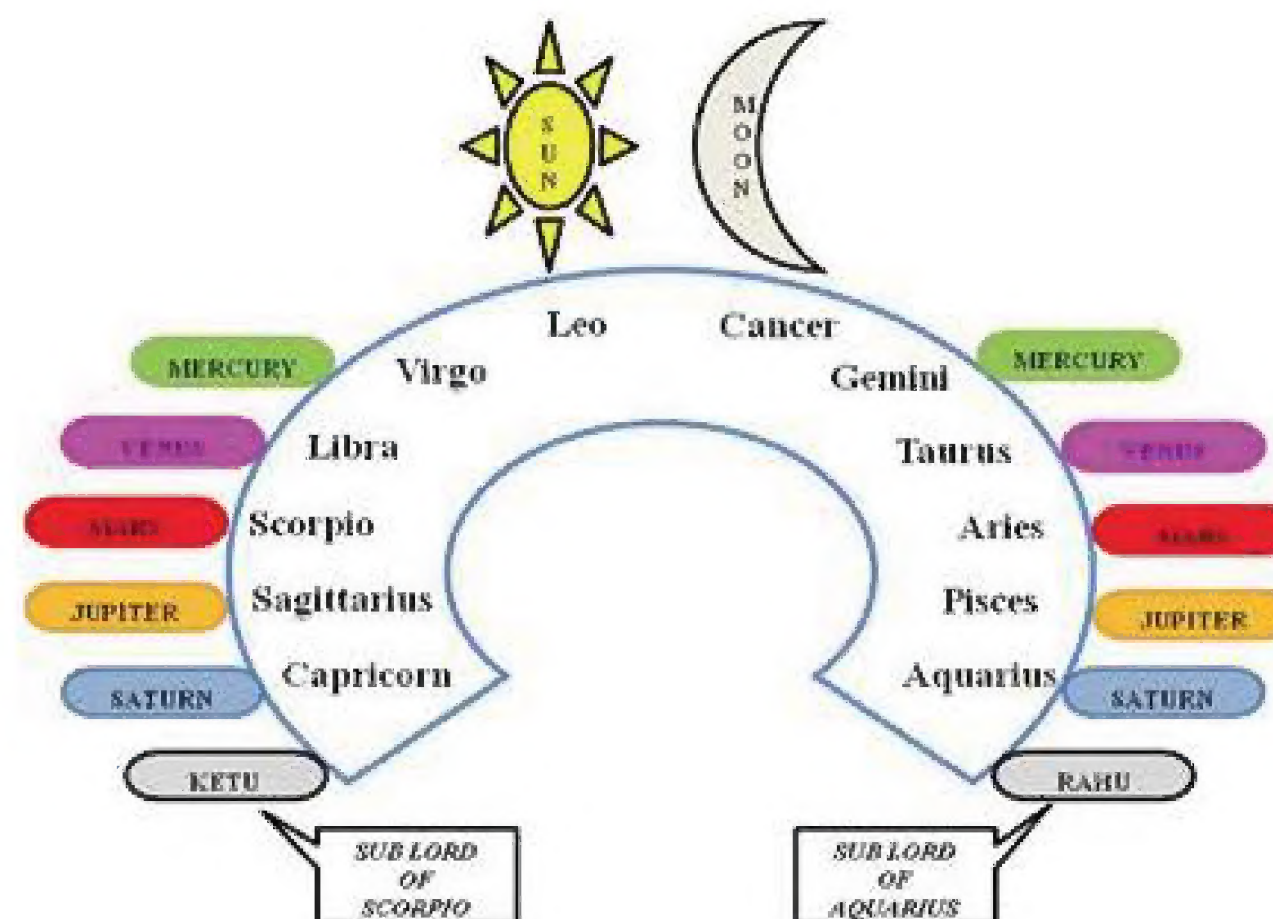
*Surya and Chandra are the Kings and Mangal the Chief of Army. Prince is Budha. Guru and Shukra are the Ministers. Shani is the servant and Rāhu and Ketu form the Army.*

NB: Some sages opine that Chandra is the queen in the planetary cabinet.

Now we shall see how these set of rights and responsibilities result in the graha getting ownership over different houses or rāshis. In Hindu philosophy, knowledge (Gyāna) is accorded the highest place. The 5<sup>th</sup> house of the natural Zodiac, besides being represented by Simha (Leo) the king of the jungle, is called the "Dhi" (knowledge) or "Buddhi" sthāna in a horoscope, hence this rāshi is allotted to Surya. Next in importance being Chandra, the adjacent rāshi that is behind Simha, is Karka (Cancer) and this is allotted to Chandra. The rāshi's flanking these, that is Kanyā (Virgo) and Mithuna (Gemini) are allotted to Budha being the Prince. Flanking these rāshi's are the rāshis of Shukra the minister, who teaches about affairs of the state. Rāshi's flanking those of Shukra, namely, Mesha (Aries) and Vrishchika (Scorpio) are lorded over by Mangal, the Army chief. Guru, the teacher of "Rāj Dharma" (duties of King and important functionaries of the King) to all those under him, gets the next flanking rāshi's, being Dhanu (Sagittarius) and Mccna (Pisces). Shani (Saturn) who is the servant gets the last of the rāshi's, Makara (Capricorn) and Kumbha (Aquarius). Rāhu gets sub lordship of Kumbha (Aquarius), being on Shani's side of the cabinet, and Kctu gets Vrishchika (Scorpio) being on Mangal's side of the cabinet half. In case of Rāhu and Kctu, this is the arrangement given by Parāshara whereas other authorities give different rāshi's to them, and we shall see these other rāshi's when we look at individual grahas.

I have tried to represent the concept, of the planetary cabinet, graphically below and this would perhaps explain the rāshi ownerships better:

Figure 3: Planetary Cabinet



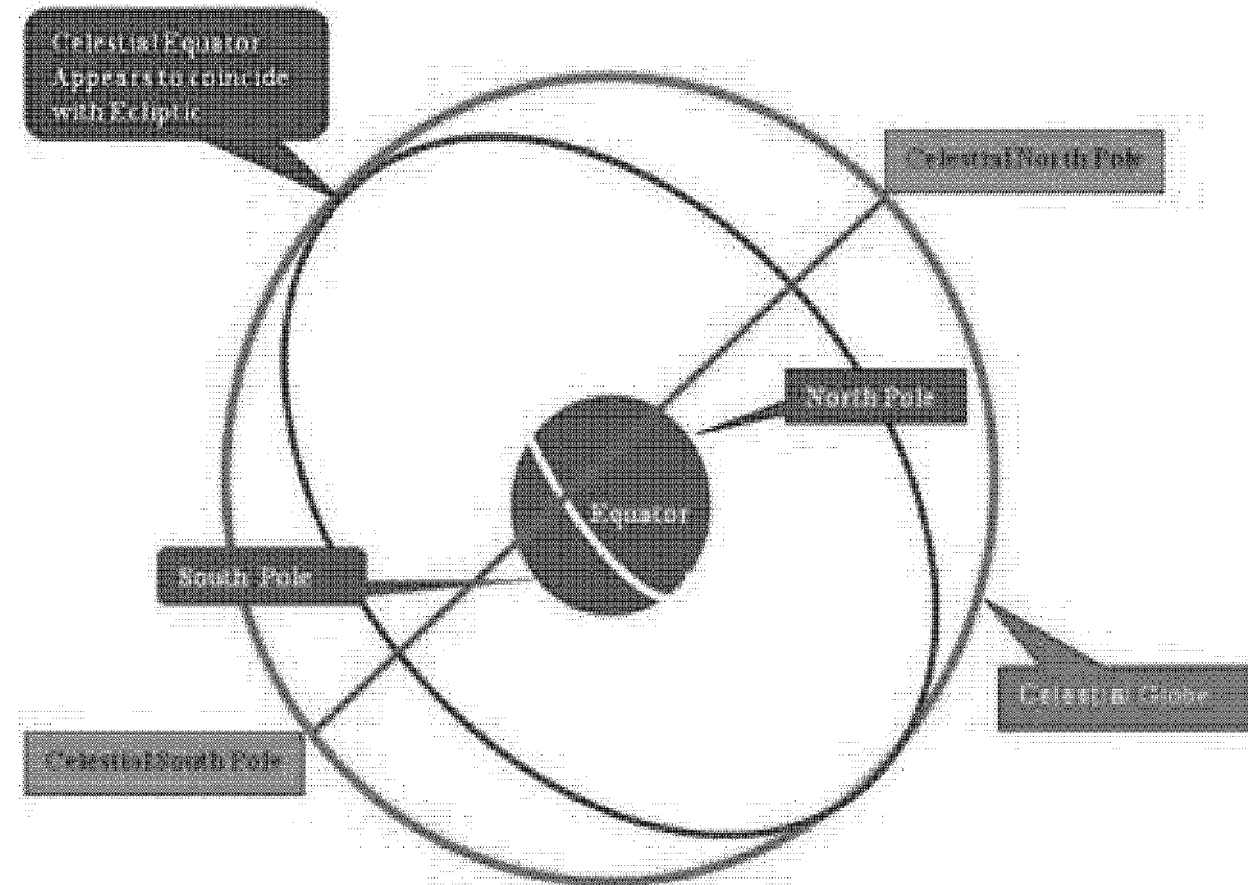
I have used the English words for rāshi and grahas in the graphic so that it is easy to follow for English speaking readers.

## **Ayanāmsha (Precession of Equinox)**

Vedic astrology refers to the mathematical difference (in degrees) between the Tropical and Sidereal (based on nakshatras) zodiac as Ayanāmsha. This difference occurs on account of wobble of the Earth and indicates the actual position that can be confirmed by the naked eye of the Sun and other planets, as against the hypothetical position given by Tropical zodiac.

This difference between theoretical position of grahas and their actual placement, as viewed from earth, arises on account of the fact that the ecliptic (apparent path of the Sun along the Zodiac) and the Zodiac arc not parallel, but are angled to each other. This angle gradually changes and the annual change is calculated to be about 50.3 seconds per year. This phenomenon is known as the precession of equinox. For a simple understanding of the phenomenon, one must know that the celestial equator holding the nakshatras and grahas, theoretically is assumed to be parallel to the Earth's equator. Nakshatras arc spread evenly over a 16 degree (approximately) wide belt of this celestial equator. This theoretical model appears correct if we assume that Earth is stationary and planets move around it. This not being so, coupled with the fact that the Earth changes its angle on account of its wobble, means that the Ayanāmsha, which is the angular difference between the celestial equator and Earth's equator, changes gradually. Current Ayanāmsha is said to be about 23.54.59.21. Graphic representation might perhaps make this a bit clearer (we are assuming the Ayanāmsha of 23.50 degrees). One must remember that the Ayanāmsha is ever changing and as such, usually the average Ayanāmsha is used for calculations. However modern software makes it possible to calculate daily and even hourly Ayanāmsha. I prefer using "Lāhiri" Ayanāmsha and the readers may safely use this option in the Jyotish software that they may be using.

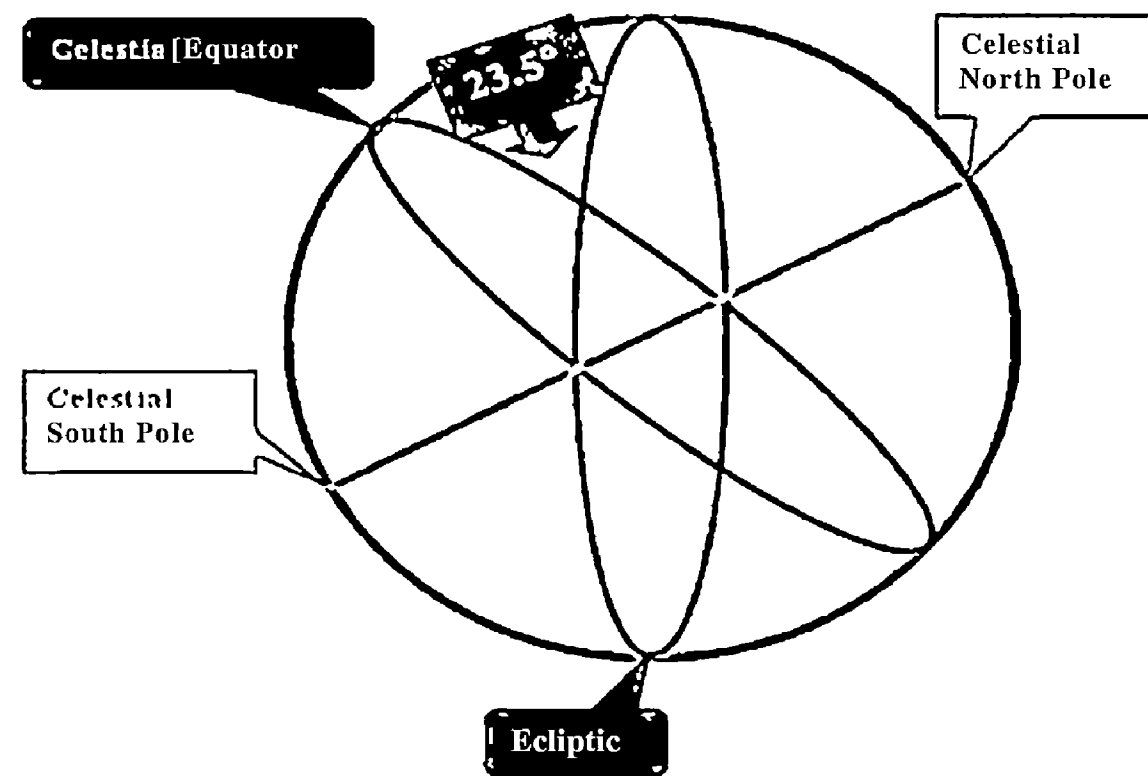
### **Theoretical position of the celestial equator:**



It is assumed that the celestial North Pole and the celestial South Pole are located when we extend the earth's polar axis to meet the celestial globe. The zodiac, which spreads 8 degrees to either side of the ecliptic, is assumed to be parallel to the ecliptic. However that is not so and it is at an angle to the ecliptic on account of precession of the equinox. This precession is known as Ayanāmsha (travel of amsa or precession of equinox). The next graphic tries to show schematically the relative positions of ecliptic and the celestial equator.

### **Actual position of ecliptic and celestial equator**





## Nakshatras and Navāmsas

We will now examine some of the other important terms associated with Jyotish. The celestial equator is divided into 360 degrees. This is divided into 12 rāshis, consisting of 30 degrees, each representing 30 Sāvana (sunrise to sunrise) days. This period is equivalent to 2-1/4 nakshatras, as the celestial equator is spread over 27 nakshatras. Nakshatras are divided into four parts; each part being called a pada (foot), therefore one rāshi consists of nine nakshatra padas. A chart called the navāmsa chart is drawn indicating lagna and grahas occupying various padas of nakshatras. Every rāshi is divided into 9 parts and the graha or lagna occupying relevant pada of a nakshatra, equaling 3° 20" each, is shown as positioned in a rāshi in which that pada falls. The navāmsa chart is a schematic representation of this arrangement and it is necessary to understand that though the rāshi occupied by a graha or lagna in the navāmsa chart might appear different than the one shown in the rāshi chart, what is shown is the rāshi related to the relevant navāmsa or nakshatra pada to find out its lord and the bhāva in the rāshi chart it is capable of influencing.

The navāmsa chart is a very important chart for proper analysis of a horoscope and as a matter of fact most Jyotishis (astrologers) of South India would not analyze a horoscope without analyzing navāmsa chart.

The reason for the prime importance accorded to the navāmsa chart is that it is said:

इन्दुः सर्वत्र बीजाभो लग्नं च कुसुमप्रभम् ।

फलेन सदृशोऽशश्च भावः स्वादूरसः स्मृतः ॥

induh sarvatra bījābho lagnaṁ ca kusumaprabham |

phalena sadṛśoḥśaśch bhāvaḥ svādūrasaḥ smṛtaḥ ||

Chandra is the seed in all aspects of a horoscope, ascendant is the flower. navāmsa is the fruit and bhāva (house) is like the juice or extract of the potential a horoscope holds.

## Vargas

In the same fashion as the navāmsa is calculated, the rāshi is divided into other different vargas (fractions) and charts are erected to analyze various aspects of a person's life. These divisions are primarily the shodashā vargas (sixteen divisions) given by Pārāshara. We refer to them as D-charts with the fraction represented by a number such as D-1 (Lagna), D-2 (Horā) and so on for ease of understanding them, though they have specific names given in Vedic astrology. Other vargas, like the Rudrāmsa (D-1 1) of Jaimini and Nādi amsa or varga (D-1 50) of Nādi Jyotish are also used in Vedic astrology by the learned.

Vargas in multiples of 12 and more can be visualized as advanced harmonics and since Pārāshara gives Shashtyamsha (D-60) as the highest varga chart

(divisional chart), we usually go up to the fifth harmonic of a person's life. Various harmonics, beginning from the first 12 divisions are:

1<sup>st</sup> Harmonic: D-1 to D-12 relate to the physical level of a person's life

2<sup>nd</sup> Harmonic: D-13 to D-24 relate to the conscious level (mental activities)

3<sup>rd</sup> Harmonic: D-25 to D-36 relate to the sub conscious level (strengths, weaknesses and all evils)

4<sup>th</sup> Harmonic: D-37 to D-48 relates to super conscious level (karma of matrilineal and patrilineal lines)

5<sup>th</sup> Harmonic: D-49 to D-60 relates to supra conscious level (heritage of karma from past births)

It must be understood that not all of the D-charts amongst those mentioned above are used in Vedic astrology, but one can certainly do so if one wants to and understands how to interpret them. Out of the above charts the following D-charts listed below are the 16 vargas recommended by Pārāshara and are generally used by the learned:

D-1	Lagna
D-2	Horā
D-3	Dreśhkana
D-4	Chaturthāmsa
D-6	Shashthyamsa
D-7	Sapataamsa
D-9	Navāmsa
D-10	Dashāmsa
D-12	Dwādashāmsa
D-16	Kalāmsa/Shodashāmsa
D-20	Vimshāmsa
D-24	Siddhāmsa/Chaturvimshāmsa
D-30	Trimshāmsa
D-40	Khavedāmsa
D-45	Ashavedāmsa
D-60	Shashtyamsa

It must also be understood that though with all the vargas, the number indicates number of equal divisions of a rāshi under that particular varga, in case of Trimshāmsa, the rāshi is divided into 5 unequal parts and Surya and Chandra do not rule over any of the Trimshāmsa. The order of this division also changes depending on whether the rāshi holding a graha is odd or even. So no graha will be shown to occupy the Karka or Simha rāshi therein. I would suggest that the readers use Pārāshari Trimshāmsa option in their software, if they want to look at Trimshāmsa implication at a future date.

So far we have seen that various planets in rāshis in the rāshi chart and other D-Charts indicate what is going to happen in future - the question is what tools are available to an astrologer in timing of an event shown in a chart. There are three parameters that are available to an astrologer for timing of an event. The first as we have seen is the rāshi chart and navāmsa chart combination. The second parameter used in Vedic astrology is what is known as Mahā-Dashā. Mahādashās are further divided into Antar-dashā, Pratyantar-Dashā, Sookshma-Dashā, Prāna-Dashā and Deha-Dashā. These are the periods of greatest influence of various grahas and help us understand when the relevant graha is likely to be most powerful or bereft of power as the case may be, and deliver its results. The third parameter used in timing of events, is the grahas gochar (transit) and their relation with the rāshi kundali (natal horoscope) with regard to the bhāvas (house signification), the rāshis (signs) and the grahas (planets). Properly applied these tools indicate the specific time when an event is likely to happen in future. In the next chapter we shall look at the grahas for deeper understanding of their spheres of influence.



## CHAPTER II

### Lagna

A kundali (horoscope) is analyzed on the basis of three primary factors. These are grahas (planets), rāshis (signs) and bhāvas (houses). Bhāvas are the areas of life governed on account of their position in relation to the rising sign at the time of birth, known as lagna or ascendant. The grahas occupy different degrees at that particular birth time, in certain rāshis of the zodiac. This graphical mapping of this specific time of birth, with reference to the rāshi rising, on the eastern horizon, is called a "Janma Lagna Kundali" or "Rāshi Kundali". There are different types of kundali like Chandra kundali, Kārakamsha kundali, etc and they indicate the reference point being treated as the lagna by the prefix used.

There are other types of lagnas that are mentioned by Sage Pārāshara as Vishesha (Special) lagnas.

#### Vishesha (Special) Lagnas

Vedic astrology uses various parameters for calculating certain lagnas, besides the regular lagna that is explained above. These are classified under the nomenclature of Vishesha lagnas. In the case of regular rāshi chart, the actual time taken by Surya to move through various rāshis forms the basis of an astrological chart, which is variable at different longitudes and thus depends on the place of birth of a Jātaka. Whereas in the case of these Vishesha lagnas, Surya is assumed to move at a fixed speed irrespective of the place of birth of the Jātaka. The sage Pārāshara gives three types of such Vishesha lagnas:

##### a. Bhāva Lagna

Here each bhāva is assumed to last for 5 ghatika (2 hours) and thus the time elapsed from sunrise to the birth of a Jātaka, in ghati and vighatikas (1 Ghati = 60 Vighatika) is to be divided by 5 and the quotient is converted to rāshi and amsha. This added to the longitude of Sun at sunrise will indicate the Bhāva lagna.

##### b. Horā Lagna

In case of Horā lagna calculations, Surya is assumed to traverse one bhāva at the rate of one Hora (2 ½ ghati or 1 hour) per bhāva. Obviously one divides the time elapsed between sunrise and birth, in ghati and vighatis (vighatikas) by 2 ½ and the quotient converted to rāshi and amsha is added to the longitude of Surya at sunrise to arrive at Horā Lagna. This lagna is very important as the position of its lord and lagna lord given an indication of life span of the Jātaka, as we will see in the chapter on "Arishta"

##### c. Ghati/Ghatikā Lagna

Ghati lagna is arrived at by adding the ghati and vighatis traversed from sunrise to time of birth, converted to rāshi and amsha, to the longitude of Surya at sunrise. For easy calculation, the ghaties are treated as rāshis and the vighatis are divided by 2 to arrive at the degrees and minutes past Surya's longitude at sunrise.

It would be obvious that Ghati lagna is four times as fast as the Bhāva lagna and Horā lagna is twice as fast as the Bhāva lagna.

When a single graha simultaneously aspects the lagna and all the three special lagnas, a Rāj Yoga (combination of grahas for wealth and power) takes place in a chart. Even when three or two of the special lagnas get such an aspect, Rāj Yoga is caused. The Sage Pārāshara also enjoins upon the astrologers to cast charts treating these different lagnas as the lagna and placing the grahas in the rāshi occupied as in rāshi chart. He implies that the grahas occupying the same bhāva, as with the bhāvas in rāshi chart will gain strength. This reference, to grahas occupying the same bhāva as in rāshi chart, means should any of the three special lagnas be identical with the Janma lagna, indicates that the grahas so placed gain strength, should they be near the bhāva madhya (cusp) of lagna. If they are very distant from the bhāva madhya, the grahas will occupy another bhāva, unlike rāshis, which are of uneven duration in the rāshi charts. In Vishesha lagnas, the rāshis (and by logical extension, the bhāvas) are treated to be of identical duration. This is a sort of a round about way of giving principles in classical texts and should not confuse the reader. This is resorted to for the sake of brevity of shlokas, which had to be memorized by students in ancient times. It should be noted that some authorities are of the

opinion that bhāva lagna and rāshi chart lagna are synonymous. I tend to agree with them.

Barring the calculations of life span and some specific yoga, astrologers rarely use these Vishesha lagnas for prediction. I have mentioned them here so that readers are familiar with the terms when they come across these terms during the course of reading this book,

## Ārudha Lagna

The concept of Arudha lagna is given by Sage Jaimini and also appears in the writings of Sage Pārāshara. Some astrologers, especially in South India, give much importance to Arudha lagna and use it very effectively in predictions. Most of the astrology classics, however, are silent on Arudha. Application of Arudhas to the rāshi chart requires a great deal of understanding of astrological principles and the readers may take up the study of Arudhas when they are firm in the basics of astrology. I am giving their details below so that the reader is aware of what is Arudha lagna and its derivatives. This would also make it easier for them to understand the concept should they come across some reference to Arudha lagna in this book

Arudha means the mounted one. Arudha lagna can be equated to the mirror image of an object, being projected to the same distance and angle that the original object is from the mirror, but in the opposite direction. Thus if we imagine that the object being reflected is lagna and the mirror is the graha that owns the lagna rāshi, then the bhāva that is as much distance away from the Lagnesha as the Lagnesha himself is distant from lagna in the direction of regular counting of bhāvas will be, what is known as the Arudha lagna. Let us see how Arudha lagna is arrived at. If, say the lagna in a chart is Simha and its lord Surya is occupying the 5<sup>th</sup> bhāva, then counting as much five (5) bhāvas, and in the same direction, as Surya is from lagna will bring us to the 9<sup>th</sup> bhāva. This 9<sup>th</sup> bhāva will be known as the Arudha lagna, Arudha Pada, Lagnārudha, Lagna pada or Pada lagna. All these terms mean Arudha lagna and I have given all of them so that while reading astrological texts one does not get confused, as any of these terms might be used in classical texts. The term pada means foot and suggests similar imprint on another bhāva, as on the lagna, by the Lagnesha.

Some astrologers are of the opinion that the Arudha lagna represents the perception that others have about the Jātaka, whereas the lagna itself indicates how the Jātaka is in reality. Others opine that the Arudha lagna shows how a Jātaka wants to project his personality to others. There is much logic in what is proposed by both these opinions, however as many events on physical level are also indicated in the yogas involving Arudha lagna, I think it indicates additional influences or nuances that may not be easily understood from the lagna.

As the lagna has its Arudha, it follows that logically each of the other bhāvas will also have their Ārudha. These are generally called pada, preceded by the name of bhāva whose Arudha is being indicated. For example, the Arudha of 5<sup>th</sup> bhāva is called Mantra Arudha or Mantra pada, since 5<sup>th</sup> bhāva is also known as Mantra bhava. While calculating Arudhas or padas of bhavas it should be remembered that an Arudha cannot fall in the bhava itself or in a bhava that is 7<sup>th</sup> from the bhava under consideration. In such an eventuality, the Arudha will fall in the 10<sup>th</sup> bhava from the respective bhava. So in calculating the Arudha lagna, if the Arudha falls in the lagna, the 10<sup>th</sup> bhava will be treated as the Arudha for lagna and if it falls in the 7<sup>th</sup> bhava, then Arudha will be said to have fallen in the 4<sup>th</sup> bhava.

The lagna lord occupying the 4<sup>th</sup> bhava from lagna will, by the same logic, mean that the Arudha of the lagna bhava will be the 4<sup>th</sup> bhava itself. This explains why a bhava lord occupying the 4<sup>th</sup> bhava from the bhava owned by it, its Arudha is the 4<sup>th</sup> bhava itself. When lagna lord occupies the 4<sup>th</sup> bhava, we have to count 4 bhavas from the 4<sup>th</sup> to arrive at the Arudha lagna, this will then fall in the 7<sup>th</sup> bhava, now since Arudha lagna cannot fall in either the lagna or the 7<sup>th</sup> bhava we count 10 bhavas from the 7<sup>th</sup> bhava and come to the 4<sup>th</sup> bhava, which then becomes the Arudha lagna.

## Upa Pada Lagna/ Gauna Pada

There is another Arudha that enjoys as much importance as the Arudha lagna and it is called the Upa pada lagna (also written as Upapada lagna). The 12<sup>th</sup> from lagna is called gauna (lesser) bhāva. The Arudha or pada of the 12<sup>th</sup> bhāva is called Upa pada lagna, Upa pada or Gauna pada. This 12<sup>th</sup> bhāva, as we will see in later chapters, is the Shayana (bed pleasures) bhāva and as such this Arudha indicates one's spouse.

There are different opinions on how this is to be arrived at. The reason has to do with the way Sage Jaimini, in his Jaimini Sutra, tells about counting of bhāvas. He says that for odd rāshis, the count is to be regular and for even rāshis one must count in reverse direction. He further says that this rule is not to be applied to Vrishchika, Vrishabha, Simha and Kumbha rāshis, meaning in their case for even rāshis one counts in regular direction, whereas for odd rāshis reverse count be done.

Therefore many astrologers believe that in case of odd rāshis being the lagna, the 12<sup>th</sup> bhāva lord and its distance from the 12<sup>th</sup> bhāva will reveal the Upa pada lagna, whereas in case of even rāshis rising in lagna, the 2<sup>nd</sup> lord and its distance from the 2<sup>nd</sup> bhāva counted in reverse direction will yield the Upa pada.

Another opinion is that since Jaimini uses the word "anucharāt" and as anuchara means a follower i.e. 2<sup>nd</sup> bhāva following the lagna in the zodiac, then Upa pada should be calculated from the 2<sup>nd</sup> bhāva and its lord only.

A fourth opinion is that one should treat the 8<sup>th</sup> bhāva as Gauna bhāva and placement of its lord should be considered to arrive at Upa pada. The logic here is that the word "Pitrānucharat", used, should not be decrypted using "KaTaPAyaDi" encryption system and Pitru should be taken to mean the 9<sup>th</sup> bhāva and the 8<sup>th</sup> bhāva should be treated as the anuchara bhāva for it. This difference of opinion, amongst the knowledgeable, should be understood and one should form his own opinion on the basis of the principles of Jyotish before one tries to make snapshot predictions on the basis of Upa pada, especially of the negative kind. As one's spouse is to be seen from Upa pada lagna then affliction to 2<sup>nd</sup> bhāva from the Upa pada indicates possibility of break of marriage. There are many other uses of the Upa pada, but including all of those in this book is more likely to cause confusion than clarity.

## Construction of the Kundali

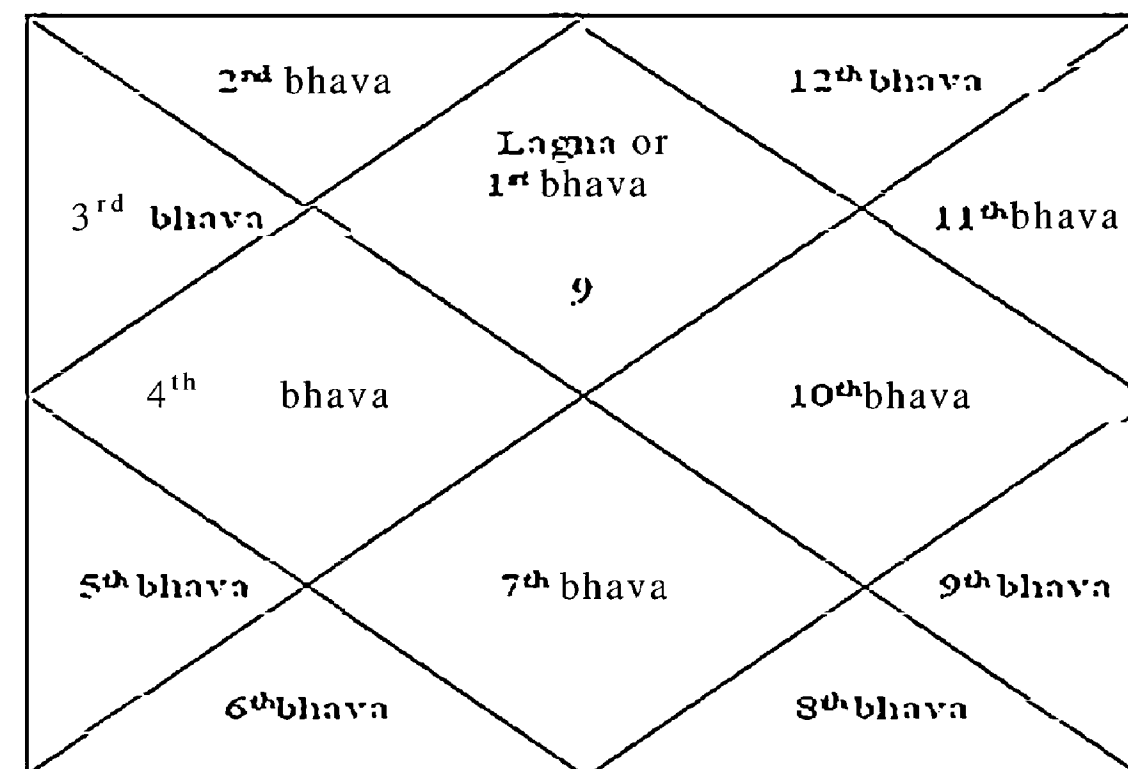
Let us now see how a kundali is drawn in Vedic astrology. When we talk of a kundali, without any prefix, this refers to "Janma Lagna Kundali" or "Rāshi Kundali". The kundali is drawn in two major styles in India. These are the North Indian style, which is called the Diamond chart in modern terms and the South Indian style which is followed in southern parts of India. There are other variants of drawing a kundali but we will restrict ourselves to the most popular ones as this would make it easier to understand the terms that would occur in texts below.

The northern kundali type has the rāshis indicated by the number of the rāshi in the order it occurs in the natural zodiac, from Mesha (Aries) being represented by numeral 1, to Meeṇa (Pisces) being represented by the numeral 12. The number of the rāshi that rises at the eastern horizon is called the lagna and the number indicative of that rāshi is always written in the topmost square that indicates the lagna bhāva. The 1<sup>st</sup> or lagna bhāva being fixed in one place in the Kundali, the order of bhāvas is in anti-clockwise direction. This chart is also referred to as the Diamond chart as the chart consists of triangles and squares which being offset looks like diamonds. As you can see, in a North Indian kundali, bhāvas are static whereas the rāshis are dynamic with respect to the chart.

The southern style kundali is made up of 12 squares arranged to form a square shape. Here the second from the top left square represents Mesha (Aries) rāshi and subsequent squares represent rāshis from Vrishabha (Taurus) to Meeṇa (Pisces) read in clockwise direction. Thus bhāvas are to be read from the rāshi holding the lagna, which is indicated by the legend lagna (or Asc.) or two diagonal parallel lines are drawn in the left top corner of the square designated to the rāshi where the lagna falls. In case of South Indian kundali, rāshis are static and bhāvas are dynamic. Bhāvas are counted from the position of the lagna, which is indicated in the rāshi where it rises. Some astrologers write names of rāshis and the bhāva number for the sake of convenience in the South Indian chart, but that is not the convention.

There are other styles of drawing charts like the eastern horoscope style used predominantly in Bengal and Orissa provinces of India and the circular chart style used sometimes, in the Northern and Western India. We will, as stated earlier, restrict ourselves to the styles most frequently used by a majority of astrologers.

### North Indian Kundali



Bhāvas are fixed, with the rāshi indicated by numbers. Lagna (Dhanu) is indicated by number 9.

We shall now look at the South Indian Kundali

Meena	Mesha	Vrishabha	Mithuna
Kumbha	Rasis are fixed. Lagna (Ascendant) is indicated in Dhanu by the word Lagna		Karka
Makara			Simha
Asc/Lagna Dhanu	Vrishchika	Tula	Kanya

In South Indian Kundali, rāshis are fixed and not named. Only the lagna is shown by putting letters or two parallel lines in the relevant rāshi.

I use the North Indian style of kundali as the graha aspects are very easy to see at a glance and so are the trikona (trine), kendra (square) and other bhāvas more convenient to see in this style of kundali. The South Indian style charts make it easier to visualize the rāshi aspects. So it is just a matter of getting used to a particular style and one should choose the kundali style that one is most comfortable with.

## Grahas

Having understood the basics of Jyotish in the first chapter, we shall now look at the basic nature of the grahas (planets). We have seen that all nine grahas namely Surya (Sun), Chandra (Moon), Mangal (Mars), Budha (Mercury), Guru (Jupiter), Shukra (Venus), Shani (Saturn), Rāhu and Ketu are considered in Jyotish for the purpose of analyzing a horoscope. In Jyotish, every graha is given rulership over certain behavioral factors and other objects in the universe. This enables one to understand the psychology as well as the physical attributes of different matters related to that graha in the kundali of the Jātaka. We have also seen that grahas have certain duties in the planetary cabinet and primacy is given to Surya, being the King. The convention is to use the other name of Surya, which is Ravi and when the word Ravi is used in this or any other astrological text should be understood to mean Surya. Grahas also influence certain areas and objects, which are said to be under their rule. So, let us begin to understand the areas governed or indicated with Ravi.

*NB: In Jyotish, all the grahas are addressed as males, though some of them may be classified as "stree graha" (female planets), and I am following the same convention.*

### Surya/Ravi

Ravi (Sun) is called by different names in Jyotish. Some of these names are Surya, Bhanu (the bright one), Heli (the embracer), Dinkar (one makes day), Tapan (one who gives heat), Arka (a flash of lightening), Aruna (the rising one or blackish red).

In Kālapurusha (time personified), Ravi is the Atmaa (soul). His colour is rakta-shyama (blackish red). He is King amongst the grahas. His deity is Fire. His guna (basic element) is Satwa (piety). He is the ruler of Simha (Leo) rāshi and is in deep exaltation in Mesha (Aries) rāshi at 10°. The deep exaltation degree of a graha is the point where a graha is capable of giving maximum results of his natural qualities. He is in deep debilitation at 10° of Tula (Libra) rāshi. When a graha is in deep debilitation he is least capable of giving results attributed to him. From 0° up to 20° in Simha rāshi he is said to be in moolatrikona (prime house) rāshi. If own rāshi is like the home of a graha, moolatrikona is like his place of work where he wields much authority. He rules over the vowels in letters. He is associated with ego and is



strong in the south direction of kundali represented by 10<sup>th</sup> house. His direction is east.

A male graha in living beings, he rules the bones. Amongst the doshas (bodily afflictions), he rules the 'pitta' (bile). He likes bitter taste. He resides in temples. His clothes are saffron colored and some opine that they are coarse. His metal is copper, though he also rules gold. His caste (divisions based on one's work in life, according to Hindu philosophy) is Kshatriya (warrior class). His nature is krura (cruel) and he is included amongst the pāpa (malefic) grahas. He rules sthoola (bulky) trees. His gem is Manikya (Ruby). He is of Agni (fire) tatwa. He rules Ayana (6 months period) and is strong in Uttarayana (northern movement of Ravi, from Makara (Capricorn) to Karka (Cancer) rāshi), though some authorities say he is equally strong in Dakshināyana (southern movement of Ravi, from Karka to Makara). He is strong in daytime and Shukla Paksha. He rules Greeshma Ritu (from 21<sup>st</sup> April to 22<sup>nd</sup> June). He rules over Moola (literally, root crops but also covers vegetation). He has full aspect over 7<sup>th</sup> house from the house occupied. He has a square body with honey colored eyes and is clean in his habits. He is intelligent and has sparse hair. Being King he likes to rule/dominate and has ego. He likes praise.

## Chandra

Names of Chandra (Moon) are Shectadyuti (cold splendour), Soma (nectar or juice of soma plant, eulogized in Vedas), Udupati (Lord of Nakshatras), Mrugāṁka (having deer like figure on his body), Indu (bright drop) etc.

Chandra is mana (mind) of the Kālapurusha and King (some say Queen) in the planetary cabinet. His deity is Jala (water). His guna is Satwa. He rules trees with a milky sap. He rules over Karka (Cancer) rāshi and gets deep exaltation in 3° of Vrishabha (Taurus) rāshi. His deep debilitation is at 3° of Vrishchika (Scorpio) rāshi. He is in his moolatrikona rāshi from 3° to 30° of Vrishabha rāshi. Ruling over Vowels, ya, ra, la, sha, Sha, and ha consonants, he represents fickle mind. Strong in the north direction, that is the 4<sup>th</sup> house of kundali (lagna represents the east, 4<sup>th</sup> house the north, 7<sup>th</sup> the west and 10<sup>th</sup> the south in a kundali), his direction is northwest. So Chandra gets digbala (directional strength) when occupying the 4<sup>th</sup> bhāva. By himself, Chandra represents the northwest and this is used in Prashna chart (chart drawn for the time of asking the question) to find out the direction of various factors like stolen things and other indications. Being a female graha, he rules over blood in living beings.

He represents excess of Kapha (phlegm) and Vāta (windy/arthritis) doshas. He likes salty taste. Residing in water-bodies, his clothes are white and some authorities give him rulership over new cloths. His metal is gold, though some opine that he rules over silver. His gem is Mauktika (pearl) and 'MaNi' (general term for gems) is also assigned to him. He is of Vaishya (trader) caste. He is a benefic when strong and waxing. He becomes malefic when weak and waning. Strength of Chandra is dependent on his Paksha (lunar fortnight) bala (strength). He is treated as being strong from 8<sup>th</sup> tithi (lunar day) of Krishna (dark) Paksha to 8<sup>th</sup> day of Shukla (bright) Paksha. Some authorities opine that he is always benefic barring 14<sup>th</sup> day of the Krishna Paksha and Amāvasyā (dark night). He aspects fully, the 7<sup>th</sup> house from the house occupied by him.

Chandra rules the kshana (48 minutes) in divisions of time and is strong in Dakshināyana, night and Krishna Paksha. He rules Varshā Ritu (22<sup>nd</sup> June to 23<sup>rd</sup> August). Amongst elements, Chandra rules dhātu (metals/inanimate things). He is gaur (fair) in complexion and of somewhat round shape. His tatwa is Jala (water). He is learned with an auspicious look and round features. He is a sweet talker and has changeable (fickle) mind. He has excess of libido.

## Mangal

Names of Mangal (Mars) are Angāraka (the fiery one), Bhauma/Bhumiputra (son of Bhumi i.e. earth), Aar (an angle), Vakra (cruel, hostile also curled), Rudhira (blood), Kruranetra (with cruel eyes) etc. There are many names that he can be referred to depending on which aspect of his is to be commented upon.

Mangal is Satwa (strength) of the Kālapurusha and is the Senapati (Chief of Army) in the planetary cabinet. His deity is Kartikya (elder son of Lord Shiva). His guna is Tamas. He rules trees with bitter tasting fruits like lemon trees. He rules over Mesha (Aries) and Vrishchika (Scorpio) rāshi and gets deep exaltation in 28° degrees of Makara rāshi. He is in deep debilitation at 28° degrees of Karka rāshi. He is in his moolatrikona rāshi from 0° to 12° of Mesha rāshi. The remaining part of Mesha and the entire Vrishchika are his own rāshi. Mangal rules over guttural consonants like ka, kha, ga, gha and nya.

Strong in the south direction, that is the 10<sup>th</sup> house of kundali, his direction is also south. Being a male graha, he rules over Majja (bone marrow) in living beings. He represents Pitta (bile) dosha. He likes hot taste (like red chillies). Residing in places where fire burns, his clothes are red and some authorities give him rulership over burnt cloths. His metal is gold, though some opine that he rules over copper. His gem is Vidruma (coral). He is of Kshatriya (warrior) caste.

Mangal rules the Vāra (day) in measure of time and is strong in Dakshināyana, night and Krishna Paksha (dark fortnight of lunar month). He rules Greeshma Ritu (summer season- 21<sup>st</sup> April to 22<sup>nd</sup> June). Amongst elements, Mangal also rules Dhātu (metals). He is of Agni (fiery) tatwa (nature). He aspects, fully, the 4<sup>th</sup> and 8<sup>th</sup>

house in addition to 7<sup>th</sup> house, from the house he occupies.

He is easily given to anger, is fickle of mind and has blood shot eyes. He is Raktagaur (fair with red tinge) in complexion, of a medium structure, and has a slim waist. He is a great donor. He is also given to dambha (a show off) and as such likes to show off. Mangal likes being active and can be quick to pick up fights.

## **Budha**

Budha (Mercury) is also called Somaputra (son of Chandra), Saumya (son of Soma), Induputra (son of Indu), Bodhan (one who teaches) etc. You will find that most of his names refer to his being son of Chandra.

Budha is Vāchā (speech) of the Kālapurusha and is Rāj Kumar (Prince) in the planetary cabinet. He is of Vaishya (trader) caste. His guna is Rajas (kingly) and deity is Lord Vishnu. In living beings he rules the skin. He is called a eunuch graha and some authorities call him a female form of eunuch. Ruling fruitless trees, he rules Mithuna (Gemini) and Kanyā (Virgo) rāshis. He attains deep exaltation in 15° of Kanyā rāshi, his moolatrikona is also Kanyā rāshi from 15° to 20°, and the balance of Virgo rāshi from 20° to 30° is treated as his own rāshi. He is thus the only graha, which has exaltation, moolatrikona and own rāshi as different parts of the same rāshi. Budha is in deep debilitation at 15° of Meena (Pisces) rāshi.

Budha has an attractive physique and is fond of jokes. He uses words with dual meaning and has mix of all three doshas i.e. "Kapha", "Vāta" and "Pitta". He represents intelligence and is quick to grasp any subject. He resides in playgrounds. His colour is that of "Durvā" (a type of grass used in rituals, which is a somewhat darker shade of green). He likes mixed (sweet and sour) taste and his clothes are black (some opine wet clothes). Strong in the east direction in a kundali indicated by the lagna, he rules north direction. One should remember that indecision is some times a trait of Budha as he rules dual rāshis. He and his rāshis can also be involved in a pregnancy resulting in twin births,

He represents Ritu (2 months duration of season) amongst division of time and his Ritu is Sharad Ritu (23<sup>rd</sup> August to 23<sup>rd</sup> October). He rules fruitless trees and is female eunuch amongst grahas. He is malefic when conjunct malefic grahas and benefic when alone or with benefics. He rules Jeeva (living beings) and his gem is Mārakata (Emerald). His metal is bronze. He aspects the 7<sup>th</sup> house from where he is placed. He rules letters, which are cerebrals i.e. Ta, Tha, Da, Dha, Na. He represents Prithvi (earth) tatwa (one amongst five elements).

## **Guru**

Guru (Jupiter) has other names like Brihaspati (the large one/ Guru of Devas), Vachaspati (the knowledgeable), Jyau (the heavy one), Angiras, Jeeva, Devejya (teacher of Gods), Mantri (adviser or minister to King), Suraguru (teacher to the Gods) etc. In scriptures he is said to be the teacher of Gods.

The word "Guru" to many means only a teacher. It does mean this, no doubt, but the real meaning is much more than this. "Gu" means darkness and "Ru" means light, so the real meaning is, "He who takes his shishya from darkness of ignorance to the light of knowledge". In Hindu philosophy when one talks of knowledge it is not mere bookish knowledge but knowledge of dharma. Therefore guru has also to protect his shishyas as they are to be treated as equal to his sons according to dharma. One cannot be called a guru if he does not himself follow guru dharma (duties of a guru). Gum also means the heavy one and it is the largest amongst the five grahas (Sun and Moon though grahas are considered as luminaries and Rāhu and Ketu are called Chāyā grahas (shadowy planets, as they are nodal points and have no physical body)).

Gum represents the "Dhi" (wisdom, reflection, thought or knowledge) of Kālapurusha. He rules over Vasa (fat) in living beings. He is the Mantri (adviser /minister) in the planetary cabinet. His Guna is Satwa (pious) and he resides in treasury. He is of Brāhmin (Priest) caste and wears yellow clothes (some opine almost new clothes). He is a male graha. He is a benefic, and his deity is Lord Indra (the King of Gods). He is of fair complexion and his eyes and hair are tawny or brown. He is of large size, intelligent and learned in all Shāstras (sciences). He is of Kapha Prakriti (constitution or dosha). He likes sweet taste and is strong in the east direction of the kundali that is the lagna. He rules the northeast direction. He is strong in day, Shukla Paksha and Uttarāyana. He rules fruit bearing trees and his Ritu is Hemanta (22<sup>nd</sup> October to 22<sup>nd</sup> December). Guru rules over Māsa (month) in time division and owns Dhanu (Sagittarius) and Meena (Pisces) rāshis. He gets deep exaltation in 5° of Karka (Cancer) rāshi and his moolatrikona rāshi is 5° to 10° of Dhanu (Sagittarius) rāshi, the remainder being treated as his own rāshi. He is in deep debilitation at 5° of Makara (Capricorn) rāshi. He rules Jeeva (living beings) and his gem is Pushkaraga (Yellow Sapphire). His tatwa is Ākāsha (space, some translate it as ether but that is incorrect). He rules dental letters ta tha, da dha, ~n. In addition to full 7<sup>th</sup> house aspect, he also aspects fully the 5<sup>th</sup> and 9<sup>th</sup> house from the house occupied by him.

## **Shukra**



Shukra (Venus) is also called Shukrāchārya (āchārya or preceptor) and is said to be the guru (preceptor) of the Asuras (those who are not gods, though this is wrongly translated as demons by writers). His other names are Kavya (poetry), Kavi (poet), Sita (the white one), Bhrigusuta, Bhrigunandan (both the words mean Son of Rishi Bhrigu), Dānavcjya (teacher of the Dānavas or Asuras) and Asphujita (the bright one).

Shukra represents the Vccrya (semen) of the Kālapurusha. Shukra also represents Vccrya in living beings (ShukraaNU means spermatozoa in Sanskrit language). A female graha, its tatwa is Jala and deity is Shachi Devi (wife of Lord Indra). He too is minister and adviser to the King in the planetary cabinet. His guna is Rajas (kingly) and he is of Brāhmin caste. He is a benefic graha. His residence is the bedroom and he wears mixed colour clothes (some opine they are white whereas other authorities opine durable clothes). He rules palatal letters cha Chaja, jha, sha and na.

He is of charming manners and with a beautiful physique. His eyes are charming and he has curly hair. He is of respectable disposition. He is a poet and he has Kapha and Vāta doshas. His colour is shaym (dark). He aspects fully the 7<sup>th</sup> house from the house occupied by him. He owns Vrishabha (Taurus) and Tulā (Libra) rāshis and his deep exaltation is in 27° of Meena (Pisces) rāshi. Tulā (Libra) is his moolatrikona rāshi up to 15°, the balance being treated as his own rāshi. He is in deep debilitation at 27° of Kanyā (Virgo) rāshi.

Strong in day and during Uttarāyana, he rules Paksha (lunar fortnight) in the division of time. He rules over flower bearing trees and Moola (root crops/vegetation). His Ritu is Vasant (18<sup>th</sup> February to 21<sup>st</sup> of April). He is strong in the north direction in kundali (the 4<sup>th</sup> bhāva in a rāshi chart indicates the north direction) and his direction is southeast. We have already seen how these two directions are to be used in "Chandra" above. He likes alkaline or sour tastes. His gem is Vajra (Diamond) and he rules Raupya (silver). Mantreshwara the author of "Phaladeepika" is of the opinion that Shukra rules over Gold and I tend to agree with him. He is fond of luxuries. Afflictions to Shukra could be indicative of eye trouble.

## Shani

Shani (Saturn) is the son of Surya. His many names are; Suryaputra (son of Surya), Sauri (Son of Surya), Chāyāsunu (Son of Chāyā who was wife of Surya), Manda (the slow one), Pangu (the lame one), Taranitanaya (Son of Surya), Arki (Son of Arka, which is another name of Surya), Shanaishchara (Shani) etc.

He is sorrow of the Kālapurusha and is Prachya (servant) in the planetary cabinet. He rules over the Snāyureshā (muscles and tendons) of the living beings. He is eunuch (male eunuch according to some authorities) and a malefic graha. He is of Shudra (servant/lowly) caste. He rules the element Vāyu (Air) and his deity is Lord Brahmā. His guna is Tamas and he wears multi-colour clothes (some attribute blue or dark clothes to Shani and some say he rules old clothes). He likes Kashaya (sour/astringent) taste and resides in filthy places. He is strong in night, during Dakshināyana and in Krishna Paksha.

He is tall and thin with brown or tawny eyes (right eye comes under his special influence). His eyes are generally small and sunken. He is lame, with large or prominent teeth and has coarse hair. He has Vāta dosha (wind/gascs/arthritis). His colour is black. His gem is Necla (Blue Sapphire) and he rules iron. He also rules Dhātu (metals i.e. iron, coal and petrochemicals) and oils and over dried looking trees.

He rules Shishir Ritu (22<sup>nd</sup> December- 18<sup>th</sup> February) and rules over year in the division of time. He owns Makara (Capricorn) and Kumbha (Aquarius) rāshis and gets deep exaltation in Tulā (Libra) at 20°. His moolatrikona is Kumbha up to 20° the rest of Kumbha being treated as his own rāshi. He is in deep debilitation at 20° of Mesha rāshi. He rules labial letters, pa, pha, ba, bha and ma. He is strong in west direction of kundali i.e. in the 7<sup>th</sup> house and his direction is also west. Shani aspects fully the 3<sup>rd</sup> and 10<sup>th</sup> house from the house occupied by him, as well as having the 7<sup>th</sup> house aspect common to all planets

## Rāhu

Rāhu (Dragon's Head) does not get any rulership over any limb/part of the Kālapurusha, as he is a Chāyāgraha (shadowy planet, meaning an imaginary or mathematical point). In the planetary cabinet he gets the status of army of the King, along with his counterpart Ketu (dragon's tail). Rāhu is also known as Phanindra (king amongst snakes), Tama (dark one), Sarpa (snake), Saimhikeya (son of Simhika) and Swarbhānu.

Purānas tell us that Rāhu was the commander of the Asura's (loosely translated as Devils, but meaning those that are not Suras and are the enemies of the Devas - the gods) army. It is said that the Devas and Asuras together churned the ocean to get 13 precious things (called "Ratna" in Sanskrit, a term used to indicate precious things and not only jewels) from the ocean. Amongst these was Amrita (nectar) that was capable of granting immortality to those drinking it. Rāhu, who was the General of the army of Asuras, is said to have changed his appearance and sat with the Devas when the Nectar was being distributed to make the Devas immortal. Surya (Ravi) and Chandra are said to have noticed this and brought it to the notice of Lord Vishnu. Lord Vishnu cut off the head of Rāhu just as he was swallowing Amrita. Thus Rāhu being cut in two and being immortal survived in two halves. The head was then named Rāhu, and the trunk was named Ketu. This is why Rāhu is said to want to swallow Ravi and Chandra and causes the eclipse. Needless to say, being headless they come out and the eclipse is then over.

Rāhu represents the Tamas tatwa and is considered a male eunuch. His caste is Chāndāl (another of lowly caste, of inter-caste birth). He is also said to rule foreigners. He resides in forests and anthills. He rules over a period of 8 months in division of time. His clothes are said to be multi colored (some say old) and he rules dhātu (metals/ non-living entities). His metal is lead and his gem is Gomeda (Hessonite). His deity is Goddess Durgā and he represents southwest direction. He learns foreign languages and his dosha is Kapha (phlegm) and Vāta. Arthritis comes under Rāhu's domain. He is huge and has a smoky appearance and his colour is with blue tint. He rules over Vāta dosha and resides in forests. He is intelligent. He wears multi colored clothes made out of different pieces of cloth. His taste is sour/astringent (like that of alum). He is said to be strong in Mesha (Aries), Vrishchika (Scorpio), Kumbha (Aquarius), Kanyā (Virgo), Vrishabha (Taurus) and Karka (Cancer) rāshis and in the 10<sup>th</sup> house in a horoscope. He gives good results when in the 3<sup>rd</sup>, 6<sup>th</sup> or 11<sup>th</sup> house of a kundali. Rahu influences the 7<sup>th</sup> bhāva from the bhāva that he occupies.

There are differences in the learned about Rāhu's rāshi ownership, exaltation etc. Pārāshara gives the rulership of Kumbha (Aquarius) rāshi to Rāhu and his exaltation as Vrishabha (Taurus). Others opine that his own rāshi is Kanyā (Virgo) and that he gets exaltation in Mithuna (Gemini), Karka (Cancer) being his moolatrikona rāshi. Others opine that Kumbha is his moolatrikona and Kanyā own rāshi. There are many other opinions amongst the learned. I treat Kanyā as Rāhu's own rāshi, Karka as his moolatrikona rāshi and Mithuna as the rāshi where he gets exaltation. I, however, treat Kumbha as own rāshi of Rāhu, when applying Pārāshara/Jaimini principles of Arudha and Rāshi Dashā concepts (these are complex concepts for advanced astrologers only and are not the subject of this book). This differentiation is necessary because the concepts given by Jaimini and Pārāshara are based on treatment of Kumbha as own rāshi of Rāhu, and then I treat Vrishabha as its exaltation rāshi, as indicated by Jaimini and Pārāshara for the purposes of Ayur-dashā (period of influence for span of life).

One, out of the numerous versions of Brihat Pārāshara Horā Shāstras that are available today states that Rahu aspects 5<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup> and the 12<sup>th</sup> house from where he is, in the kundali. The verse or shloka that says this does not appear in other versions. Therefore though many attribute these aspects to Pārāshara it is difficult to accept this view without a bit of skepticism. Some authorities are of the opinion that Rāhu aspects the 12<sup>th</sup> house if he is in odd rāshi and 2<sup>nd</sup> if in even rāshi, other aspects not changing. Some are of the opinion that he aspects the 5<sup>th</sup> and 9<sup>th</sup> from his occupied house. All the authorities concur that Ketu has no aspect. The reason advanced is that Rāhu has a head and that Ketu does not, hence Ketu has no eyes to cast an aspect on a house. While describing Ketu's attributes, as the reader will find when reading them where attributes of Ketu are given, Ketu is said to have red eyes. It must be understood that grahas do not have actual physical forms and it is only to make it easier to understand the results of their being in a certain position in the rāshi chart, on a Jātaka that their forms are described in Vedic astrology. So Ketu having red eyes would mean a Jātaka having Ketu in lagna, 2<sup>nd</sup> or the 12<sup>th</sup> bhāva is likely to have red eyes or inflammation of eyes. Similarly when the Sages talk about drishtics they are talking about the influence a graha is likely to have on a certain bhāva placed at a certain distance from that graha. Therefore, I find this argument of a graha needing to have a physical body and physical eyes a bit too far fetched. If we accept this argument, it would imply that the ancient Sages were not aware of Rāhu and Ketu being intersection points of the path of Surya and Chandra in a certain plane, which is far from the truth. Varāha Mihira states very clearly in his "Brihat Samhitā", a treatise on natural phenomenon, about Rāhu and Ketu not being grahas and being the shadow of the Earth and Moon, causing eclipse. This is the reason Rāhu and Ketu are described as Chāyā grahas (shadowy planets) by the ancients. They make it further clear by also calling them Tamo grahas (dark or non luminous planets). I do not, therefore, consider aspects for Rāhu as well as Ketu when considering graha drishti (planetary aspects).

These aspects are only possible in case of rāshi drishti by reason of Rāhu or Ketu occupying rāshis that aspect certain other rāshis on a static basis, their results being modified by grahas occupying the rāshis that cast drishti. Rāshi drishti is mentioned by, both Sage Pārāshara and Sage Jaimini. Sage Jaimini's famous Jaimini Sutras extensively uses rāshi drishti. Sage Pārāshara uses them in some instances only, as is apparent from the yogas given in his "Brihat Pārāshara Horā Shāstra". These are fixed drishtics and do not depend on drishti or aspects cast by grahas on account of their position in certain house. Pārāshara says that all chara (cardinal) rāshi's aspect all sthira (fixed) rāshi's except the adjacent rāshi, similarly all sthira rāshi's aspect all chara rāshi's except the adjacent one and all dwisvabhāva (dual) rāshi's aspect each other.

The following will explain the rāshi drishti, (aspecting Rāshi followed by aspected Rāshis):

***Mesha (Aries):***

Simha (Leo), Vrishchika (Scorpio), Kumbha (Aquarius)

***Vrishabha (Taurus):***

Karka (Cancer), Tulā (Libra), Makara (Capricorn)

***Mithuna (Gemini):***

Kanyā (Virgo), Dhanu (Sagittarius), Meeṇa (Pisces)

***Karka (Cancer) :***

Vrishchika (Scorpio), Kumbha (Aquarius), Mesha (Aries)

***Simha (Leo):***

Tulā (Libra), Makara (Capricorn), Mesha (Aries)

***Kanyā (Virgo):***

Dhanu (Sagittarius), Meena (Pisces), Mithuna (Gemini)

***Tulā (Libra):***

Kumbha (Aquarius), Vrishabha (Taurus), Simha (Leo)

***Vrishchika (Scorpio) :***

Makara (Capricorn), Mesha (Aries), Karka (Cancer)

***Dhanu (Sagittarius) :***

Meena (Pisces), Mithuna (Gemini), Kanyā (Virgo)

***Makara (Capricorn) :***

Vrishabha (Taurus), Simha (Leo), Vrishchika (Scorpio)

***Kumbha (Aquarius) :***

Mesha (Aries), Karka (Cancer), Tulā (Libra)

***Meena (Pisces) :***

Mithuna (Gemini), Kanyā (Virgo), Dhanu (Sagittarius)

The grahas tenanted a rāshi will also aspect the rāshi's being aspected by the rāshi it occupies.

Most of the later day authors of astrological classics do not use rāshi drishti as a tool for prediction. Rāshi drishti are a constant relative influence amongst rāshis. These are generally used in varga charts for finding the Ishta Devatā (Ishta = beneficial, Devatā = deity) and other advanced analysis. When the reader goes on to study advanced astrological concepts they will be of use, for the present remember that whereas graha drishti is dynamic, rāshi drishti is static. Here we use the term graha drishti to indicate specific aspects cast by a graha, irrespective of the rāshi he occupies.

## Ketu

Ketu (Dragon's Tail) is the counterpart of Rāhu and 180 degrees apart from him. Ketu is known by various names such as; Shikhi (one with tuft of hair on head), Dhruva (the flag), Ketan (flag) etc. His exaltation rāshi is said to be Dhanu, and he is said to own Meena rāshi. Pārāshara opines that he owns Vrishchika and some authorities say that he is in exaltation in Vrishchika. He gives good results in last degrees of Kanyā, Vrishabha and Dhanu rāshi. He is strong in the night. I treat him to be in exaltation in Dhanu rāshi. He resides in forests.

Some astrologers say Ketu resembles Rāhu. Mantreshwara in Phaladhipika says that Ketu is emaciated, has red eyes, harsh speech smoke colour and continuous smoker. I tend to agree with Mantreshwara. He resides in forests and his gem is Lasanyāt/Vaidurya (Cat's eye). He rules small trees and scars on body. Skin disease, possession by spirits etc. come under his domain. According to Vaidyanātha, author of Jātaka Pārijāta, deception by enemies, small pox, low castes and body itches are caused by affliction to Ketu. He rules over a period of 3 months. He is seeker of Moksha (emancipation). He also rules crows according to some authorities. He is treated as indicator of females by some authorities. His deity is Lord Ganesha. He is capable of giving highest form of knowledge and can be changeable.

## True Nodes versus Mean Nodes

It will be interesting to note that this is not the only point of difference between astrologers. Modern astrologers also have different opinions as to whether one should use true nodes or mean nodes for positioning Rāhu and Ketu in a chart. Different theories are advanced in favour of one theory or the other. It is good to remember that even true nodes are not exactly true, but a projection of probable movement of the imaginary nodal point between where the time paths of Moon and Sun intersect successively in one plane with earth. The difference between the two is that true nodes can have both forward and backward movements whereas mean nodes always move backwards. The Sages have stated that they are always Vakra (in apparent retrograde motion). Hence I use mean nodes only, for calculation of

positions of Rāhu and Ketu. The Sages said:

सदैववक्रिणो दैत्यो सुर्येन्दुशीघ्रगोयतः ॥

sadaiva vakriṇo daityo suryendu śēghragoyataḥ||

Rāhu and Ketu are ever retrograde and Sun and Moon have fast motion.

This is possible only when one uses the longitudes of mean nodes for their position in horoscope. So one need not get confused and get involved in semantics and complex theories in assuming that the Sages were not aware of what is projected as modern thought. One should not forget that the Sages derived complex distances of various planets from earth and understood the relative motion of the planets and their gravitational pulls, much before the times of the modern scientists who were busy burning people at stake for saying that the earth is round. Again it may not be very prudent to change the basic parameters used in any predictive model and then continue to use the same old conclusions. I would doubt whether this addiction to changing the basic parameters and using the conclusion based on earlier parameters and data, would qualify to be called a scientific approach in any branch of science.

I am writing on this trend at length since many new theories are seen being advanced in Jyotish in these 'modern' times. It has become fashionable amongst some to project Jyotish as a mystical science meant for realizing the "Para Brahman" (the Supreme Being). At the same time there are astrologers, especially astronomers, who like to think that Jyotish is something developed by persons who did not understand what is astronomy and therefore constantly try to interject what is their understanding of what should be used in Jyotish in place of what is stated by Sages. These worthies conveniently forget the fact of Siddhānta (astronomy) is an integral one-third part of Jyotish. Pluto, till recently called a graha by the modern generation of astrologers, is getting re-categorized as a comet, this being a fitting comment on the "modern" astronomers and their ability to distinguish between a graha and a comet and scientific temper.

Both the proponents however choose to use the principles of the same Sages when attempting predictions and have not yet been able to devise any system totally independent of the principles given by the Sages. Some modern astrologers go to the extent of advancing the theory of Jyotish being a science of being one with the Para Brahman. These proponents of the theory of Jyotish being meant for one's quest of Para Brahman choose to ignore what the Sages themselves told about the purpose of Jyotish. The purpose of Jyotish being to help people understand the difficulties that may lie ahead and to be able to perform duties of yagya (Vedic rituals) at the right time. Kalyan Verma states in Sārāvali:

अर्थार्जनिसहाय पुरुषाणामापदवर्णे पोतः ।

arthārjanesahāyāḥ puruṣāṇāmāpadarvaṇe potaḥ|

यात्रासमये मन्त्री जातकमपहाया नास्त्यपरः ॥

yātrāsamaye mantrī jātakamapahāyā nāstyaparaḥ||

There is no science that can help the Jataka in earning his livelihood and like a ship, helps one traverse this sea of life. There is no other science that proves better adviser in undertaking journey (through life).

Sage Nārada from whose shishya, Shaunaka, Pārāshara admits having learnt this divine science also tells us the use of Jyotish in Nārada Samhitā thus:

अस्य शास्त्रस्य संबन्धो वेदांगमिति कथ्यते ।

asya śāstrasya sambandho vedāṅgamiti kathyate|

अभिधेयं च जगतः शुभाशुभानिरूपणम् ॥५॥

abhidheyaḥ ca jagataḥ śubhāśubhanirūpaṇam| 5||

यज्ञाध्ययनसंक्रान्तिग्रहषोडशकर्मणाम् ।

yajñādhyāyanasaṅkrāntigrahaṣoḍaśakarmaṇām|

प्रयोजनं च विज्ञेयं तत्तत्कालविनिर्णयात् ॥६॥

prayojanaḥ ca vijñeyaḥ tattatkālaviniṛṇyāt| 6||

विनैतदखिलं श्रौतस्मार्तकर्म न फलं ।

vinaitadakhilaa grautasmaartakarma na sidhyati|

तस्माज्जगद्धितायेदं ब्रम्हणा रचितं पुरा ॥७॥

This Shāstra is called Vedāṅga. It describes auspicious and inauspicious events in the world. The knowledge of correct time for yagya (rituals), studies, sankranti (solstice). 16 religious ceremonies and ceremonies given by scriptures is only possible through use of this Shastra. Without its use it is not possible to carry out the duties prescribed in Shruti and smritis (scriptures). Lord Brahmā devised the science to benefit the world.

Sage Pārāshara also tells us that:

जानाति कालमानं यो ग्रहर्क्षाणां च संस्थितिम् ।

jānāti kālamānaa yo graharkṣāṇā ca saasthitim|

होराशास्त्रमिदं सम्यक् स विजानाति नाऽपरः ॥१००॥५॥

horāgāstramidaa samyak sa vijānāti nā'paraḥ |100|5||

होराशास्त्रार्थतत्त्वज्ञः सत्यवाग् विजितेन्द्रियः ।

horāçāstrārthatatvajñau satyavāg vijitendriyau |

शुभाऽशुभं फलं वक्ति सत्यं तद्वचनं भवेत्

çubhā'çubhaa phalaā vakti satyā tadvacanaā bhavet

One who has knowledge of measure of time and positions of grahas can only understand this Horā Shāstra (Jyotish). When one who knows the Shāstra is speaker of truth and has control over his senses, his predictions will turn out to be true.

A student of Jyotish, should not be disturbed by the confusion created by modern day Jyotish crusaders. The Sages have made clear the reason that the Jyotish-Shāstra was created and how it should be used. The Sages have stated basic principles quite clearly and one has to read their statements in depth and understand the social environment at the time of writing of the texts to understand what exactly the Sages meant when they made a particular statement. This is more so when they have not made a certain statement. One only needs to understand the scriptures and Jyotish texts better and correlate these apparent anomalies to the life pattern of those days to understand the untold principles of Jyotish.

This is why the Sages have enjoined upon us to consider the Desha (country), Kāla (times when prediction is made) and Paatra (the individual, his social environment etc.) when making a prediction. Only after considering these factors and then applying our viveka (discrimination/ sense of proportion) are we told to give out prediction to the Jātaka.

Aprakāsha (**Non** Luminous) grahas and Upagrahas (Satellites)

There are also Aprakāsha (non-luminous grahas/sensitive points) grahas like Dhooma, Vyatipāta, Parivcsha, Indrachāpa and Yamakantaka. These are certain sensitive points, hence called Aprakāsha grahas, with reference to the longitude of Ravi. Positions of these Aprakāsha grahas are arrived at as below:

Ravi's longitude at the time of birth is to be calculated and then add the following to get the Aprakāsha grahas:

*Dhooma* = Ravi's longitude + 133 20'

*Vyatipāta* = Dhooma + 53 20'

*Parivcsha* = Vyatipāta + 180

*Indrachāpa* = Parivcsha - 53 20'

*Upakctu* = Indrachāpa + 16 40' (Ravi = pakctu + 30 degrees)

There are also Upagrahas (satellites) called sons of the planets in Jyotish, indicating their influence being somewhat similar to and at a lower level than that of the planets themselves. Jātaka Pārijāta gives the method of their calculation based on day and night birth respectively. Day length is to be divided by 8 to indicate portion ruled by grahas, beginning from the graha after whom that day is named. The end of each portion indicates the position of relevant Upagraha up to 7<sup>th</sup> part. The 8<sup>th</sup>

part of day is bereft of a graha lord. Therefore Pata and Upaketu do not come into calculation.

If day length is 32 ghatas and birth is in day use the following formula:

Graha (Son of Graha) Ghatas past for Ravivāra

Sun (Kāla) 4 ghati

Moon (Paridhi/Parivcscha) 8 ghati

Mars (Dhooma/ Mrityu) 12 ghati

Mercury (ArdhAyam) 16 ghati

Jupiter (Yamakantaka) 20 ghati

Venus (Kodanda) 24 ghati

Saturn (Gulika) 28 ghati

Rāhu (Pata) none

Ketu (Upaketu) none

For night birth divide the duration of night by 8 and begin from 5<sup>th</sup> day and its graha lord.

Any of these Aprakāsha grahas associating with the Sun is likely to cause harm to the dynasty of the native, if they conjoin lagna wisdom will be lost and their conjunction with Moon will harm the longevity.

The Aprakāsha grahas were rarely used in Jyotish by later day āchāryas. One may safely carry out predictions without their use with a fair degree of accuracy. I am giving their names and planets for which they are considered to be upagrahas, for information only.

There are also some sensitive points based on rulership of portions of time in a day that are called Vāra (day) Velā (time). These are Ardha Prahara (Mercury's period), Yamakantaka (Jupiter's period), Mrityu (Mars's period), Kāla (Sun's period) and Gulika (Saturn's period).

Only Māndi or Gulika whose position amongst these is of importance in Jyotish, from the point of view of predictions and I shall comment on them in detail now.

**Gulika/Māndi**

Gulika is said to be son of Saturn. His other names are Māndi, Dinschaputra, Mandasunu and Shanaishcharātmaja.

Gulika/Māndi is not exactly a graha but more the name given to a specific point of time with respect to day or night length and the Vāra (weekday).

The order of the Vāras is given below and the names indicate their rulers. Since some Vāra names use synonyms of the grahas, the rulers are indicated clearly against their name:

<u>Vāra</u>	<u>English name of Day</u>	<u>Graha ruling the Vāra</u>
Ravivāra	Sunday	Surya (Sun)
Somavāra	Monday	Chandra (Moon)
Mangalvāra	Tuesday	Mangal (Mars)
Budhavāra	Wednesday	Budha (Mercury)
Guruvāra	Thursday	Guru (Jupiter)
Shukravāra	Friday	Shukra (Venus)
Shanivāra	Saturday	Shani (Saturn)

It might interest the readers to know that, the names of the Vāras are not given arbitrarily by Jyotish texts. They are related to the order of the grahas distance from Earth. The order is given as Saturn is the farthest from Earth followed by Jupiter, then comes Mars, next is Sun, then Venus, followed by Mercury and the nearest is Moon. Every 4<sup>th</sup> planet beginning from Saturn gives the order of Vāras.

I will give the nomenclature for time used in Jyotish here, so that the Sanskrit terms used to indicate measure of time in this book, could be understood with ease:



*Ahorātra*: Day and night.

*Dina*: Day from sunrise to next day's sunrise. It also means the time from sunrise to sunset in certain context, as will be seen in following paragraph.

/ *Day*: 60 Ghati. Standard sunrise to sunset time = 30 ghati. (this is variable according to season).

/ *Ghati*: 60 pala = 24 minutes.

/ *Pala*: 60 vipala = 24 seconds.

Now let us look at how the position of Māndi is calculated on any day. The total time, from sunrise to sunset, is to be divided by 8. Each such 1/8<sup>th</sup> portion of a day is ruled by one planet and as there are 7 planets that lord each of the weekdays, the portion after Saturn is without any lord. The end of Shani's portion of the day provides the longitude that rises with Māndi. The first 1/8<sup>th</sup> portion of a day, is ruled by the planet ruling that particular Vāra (day) as seen in the table above. The first portion of a day's time span is ruled by the graha ruling the weekday. On Ravivāra (Sunday), Sun rules the first 1/8<sup>th</sup> portion of the day and Saturn owns the 7<sup>th</sup> portion. On Monday, Moon would own the first 1/8<sup>th</sup> portion of the day from sunrise and Saturn would rule the 6<sup>th</sup> portion of the day, and so on. Similarly for night birth the time from sunset to next sunrise is divided into 8 parts as earlier. The 1<sup>st</sup> part of the night is ruled by the 5<sup>th</sup> day's ruling graha, counted from the lord of the day, for which longitude of Māndi for night time birth is to be calculated. The lords of successive Vāras own the rest of the 6 portions, the 8<sup>th</sup> portion of the night being without any lord. Here again the end of the 1/8<sup>th</sup> portion of time owned by Saturn is Māndi's position. In both cases Māndi's degrees will be those arrived at by taking the time as that coinciding with end of the part ruled by Saturn, or in other words Māndi would be rising on the eastern horizon at that time.

The reason that there is confusion about whether Māndi and Gulika are one and the same, or are they two different bodies is because their position is treated in different manner by different texts. Sarvartha Chintamani treats the two as different astral bodies. That text gives a different method for finding out the position of degrees, known as sphuta, for Māndi. It does not talk about Gulika. Prashna Marga, another astrological text, gives two different methods of finding out the positions, one for Māndi and other for Gulika. Both give similar method for finding sphuta (degrees) of Māndi. The method of finding Gulika sphuta is similar to that given by other texts for Gulika/ Māndi sphuta (degrees). Māndi sphuta for a day birth is to be calculated by multiplying, 26, 22, 18, 14, 10, 6 and 2 corresponding to Ravivāra (Sunday) to Shanivāra (Saturday) respectively by the period of day in Ghaties. Dividing the product thus obtained by 30, gives the time in ghaties past sunrise when Māndi rises on eastern horizon on that day. Order of the days for night birth would be similar to Gulika. Prashna Marga, an ancient text from the province of Kerala, makes the nighttime calculations simpler by saying that for birth in night Māndi position shall correspond to rising degrees at the end of 10, 6, 2, 26, 22, 18 and 14 ghaties from the time of sunset from Sunday onwards respectively. You will notice that the ghaties corresponding for Surya are 5<sup>th</sup> from those for a day birth.

This would mean that for a standard day measuring 30 ghaties, there would be a difference of from 15 palas to 1 Ghati 45 Palas between the two, with Māndi rising earlier than Gulika by that time. Some astrologers tend to place Māndi at the beginning of Saturn's period and Gulika at the end of Saturn's part of the day. Others place Māndi at the midpoint of Shani's position. I have not yet found any text authenticating that premise. As a matter of fact the calculations of Sarvārtha Chintamani and Prashna Marga suggest that it occupies a position arising 15 palas after rise of the portion that is not governed by any graha. Sage Pārāshara opines that Gulika position coincides with the rising degrees at the beginning of Saturn's portion of a day. So the current practice is to place Gulika at the beginning of Saturn's portion of day and Māndi at the end portion. Even here there is an opinion that it should be the other way round due to difference of opinion on interpretation of the shloka given by the Sage.

The consensus amongst most of the astrologers is that they are only different names of Māndi and this is clearly stated by "Vaidyanātha" in his Jyotish tome "Jātaka Pārijāta". One of the many editions of Brihat Pārāshara Horā Shāstra also says:

नामन्तराम् तु तस्यैव मान्दिरित्यभिधेयते

nāmantarām tu tasyaiva Māndirityabhidheeyate

*Gulika is only another name of Māndi*

This indicates that Māndi and Gulika are synonyms used for the same point in time. I treat Māndi to be at the end of the portion of day ruled by Saturn. My approach is that Māndi and Gulika are two names of the same phenomenon. However when we apply the principle of Sarvartha Chintamani, we should use the degrees of Gulika as given by that text, when it refers to Gulika and calculations of Māndi when the text talks about Māndi. Same approach of accepting the calculation given in a text for application of the principles given in that text should be used with Prashna Marga. This is because the results given therein are with reference to those points called Māndi and Gulika, according to calculations given by the author.

Gulika and/or Māndi are considered malefic points and different astrological authorities give different results for their placement. However all agree that Gulika and/or Māndi in 6<sup>th</sup> is capable of destroying enemies and in 11<sup>th</sup> house it gives wealth. By nature Gulika/Māndi are said to be poisonous. So their placement in any bhāva is likely to give poisonous results to that bhāva, thus destruction of enemies in 6<sup>th</sup> house. 11<sup>th</sup> house is one where all grahas give good results and so do Gulika/Māndi, however here relations with elder brother might suffer. I would advise the readers to use them in interpretation of horoscope only after one has obtained a fair amount of understanding of the principles of astrology.

## **Graha Maitri (Friendships)**

Having understood various things ruled by planets, we shall now see when and how a graha attains strength or weakness and other indications of the grahas not specifically spelt out in the preceding chapter. Grahas, as we have seen earlier, have different natures and it follows that they will have different inter planetary relationships. Jyotish looks at this relationship in terms of grahas being each other's mitra (friend), shatru (enemy), and sama (neutral). As in life, so with planets, there are two types of mutual relationships between two planets. One relationship is of permanent type, the nature of two grahas being similar and another is temporary on account of circumstance of relative position of two grahas from each other, irrespective of their basic nature. Thus there are Naisargika (natural) friends/enemies and Tātkālika (temporary) friends/enemies.

### **Naisargika Mitra/Shatru (Natural Friends/Enemies)**

Grahas that own 2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup>, and 12<sup>th</sup> rāshi from the moolatrikona rāshi of a graha are his mitra (friends) and so is the lord of its exaltation rāshi. Lords of the 3<sup>rd</sup>, 6<sup>th</sup>, 7<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> rāshi from the moolatrikona rāshi are its shatru (enemies). If a graha is owner of both mitra and shatru rāshi, then it is sama. The relations between various grahas are given in below table for easy reference.

It should be understood that "Bhuvana Deepaka" treats Surya, Mangal, Guru and Chandra as mutual friends and so are Shani, Shukra, Budha and Rāhu. The two grahas of each group are enemies of grahas belonging to the other group. By inference Ketu belongs to the first group:

<b><u>Graha</u></b>	<b><u>Mitra</u></b> <b><u>Graha</u></b>	<b><u>Sama</u></b> <b><u>Graha</u></b>	<b><u>Shatru</u></b> <b><u>Graha</u></b>
Ravi	Chandra, Mangal, Guru	Budha	Shukra, Shani
Chandra	Ravi, Budha	Mangal, Guru, Shukra, Shani	None
Mangal	Ravi, Chandra, Guru	Shukra, Shani	Budha
Budha	Ravi, Shukra	Mangal, Guru, Shani	Chandra
Guru	Ravi, Chandra, Mangal	Shani	Budha, Shukra
Shukra	Budha, Shani	Mangal, Guru	Chandra, Ravi
Shani	Budha, Shukra	Guru	Ravi, Chandra,



English names are also given in the following chart for case of comprehension:

<u>Graha</u>	<u>Friend</u> <u>Graha</u>	<u>Neutral</u> <u>Graha</u>	<u>Enemy</u> <u>Graha</u>
Sun	Moon, Mars, Jupiter	Mercury	Venus, Saturn
Moon	Sun, Mercury	Mars, Jupiter, Venus, Saturn	None
Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury
Mercury	Sun, Venus	Mars, Jupiter, Saturn	Moon
Jupiter	Sun, Moon, Mars	Saturn	Mercury, Venus
Venus	Mercury, Saturn	Mars, Jupiter	Sun, Moon
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars

### Tātkālīka Mitra (Temporary Friendships)

Grahas that are in 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> from the house occupied by a graha are its mitra (friends) and grahas placed in other houses are its shatru (enemies). Since this relationship arises out of his placement in any bhāva in a kundali, the position being variable it is called Tātkālīka maitri (the word maitri used in Jyotish when in a certain context, means both positive and negative relationship).

These maitris (friendships) are of 5 types and are known as Panchadhā maitri (5-fold friendship). These five types arise by mutual relation between the Naisargika and Tātkālīka mitra/shatru relation between the grahas. Again as we find in real life, some grahas are merely friends and some bosom friends. Similarly some are mere enemies and others are bitter enemies.

This is indicated in the table below. It should be understood that the type of relationship indicated in first two columns is interchangeable and therefore the types of maitris are only five. For example if a graha were sama with another graha by Naisargika relation and mitra by Tātkālīka relationship to it, this would still be treated as mitra graha.

### Panchadhāmaitri (Five Fold Friendships)

<u>Naisargika</u> <u>Relation</u>	<u>Tātkālīka</u> <u>Relation</u>	<u>Final</u> <u>relation</u> <u>between</u>

Mitra	Mitra	<b><u>Grahas</u></b> Adhimitra (fast friends)
Shatru	Shatru	Adhishatru (bitter enemy)
Mitra	Sama	Mitra
Shatru	Sama	Shatru
Mitra	Shatru	Sama

As with earlier table the English names are also given for ease of comprehension.

Five fold friendship:

<b><u>Natural Relation</u></b>	<b><u>Temporary Relation</u></b>	<b><u>Final relation between Grahas</u></b>
Friends	Friends	Fast friends
Enemies	Enemies	Bitter enemies
Friends	Neutral	Friends
Enemies	Neutral	Enemies
Friends	Enemies	Neutral

## **Graha Kāratwa (Signification of Grahas)**

We have seen different factors related to this universe being allotted to different grahas above. Now let us look at the special significance of each graha. Grahas are said to be kāraka for certain areas of life. In Sanskrit language the adjective kāraka is analyzed as "Karoti iti KārakaH". The meaning of kāraka is therefore one that "causes" (with respect to the factor for which it is kāraka). This quality of being able to cause some effect to some factor is known as "Kāratwa" of a graha. Kāratwas are divided into four primary types and are:

- Naisargika kārakas
- Sthira kārakas
- Bhāva kārakas
- Chara kārakas

### **Naisargika Kārakas**

Naisargika kārakas we have already seen in the description of each graha, and are as follows:

*Surya/Ravi:* Atma /Atmā (self, soul and physical body) kāraka.

*Chandra:* Mana (mind) kāraka.

*Mangal:* Satwa (strength) kāraka.

*Budha:* Vidyā (studies/learning) kāraka and Vacha (speech) kāraka.

*Guru:* Dhi (knowledge) kāraka.

*Shukra:* Veeerya (semen/potency) kāraka.

*Shani:* Dukkha (sorrow) kāraka.

*Rāhu:* Kama (desires) kāraka

*Ketu:* Moksha (emancipation) kāraka.

## **Sthira Kāra**

According to Sage Pārāshara, the stronger between Surya and Shukra is kāraka for father and will be called Pitru kāraka.

Similarly stronger of the Chandra and Mangal is kāraka for mother and called Mātru kāraka (kāraka for mother).

Mangal is the kāraka for sister, brother-in-law, younger brother and mother. He is called Sahaja kāraka (kāraka for co-born).

Budha is Gyāti kāraka (kāraka for relatives) and is kāraka for maternal relatives.

Guru is kāraka for paternal grandfather. He also is kāraka for agRāj (pre-born or elder brother)

Shukra is Pati kāraka. (kāraka for spouse)

Shani is Putra kāraka. (kāraka for children)

Rāhu is Pitāmaha kāraka (kāraka for paternal grandfather).

Ketu is Matāmaha kāraka (kāraka for maternal grandfather) and for wife, father, mother, parents-in law

However the generally accepted Sthira kāra

*Surya:* Surya is the kāraka for father (Pitru kāraka), in case of day birth and for paternal uncle for night birth. He is especially related to the right eye

*Chandra:* Chandra is kāraka for mother (Mātru kāraka) in case of night birth and maternal aunt in case of day birth. He is related to the left eye

*Mangal:* Mangal is the kāraka for younger brother (Sahaja kāraka)

*Budha:* Budha is the kāraka for adopted son and for Gyāti (family/clan)

*Guru:* Guru is the kāraka for elder brother

*Shukra:* Shukra is the kāraka for mother for day birth and maternal aunt, for night birth

*Shani:* Shani is the kāraka for paternal uncle for day birth and he becomes Pitru kāraka (kāraka for father) in case of night birth

Mantreshwara, the author of the astrological text “Phaladdeepika”, differs with Pārāshara in the case of kāra

"Mantreshwara" also gives further signification of grahas as under. I recommend readers to understand them well. These are useful when trying to find out such things as professions, the source through which harm may come to one's general aptitude, nature and those likely to help:

Surya

Copper, gold, father, auspicious results (for self), courage, fighting ability (shaurya), victory in war, Atmā (soul), Atma (self) and especially Atmabala (self confidence) happiness, valour, service of king, strength, light, religious rituals for Lord Shiva, travels in forests or hills, homa/havana (religious worship involving worship of holy fire) where the holy fire is lit, desire for action, temples/abodes of the Lord (Devasthāna), sharpness and enthusiasm in doing work. He is the kāraka (indicator or causative factor) for Atma and father.

Chandra

Welfare of mother, feeling of happiness or mental peace, bathing in sea etc, white chamwar (a fan made out of hair) or white things, chatra (insignia of royal

authority), beautiful fans, fruits, flowers, soft things, agriculture, food, yasha (fame and success), pearl, silver, bronze, milk, sweetmeats, clothes, water, cow, stree prapti (getting a woman/liaisons), having meals with pleasure and beauty. Chandra is the kāraka for mana (mind) and mother.

### **Mangal**

Mangal is kāraka for satwa (physical and mental strength), matter which grows from earth (food, vegetables etc), happiness or sorrow from brothers and sisters, cruelty, battle, courage, jealousy, fire in kitchen, gold, relatives or clan, weapons, thieves, enemies, enthusiasm, connection with other's wife, strength, feeling of elation, false speech, bad deeds, scars, injuries, head of army etc.

### **Budha**

Budha is kāraka for knowledge of many fields, good speech, arts, expertise, praise by the learned, maternal uncle, clever speech, use of intelligence in studies, intelligence, yagya (certain religious ceremony), religious duties in connection with Lord Vishnu, truthful speech, shells, tourist places, sculpture, brothers, prince, friends, nephew, niece (sister's side) etc. It is well to remember that being lord of 6<sup>th</sup> house in natural zodiac, he is also capable of giving chronic disease. He is also responsible for dual meaning and derisive speech.

### **Guru**

Guru is the kāraka for gyāna (knowledge), good qualities, progeny, good behaviour, good character and good work, teaching or giving deeksha (a guru, on acceptance of a shishya gives him deeksha and mantra), being a great soul, knowledge of scriptures, progress of all beings, sadgati (final emancipation or Moksha), devotion to god and Brāhmins, yagya (yagya is pronounced as Yadhnya- meaning sacrificial rituals to propiate Vedic deities), tapasya (austerities for realizing the true nature of God or Moksha), faith, treasury, being learned, control over senses, honor, kindness. Guru is also kāraka for husband in a lady's chart.

### **Shukra**

Shukra is the kāraka for wealth, carriages, clothes, ornaments, accumulated wealth, dance, singing, orchestra, perfumes and flowers, sexual congress, beds and related business, house, pleasure of poetry, enjoyment, becoming minister in or adviser to government, appropriate quotes, marriage and other good ceremonies, parties etc.

### **Shani**

Shani is the kāraka for longevity, death, fall from height, loss of honor, loss of job, insult, disease and sorrow, penury, ill fame, sin, labour, unholy acts, difficulties, period of seclusion following death, steadfastness, support from bad people, buffalo, laziness, loans and borrowings, iron articles, service, being servant, jails, arrests and agricultural equipments.

It should be remembered that if the graha is afflicted, harm through the indications or kārakatwas (significations) of relevant grahas is to be understood and when the graha is powerful it gives happiness through its respective kārakatwas.

### **Bhāva Kāraka**

*Surya:* 1<sup>st</sup> (self, constitution, soul)

*Chandra:* 4<sup>th</sup> (mother)

*Mangal:* 3<sup>rd</sup> (courage, younger brother), 6<sup>th</sup> (enemies)

*Budha:* 10<sup>th</sup> (honor)

*Guru:* 2<sup>nd</sup> (wealth), 5<sup>th</sup> (progeny), 9<sup>th</sup> (fortune, religion), 11<sup>th</sup> (elder brother and income)

*Shukra:* 7<sup>th</sup> (spouse)

*Shani:* 8<sup>th</sup> (longevity), 12<sup>th</sup> (expenditure)

Some authorities, such as Vaidyanāthaa the author of “Jātaka Pārijāta”, are of the opinion that kārakatwa of the 10<sup>th</sup> house would also be given to additional grahas

like Surya, Guru and Shani. There is certainly logic in this opinion. The reason being the 10<sup>th</sup> bhāva is the indicator of karma (career or profession). Budha primarily represents trading and communications as career. There are certainly more careers than the previous two and as such Surya representing government, Guru teaching and Shani indicating physical or persistent labour would naturally qualify for co- kārakatwas of the 10<sup>th</sup> house. Pārāshara gives the primary kārakatwa of 10<sup>th</sup> house to Budha and that may be safely followed.

These kārakas being indicators of the matter over their domain, it follows that if the grahas are strong and well placed in the kundali, the matters governed by them will flourish and if weak and ill placed then they will come to harm. It is good to remember that a graha is also treated to be kāraka for all the various things that we have seen related to individual graha. But when we talk of kāraka in Jyotish it usually refers to above kārakatwas.

## Chara Kāraka

There is another class of kārakas known as Chara (changeable) kārakas. Both Sage Jaimini and Sage Pārāshara give Chara kārakas in their classical astrology texts. Some astrologers treat Jaimini as a Shishya of Sage Pārāshara, while others opine that Jaimini predates Pārāshara who wrote Brihat Pārāshara Horā Shāstra and though Jaimini's Guru was also a Sage called Pārāshara he is a different Pārāshara than the one who wrote Brihat Pārāshara Horā Shāstra. We need not go into this and suffice it to understand that both the Sages talk about Chara kārakas.

These Chara kārakas derive their kārakatwa (indications) from the number of degrees that they traverse in a rāshi and thus are changeable from horoscope to horoscope hence they are called Chara (changeable) kārakas. Some authorities opine that there are seven Chara kārakas while others are of the opinion that there are eight Chara kārakas. This is so as there are many editions of Brihat Pārāshara Horā Shāstra of which some talk about seven Chara kārakas whereas many talk about eight Chara kārakas. Even amongst the proponents of the seven Chara kāraka scheme there are different opinions and we shall see all the three opinions below.

### *Seven Chara Kārakas:*

Atma (self/soul) kāraka: The graha that traverses the greatest degrees in a rāshi is Atma kāraka.

Amātya (minister) kāraka: The graha next in number of degrees traversed by Atma kāraka.

Bhrātru (brother) kāraka: The graha next in degrees traversed by Amātya kāraka.

Mātru (mother) kāraka: The graha next in degrees traversed by Bhrātru kāraka.

Putra (son) kāraka: The graha next in degrees traversed by Mātru kāraka.

Gnāti (clan) kāraka: The graha next in degrees traversed by Putra kāraka.

Dārā (wife) kāraka: The graha that is next in degrees traversed by Gnāti kāraka.

### *Eight Chara Kārakas:*

Atma kāraka: The graha that traverses the greatest degrees in a rāshi is Atma kāraka.

Amātya kāraka: The graha next in number of degrees traversed by Atma kāraka.

Bhrātru kāraka: The graha next in degrees traversed by Amātya kāraka.

Mātru kāraka: The graha next in degrees traversed by Bhrātru kāraka.

Pitru (father) kāraka: The graha next in degrees traversed by Mātru kāraka.

Putra kāraka: The graha next in degrees traversed by Pitru kāraka.

Gnāti kāraka: The graha next in degrees traversed by Putra kāraka.

Dārā kāraka: The graha that is next in degrees traversed by Gnāti kāraka.

Again some authorities consider that while Pitru kāraka is one of the seven Chara kārakas, Mātru and Putra kāraka merge and are indicated by Putra kāraka in the seven Chara kāraka scheme. Sage Pārāshara indicates that this opinion was prevalent at his time also amongst many astrologers.

Those who consider the seven Chara kārakas use only the seven grahas and exclude Rāhu and Ketu from getting Chara kāraka status. This does not mean total

exclusion of Rāhu from Chara kāraka though the proponents of both the seven and eight Chara kāraka schemes exclude Ketu. Those who follow the seven Chara kāraka opine that when two grahas attain the same number of degrees in rāshi, both the grahas merge and therefore give result of the relevant single kāraka. Rāhu fills in the place of next Chara kāraka that has fallen vacant. Those who follow the eight Chara kāraka scheme are of the opinion that when two grahas attain equal number of degrees traversed in rāshi the vacant place is taken up by the Sthira kāraka. We have thus seen that there is more than one opinion in the matter of the number of Chara kārakas. This confusion may be the reason that later day āchāryas did not write anything about the Chara kārakas, preferring to base their astrological classic texts on matters that are well settled.

Readers need not feel confused on account of this difference of opinion amongst the Sages. The Chara kārakas that they will find mentioned in the yogas would be Atma kāraka and Amātya kāraka and their position generally does not change, in case of either of the seven or eight kāraka scheme. Even in the eight Chara kāraka scheme, they would change only when Rāhu becomes the Atmakāraka. Most astrologers will rarely use other kārakas like Gnāti (or Gyāti) kāraka or Dara (pronounced as Dārā) kāraka in actual predictions.

I have given the concept of Chara kāraka scheme so that readers understand what is a Chara kāraka, when they come across that term in the chapter on yogas. Personally, the seven Chara kāraka scheme appeals to my logic as the kārakas relate to the bhāvas indicated by their nomenclature, in a chart. This is further strengthened by the fact that Sage Pārāshara does not allot any kārakatwa to Rāhu in Naisargika Sthira, or Bhāva kārakatwa groups. Being a Chāyā (shadow) graha, the logic of Rāhu taking place of a merged kāraka and giving its results also makes sense to me. However as we go ahead we see Pārāshara indicating Durgā as Ishta Devatā of Rāhu. Now this means that either when Rāhu takes position of Atmakāraka due to two grahas with maximum degrees having equal degrees, per the seven Chara kāraka scheme or Rāhu becoming Atmakāraka on account of having traversed the highest degrees per eight Chara kāraka scheme, so it is a debatable issue. Readers may like to find out for themselves which is appropriate from their application to real life charts. If Lord Shiva permits me, I shall try to write a separate book on the subject of use of Chara kārakas and Arudha Padas, as including them in this book will tend to confuse the readers more than to educate them.

The navāmsha rāshi occupied by the Atma kāraka is called the Kārakamsha and the Ishta Devatā (deity that can help the Jātaka) is to be seen from the 12<sup>th</sup> bhāva to Kārakamsha. Similarly 6<sup>th</sup> from the Amātya Kāraka is analyzed to find out the deity.

When two pāpa grahas (malefics) occupy a trikona (trine rāshis) from Kārakamsha, the Jātaka can be well versed in mantras. A pāpa graha simultaneously aspecting these pāpa grahas indicate that one will use the mantra for malevolent purpose, whereas should shubha grahas aspect them, the knowledge shall be used for the benefit of public.

## Grahas and their Professions

The kārakatwa and nature of grahas being understood, it is possible to understand the professions that they can make one excel at, if they be beneficially and powerfully disposed in a chart. However to avoid any confusion in this regard, I am giving below the profession/career associated with the grahas.

### Surya

Emits, mantra, shrewd behaviour, wool, gold, medicines, service of king/government, metal working etc. are the professions indicating by Surya.

### Chandra

Waterborne things like pearl, shells, coral etc., material carried over water (import-export in modern terms), agriculture, cattle and milk yielding animals, milk products (without sugar or other additives being added, viz. curd, buttermilk, clarified butter, fresh milk etc.), trade in clothes, support of a lady or through travel to holy places.

### Mangal

Metals like iron (if it needs to be heated in the process) and copper, warlike activities, fights, robbery, service in armed forces, trade of gold or ornament making, hotels and restaurants (as fire is used there), causing hurt to others, support of foreigners, stolen goods, intelligence service, adventure activities.

### Budha

Poetry, reading of religious books, writing, commissions, agency work, intelligence, astrology, knowledge based pursuits, being a priest, through reasoning, newspaper or various media, foreign affairs etc.

### Guru



Profession carried out with the help and support of priests, temple activities, support of kings or governments, scriptures, through straightforward behaviour, preaching, through interest on loans, rents etc. come under Guru's domain.

Shukra

Professional advancement through help of a woman, cattle, elephants, horses, music, orchestra, dance, silver, perfumery, milk and milk products (milk and milk products which are obtained after souring the milk or processed by addition of preservatives viz. cheese, table - butter with annatto coloring etc.), ornaments, silk and other expensive clothes, poet, adviser to king or a powerful lady, films, drama and other means of enjoyment.

Shani

Root crops, material under the surface of the earth like oils, minerals (especially of black colour), with physical exertion, through service to others as well as taking service from others (having many servants), through evil or lowly persons, coarse grains, dubious means, wood working, capacity to put in continuous efforts, insurance, petrochemicals, speculation. In modern days analyzing a large amount of data, work requiring patience and hard work. Saturn would also indicate wireless applications.

Rāhu and Ketu

Rāhu and Ketu tend to give results according to the nature of the lord of the house that they occupy or the planets conjoining them. They are also capable of delivering the results of the grahas aspecting them, to a lesser extent. Rāhu is said to give results of 7<sup>th</sup> house from its house of occupancy. When alone, they give results akin to Shani and Mangal respectively, in addition to those of the house lord.

## **Graha Bala (Strength)**

All grahas are strong in their respective uccha (exaltation) rāshi, own rāshi and friend's rāshi in descending order. In moolatrikona rāshi also they gain strength and this is more apparent in their workplace. In an enemy's house and neccha (debilitation) rāshi they get weaker in ascending order. Benefics are more benefic when strong and less so when weak. Malefics are more malefic when strong and less so when weak. Saturn is however the exception, he gets less evil when strong. Grahas get aroha bala (ascending strength) when approaching their uccha rāshi and lose it when approaching their neccha rāshi; it is then said to be avaroha bala (descending strength, actually weakness).

There are 6 types of bala we have to consider when assessing whether a graha is strong or weak. These are known as Shadabala and are as follows:

### **Sthāna Bala**

Sthāna means place or house or rāshi. This bala is based on the rāshi and bhāva occupied by a graha. A graha is said to be stronger in friend's rāshi, own rāshi, moolatrikona rāshi and uccha (exaltation) rāshi in ascending order. Similarly they are with bala if they occupy their own drashkāna (decanate or drekkāna), own navāmsha, or more than two varga (divisions of rāshi to be explained later). Their occupation of friend's varga etc. will also give them bala on a lesser scale.

It should also be understood that when a graha is in vargottam (occupying same rāshi in both the rāshi chart and navāmsha chart) it is said to be strong. In strength, some authorities place vargottam graha above occupation of own/moolatrikona rāshi in strength. I agree with this view.

Grahas become weak if they occupy their enemy's rāshi, neccha rāshi or drashkāna, navāmsha rāshi of enemy.

### **Digbala**

Grahas gain strength by being in a certain direction in kundali, as we have seen earlier. They lose bala (strength) in opposite direction and in directions between these two points one has to calculate their proportionate bala. So Budha and Guru in lagna (1<sup>st</sup> house), Mangal and Surya in 10<sup>th</sup> house, Shani in the 7<sup>th</sup> house and Chandra as well as Shukra attain full dig bala (directional strength) in the 4<sup>th</sup> house. In other positions you can assess the strength as explained above. So position of a graha 1 degree ahead of the 7<sup>th</sup> bhāva from its position of obtaining digbala will represent 0.555555% of its digbala strength. The distance from 7<sup>th</sup> bhāva from where a graha gets full digbala in degrees, can thus yield its digbala strength. We can also say that as it progresses one house away from its position of digbala granting house, a graha loses about 15% (actually 14.28%) of its strength till it is bereft of digbala as it reaches the 7<sup>th</sup> house from the house in which it has digbala.



Similarly a graha gains about 15% of digbala strength in each house as it moves away from the house in 7<sup>th</sup> from the digbala granting house, towards the one where it gets full digbala.

### **Kālabala**

"Kāla" means time and grahas are powerful or weak during certain part of day, paksha (lunar fortnight), month, ritu, Ayana etc. Kālabala, therefore, depends on which graha is powerful in what part of a day, month paksha etc.

Chandra, Mangal and Shani are powerful in night while Surya, Guru and Shukra are powerful in day and Budha is bali (one who has bala i.e. strong), through out day and night.

Every graha is "bali" (bestowed with strength) in his own year, own month, own day and own Horā. Graha owning the first day of the year (Samvatsar i.e. Hindu calendar year) of birth is the owner of the year. The graha owning the first day of the month (from Shukla pratipadā of relevant lunar month) is owner of the month and day or Vāra lord is the graha owning the Vāra that we have already seen when looking at timing of Gulika. Graha owning the Kāla Horā at the time of birth is the lord of the Horā.

### **Cheshtābala**

Graha who wins "Graha yuddha" (planetary war) is said to be possessed of Cheshtābala. Cheshtā, literally, means efforts to move, set in motion etc. This happens when two grahas (other than luminaries) are in same degree in a rāshi. One who is towards north is declared the victor. Shukra is always a victor whether to north or south. This is to be seen from the directions of rāshis. Mesha is treated as north and Tulā as south. The degrees are to be based on Sāyana (with Ayana or travel of equinox) i.e. after adding Ayanāmsa to the NirAyana degrees that are used in charts. Some authorities, however are of the opinion that when a graha is progressing from Makara to Karka he gets northerly direction and when he proceeds from Karka towards Makara he gets the southernly direction and the graha being to the north or south should be decided on this factor. I tend to agree with them. Vakra (retrograde) grahas also get Cheshtābala. Out of the five grahas one who conjoins Chandra gets Cheshtābala. Surya gets Cheshtābala when in Uttarāyana. Some treat Chandra in Uttarāyana as getting Cheshtābala, but the consensus is that Chandra gets Cheshtābala when he gets Paksha bala (when in strength) at certain tithis that we have seen in Chandra description.

### **Nisargabala**

This is the natural strength of a graha and the grahas are stronger in the ascending order of Shani, Mangal, Budha, Guru, Shukra, Chandra and Surya. Again all benefics are strong in Shukla paksha (bright fortnight when Moon is waxing) and malefics in Krishna paksha (dark fortnight when Moon is waning).

At the cost of repetition, I would like to state here that in Sanskrit both strength / weakness or friendship / enmity and many such opposite factors have same names, their meaning becoming clear by either adjectives or by context. The reason is simple, negative of friendship is enmity, therefore when we talk of relations between two individuals then enmity can be also indicated if we call it negative of friendship. Similarly when we quantify bala (strength), since bala can range from "durbala" (weakness/lack of strength) to full "bala" (100% strength), the word bala can be used to express both. So do not get confused when reference to bala indicates in fact the adjective as context will clarify the type of bala referred. This is why you will find strength being mentioned and weakness also being indicated at the same place. One should understand that if a particular situation gives strength then reverse situation would give weakness for that position of a graha.

### **Drik or Drigbala**

A graha gets Drik bala when he receives aspect of shubha (auspicious or benefic) graha and loses it when it gets aspected by an ashubha/pāpa (inauspicious or malefic) graha. Grahas aspected by Guru and Budha become stronger, so do those aspected by Chandra with paksha bala. Shukra is also a benefic graha and whereas some opine that its aspect is beneficial, other authorities say that presence of Shukra gives good results but its aspect harms a bhāva. I tend to agree with that view.

There are various other types and systems of finding out the bala of grahas. We would stick to the above as a good understanding of even three of these namely; sthāna bala, digbala and drik bala which will enable one to assess the strength of a graha and deliver near accurate prediction with application of mind.

### **Prānapada**

Another important parameter used by astrologers for rectification of Prashna Lagna (Horāry chart), and sometimes to correct birth time, is the Prānapada. This is

calculated as under:

Convert time of birth in Vighatikas and divide by 15. The resultant quotient and remainder shall indicated the rāshis, degrees etc. that are to be added to Surya's rāshi and degrees at birth to get the Prānapada, if Surya is in a chara (Cardinal) rāshi. If Sun is in Dwisvabhāva (Dual) rāshi add 120° to the sum and if in Sthira (Fixed) rāshi add 240° to the sum and then add to the Surya's degrees to get the degrees of Prānapada.

### Special attributes of Grahas

You have read about the shubha (benefics) and pāpa (malefics) grahas and have understood their nature. You must have formed certain ideas about what grahas can do and are now better equipped to follow the somewhat complex maze of what is called "Horā Shāstra" (Science of Predictive Astrology).

Before we embark upon our journey of the quest of knowledge, I would like you to understand that the most difficult grahas to interpret are Guru and Shani. The reason is that their behaviour changes when they occupy a bhāva and when they aspect a bhāva. You will therefore sometimes find shubha (auspicious) Guru giving bad results and the pāpa (inauspicious) Shani giving excellent results and get confused. If you have read other astrological works you will find Guru praised and Shani virtually made into a scary graha. Do not get confused as no graha is blanket shubha or ashubha. A graha will become friendly or inimical depending on a lot of factors and the results also vary from bhāva (area of life) to bhāva. Let us see something very important about the manner in which Guru and Shani manifest, Jyotish treatises Tatvapradīp etc. say:

जीवः स्वस्थानहन्ता वदति मुनिवरा दृष्टिरस्य प्रशस्ता ।

jévaù svasthānahantā vadati munivarā dāñōirasya pragastā ।

सौरि स्वस्थानपालः परमभयकरि दृष्टिरस्य प्रनष्टा ॥

sauri svasthānapālaù paRāmabhAyakari dāñōirasya pranañōā ।

Guru kills (harms) the house occupied by him and his aspect is very good, whereas. Shani protects the house occupied by him where as his aspect is frightening and harmful. so say the Sages.

Some authors opine that this happens when:

केन्द्रात्परकरो जीवः केन्द्रत्परतरः शनिः ।

kendrātparakaro jévaù kendrātparataraù ganiù ।

स्थानहानिकरो जीवः स्थानवृद्धिकर शनि ॥

sthānahānikaro jévaù sthānavāddhikara gani ॥

Guru occupying a kendra in other graha's rāshi harms the bhāva occupied, whereas Shani occupying a bhāva other than a kendra, which is owned by other graha, helps that bhāva grow (gives good results).

This is in line with the basic principle stated by Mantreshwara in his "Phaladīpikā", as under:

पापेऽपि स्वगृहं गतः शुभकरः ।

pāpo'pi svagāhaà gataù gubhākaraù ।

Even malefics give benefic results when they occupy their own house.

Though some authors have taken this to mean that Guru and Shani only do this when Guru occupies a kendra in other graha's rāshi and that Shani when he occupies other graha's rāshi in a bhāva other than a kendra; that is not the right interpretation. One should understand that the only exception to this rule, of Jupiter harming the house occupied, would be when he owns his own sign, more so if placed in kendra. Even here, when Jupiter occupies own rāshi, some harm to indication of the bhāva occupied by Jupiter would be seen. In case of Saturn, either way the results are same as he occupies own rāshi. One would find the effects to be greater when the respective grahas are stronger and less so if weaker, in a chart.

Another important factor related to specific houses where grahas are incapable of giving good results, with the special exception about Saturn is explained thus:

कामावनीनन्दनराशियाताः सितेन्दुपुत्रामरवन्द्यमानाः।

kāmāvanénandanarāgiyātāu sitenduputrāmaravandyamānāu।

अरिष्टदास्तेऽखिलजातकेषु सदाऽष्टमस्थः शनिरिष्टदः स्यात् ॥५२॥

ariñöadāste'khilajātakeñu sadā'ñöamasthau çaniriñöadau syāt।52।

Budha (Mercury) in 4<sup>th</sup> house. Guru (Jupiter) in 5<sup>th</sup> house and Shukra (Venus) in 7<sup>th</sup> house shall cause trouble to those houses. Shani (Saturn) gives good results in the 8<sup>th</sup> house.

There are other places and parameters of strength of grahas and results attributed to them, that will be explained when we come to the rāshi and bhāva chapters. The reason being, that these parameters are dependent on certain bhāva positions and could be better understood once the reader learns about bhāvas. It is well to remember that Mangal is incapable of giving full results when placed in Kutumba sthāna (2<sup>nd</sup> house, indicating family).

Before the reader proceeds to other chapters, I would like him to read what has been said in this, as well as preceding chapters again, so that it would be easy to understand the concepts explained in the next chapters. One should also remember that no graha operates in isolation and one will have to apply his/her “vivēka” (discrimination/ sense of proportion) to understand the net result of relative placement of all the grahas. This, again, is the reason that the Sages tell us to take into consideration the “Desha” (country), “Kāla” (times) and “Paatra” (the individual, meaning his background), before a prediction is offered.



## CHAPTER HI

### Rāshis

Rāshi is equivalent of what is known as a sign in western astrology. The zodiac is divided in to 12 parts of 30° (degrees) each, to represent the 12 rāshis. Rāshi literally means a heap of similar objects. Since each of these 30° of the zodiac consists of 2 and 1/4 nakshatras, of 13° 20' each, each of such 30° part is called as rāshi.

The zodiac is spread over an approximate 16° wide belt, extending to about 8° on either side of the equator, around the earth. This 360° zodiac is divided into 27 parts of 13° 20' each. Each of these parts is called a nakshatra, roughly translated as a constellation / asterism. Nakshatras do not equal the constellations of western astronomy, there being 88 constellations in western astrology.

These nakshatras and their lords are as under:

<u>Sr. No.</u>	<u>Nakshatra</u>	<u>Nakshatra Lord</u>
1	Ashwini	Ketu
2	Bharani	Shukra
3	Krittikā	Surya
4	Rohini	Chandra
5	Mrigashirsha	Mangal
6	Ārdra	Rāhu
7	Punarvasu	Guru
8	Pushya	Shani
9	Āshleshā	Budha
10	Maghā	Ketu
11	Purvā Phālguni	Shukra
12	Uttarā Phālguni	Surya
13	Hasta	Chandra
14	Chitrā	Mangal
15	Swāti	Rāhu
16	Vishākhā	Guru
17	Anurādhā	Shani
18	Jyeshthā	Budha
19	Moola	Ketu
20	Purvāshādhā	Shukra
21	Uttarāshādhā	Surya
22	Shravana	Chandra
23	Dhanishthā	Mangal
24	Shatātārakā	Rāhu
25	Purvābhādrapadā	Guru
26	Uttarābhādrapadā	Shani
27	Revati	Budha

It should be remembered that sometimes the names of nakshatras differ and Mrigashirsha is called Mrigasira in south of India, in some parts of India it is referred

to as Mriga nakshatra. One need not be confused on that account.

There are other synonyms for rāshi in Sanskrit. These synonyms for rāshi are given by Kalyan Verma in his classic astrological work "Sārāvali" as under.

ऋक्षं भवन नामानि राशिः क्षेत्रं भेमेव ।

ākṣāṇ Bhavana nāmāni rāṣiḥ kṣetraḥ bhameva vā |

उक्तानि पूर्वमुनिभिस्तुल्यार्थं प्रतिपत्तये ॥३॥८॥

uktānīpīrvamunibhistulyārtha pratipattaye ||3||8||

The sages have said that Riksha (pronounced as ruksha). Bhavana. Rāshi. Kshetra and Bha are synonymous.

The convention amongst modern Indian astrologers is to spell Rāshi as rāshi. One should know this order to avoid any confusion when reading books by other authors, I will however follow the correct phonetic spelling so that the readers can pronounce the word in the correct manner. We have already come across names of rāshis in the earlier chapters when we were looking at the grahas that rule the rāshis. Now we will look at the rāshis themselves, in depth.

We have seen that Surya and Chandra own one rāshi each namely, Simha and Karka, whereas other grahas own two rāshis each. It is obvious that both rāshis would not have similar characteristics, otherwise there would have been no need for the Sages to give them different names. They could have named them, for example, Vrishabha 1 and Vrishabha 2 or Upper Vrishabha and Lower Vrishabha instead of Vrishabha and Tulā, which are both governed by Shukra. Those of you that know palmistry will know that in that science one talks about upper mount of Mars and lower mount of Mars. Therefore it is clear that there has to be some difference in two rāshi governed by the same graha.

Let us see what are the different characteristics of the rāshis. These special characteristics are mentioned in the table below, for easy reference, "oja" means odd and "sama" means even. Similarly, "krura" means cruel and "saumya" means even tempered or mild. Krura and saumya are to be taken in the sense of level of activity or energy, as also the basic nature. Rāshis are also represented by numbers in Vedic astrology. This numerical representation of rāshi will be used in the North Indian type of horoscopes that we shall be using. These numerical values of the rāshis will also facilitate locating relative places from the rāshi under consideration. It is also necessary to be able to memorize various other characteristics of rāshis, as they are specific to certain groups of rāshis and are allotted in a cyclical fashion. The reader will find, below, that alternate rāshis are male and female beginning with the rāshi allotted numeral "1" which denotes Mesha (Aries) rāshi and so on. The rāshis are said to have risen when they appear on the eastern horizon and they are visualized to have risen by head, hind or both head and hind simultaneously. As with oja and sama, rāshis rising with head have more energy than that which rise with both head and hind, and the ones rising with hind portion are possessed of least energy. This characteristic is of great use when interpreting a chart drawn at the time of Prashna (query) for the purpose of answering a specific question. I have given this information for understanding the terms, though Prashna astrology is not covered in this book, it being a separate subject by itself, which will need a separate book for itself.

<u>English name for Rāshi</u>	<u>Rāshi</u>	<u>Rāshi no.</u>
Aries	Mesha	1
Taurus	Vrishabha	2
Gemini	Mithuna	3
Cancer	Karka	4
Simha	Simha	5
Virgo	Kanyā	6
Libra	Tulā	7
Scorpio	Vrishchika	8
Sagittarius	Dhanu	9
Capricorn	Makara	10
Aquarius	Kumbha	11
Pisces	Mccna	12

<u>name for</u> <u>Rāshi</u>	<u>(Sex)</u>	<u>by Head/</u> <u>Rear/ Both</u>	<u>of</u> <u>Rāshi</u>
Aries	Male	Prushthodaya (Rear)	Krura
Taurus	Female	Prushthodaya (Rear)	Saumya
Gemini	Male	Shcershodaya (Head)	Krura
Cancer	Female	Prushthodaya (Rear)	Saumya
Simha	Male	Shcershodaya (Head)	Krura
Virgo	Female	Shcershodaya (Head)	Saumya
Libra	Male	Shcershodaya (Head)	Krura
Scorpio	Female	Shcershodaya (Head)	Saumya
Sagittarius	Male	Prushthodāya (Rear)	Krura
Capricorn	Female	Prushthodāya (Rear)	Saumya
Aquarius	Male	Shcershodaya (Head)	Krura
Pisces	Female	Ubhayodaya (Both head and rear)	Saumya

There is a difference in the nature of individual rāshis according to whether they are odd or even numbered, as seen above. Remember this as many a times reference will be made in the text, to an even or odd rāshi while explaining some technique or yoga (planetary combination).

There could also be a reference made to male or female rāshi or the reference could be to the way a rāshi rises, like Shcershodaya or Prushthodaya. If the reader remembers the above table, it would be easy to understand the logic behind the said yoga or technique.

We shall begin by Mesha which is the first rāshi in natural Zodiac:

### Mesha (Aries)

Mesha is also referred, in Sanskrit, as Aja (ram), Vishwa (world), Nruyugma, Kriya, Tumbura or Addya (first).

Mesha rāshi is represented by the figure of a Goat. This is the first rāshi in the natural zodiac and begins from the 1<sup>st</sup> degree of Ashwini (b Arictis) nakshatra. It encompasses Ashwini, Bharani (41 Arictis) and one pada (1/4 part) of Krittikā (Alcyone 2-Pleiades) nakshatra (first 3° 20' of the total 13° 20' span of a nakshatra). A nakshatra is divided into 4 parts each called a pada. A nakshatra spanning 13° 20' of the zodiac, each pada is of 3° 20'. The first pada is from 0 to 3 20', second is from 3 20' to 6 40', the third pada spans 6 40' to 10° and the last pada spans 10° to 13 20' portion of the zodiac spanned by that nakshatra. We will use the term pada for ease of understanding the portion of the nakshatra residing in a rāshi.

Mesha rāshi is ruled by Mangal. Its colour is blood red, having a large (some say compact) body and it is strong during night. It is a quadruped sign and represents valour. It resides in the east and is related to Kings. Its guna is Rajas and it resides in hills. It is a fiery (Agni) sign. Its caste is Kshatriya (warrior) and it represents the head of the Kālapurusha.

### Vrishabha (Taurus)

Vrishabha rāshi is also called by other names such as Uksha, Gau (cow), Tavuru, and Gokul (place where cows are kept).

Its symbol is a Bull. It begins from 2<sup>nd</sup> pada of Krittikā and is spread over Rohini (Aldebaran) and up to the 2<sup>nd</sup> pada of Mrigashirsha (Lambda Orionis) nakshatra.

White in complexion, its lord is Shukra. Strong in night, its direction is south. It is a quadruped sign and resides in villages as well as places of business. It is a "Prithvi" (earthy) sign and is large in size. It represents the face of the Kālapurusha. Its caste is "Vaishya" (trader / agriculturist).

### **Mithuna (Gemini)**

Mithuna rāshi is also called Dwandva, Nruyugma, Jutum, Tmtiya Yuga, and Yama.

Its symbol is a male with a "Gadaa" (mace) in his hand and a female holding "Veena" (a string instrument). Its direction is west and it is a Vāyu (airy) sign (Pārāshara). Rudrabhatt, in his commentary on Brihat-Jātakam assigns Prithvi tatwa (earth element) to Mithuna. I tend to agree with him. A biped rāshi and strong in night, it wanders in villages.

Of even proportions, it has a grass like green hue. Ruled by Budha, it has "Vāta" dosha. It spreads from 3<sup>rd</sup> pada of Mrigashirsha, Ardrā (Betelgeuse 7) up to the 3rd pada of Punarvasu (Pollux 11) nakshatra. It represents shoulders, upper part of breast and throat of Kālapurusha. Its caste is Shudra (menial labour).

### **Karka (Cancer)**

Karka rāshi is also known as Kulira, Karkataka and Karkkata (all synonyms for crab).

Its symbol is a Crab. Its colour is pale red. Its caste is Brāhmin (intelligentsia / priests / seekers of knowledge), and it resides in forests. It is strong in night, having multiple legs and it has a bulky physique. It represents Satwa guna, is a watery rāshi and rising by its rear, it is ruled by Chandra.

It spans the 4<sup>th</sup> pada of Punarvasu and the whole of Pushya (Delta Canceri) and Ashlcsā (Epsilon Hydrae) nakshatras. It represents the lower portion of chest and heart of the Kālapurusha and resides in the north.

### **Simha (Leo)**

Simha rāshi is also known as Kanthirava (one who roars), Leya and Mrugendra (king of jungle).

Its symbol is a Lion. Ruled by Surya, it is a Satwika (possessed of Satwa guna / pious) rāshi. It is a royal sign and is a quadruped.

Having a large and white body it resides in forests. It rises with its head (Shcershodaya), is strong in the day and resides in the east. It spans the entire Maghā (Alpha Leonis), Purvā-Phālguni (Delta Leonis) and 1st pada of Uttarā-Phālguni (Beta Leonis) nakshatra. It is the stomach of the Kālapurusha. Its caste is Kshatriya (warrior). Rudrabhatt calls it a fiery rāshi and I agree with that.

### **Kanyā (Virgo)**

Kanyā rāshi is also referred to as Pāthon, Rāmani (a beautiful young woman) and Taruni (a young woman).

Ruled by Budha, it resides in hills and is strong in day. Rising with its head and of medium build, it is a biped sign and its direction is south. Its symbol is a girl holding fire and food-grains in her hands. Belonging to the Vaishya (trader) caste and of variegated colour, it represents hurricane. Being of Tamas guna (lethargy) it represents a virgin. It is a Prithvi (earthy) rāshi.

It spans over 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> pada of Uttarā-Phālguni nakshatra, entire Hasta (Delta Corvi) and first 2 padas of Chitrā (Spica 16) nakshatra. It represents the waist of the Kālapurusha.

### **Tulā (Libra)**

Tulā rāshi is also called Vanika (trader), Tauli (one who uses balance) and Ghata (busy).

Its symbol is a Balance (weighing scale). Ruled by Venus, it is strong in day and rises by its head. It is of black colour and of Rajas guna (active/creative/wanting material gains). A land dweller, its direction is west. It is mischievous, of medium build and represents the Shudra caste. It represents basti of Kālapurusha. Let us see what is meant by the word "basti". If a line drawn from navel to the base of sexual organs is bisected, the lower half is called "basti" in Sanskrit language.

Tulā rāshi is a Jala (water) rāshi, according to Rudrabhatt, but I differ with his views. I treat it as an earthy sign. It is a biped sign and spans the 3<sup>rd</sup> and 4<sup>th</sup> pada of



Chitrā nakshatra, Swāti (Arcturus 17) and 3 padas of Vishākhā (Alpha 2 Libra) nakshatra.

### **Vrishchika (Scorpio)**

Vrishchika the 8<sup>th</sup> sign in natural zodiac is also called as Ali (scorpion), Ashtama (eight) Kaurpi and Keeta (insect/scorpion).

Its symbol is a Scorpion. Its structure is slender and it is a centipede rāshi. Its caste is Brāhmin and it resides in holes. Strong in day, its direction is north. Ruled by Mangal, its colour is reddish brown and it resides in water as well as land (according to Pārāshara). My opinion is that it resides in crevices and land. It is hairy and sharp. It represents the private parts of the Kālapurusha. It is said to be a watery sign in "Jātaka Pārijāta". I do not agree with that and treat it as a mix of Agni (fire) and Prithvi (earth) tatwa. In my opinion the tatwas of the lord of a sign and the sign's tatwas cannot be inimical to each other.

Spanning over 4<sup>th</sup> pada of Vishākhā it covers the entire Anurādhā (Delta Scorpio) and Jyeshthā (Antares 18) nakshatra.

### **Dhanu (Sagittarius)**

Dhanu is also called Chāpa (bow), Sharāsaṇa (seat of arrow/ bow) or Dhanvi (holder of bow).

Its symbol is a Centaur like creature. The front half of the creature resembles a man holding a bow and arrow in hand. The bow is pulled taut as if ready to shoot. The rear portion is the body of a horse at rest.

Kshatriya (warrior) by caste, it is a biped in the first half of the sign and quadruped in the second half. It is of Satwa guna. Ruled by Gum, it rises by its head and is of tawny/light brown hue. Strong in night, it is a fiery sign (Agni Tatwa). Of a proportionate build, its direction is east and residing on land it is splendid. It represents the thighs of the Kālapurusha.

Dhanu rāshi spans over the entire of Moola (Lambda Scorpii) and Purvāshādhā (Delta Sagittarii) nakshatra and extends over the 1<sup>st</sup> pada of Uttarāshādhā (Pi Sagittarii) nakshatra.

### **Makara (Capricorn)**

Makara is also called Aina (produced from a black antelope), Mruga (deer), Nakra (crocodile) and Mrugasya (of deer).

It is shown as a crocodile (Makara) with the face of a deer, rear portion being that of a crocodile. The first half is treated as quadruped and rear is without feet, moving in water. An earthy sign (Prithvi tatwa) it is ruled by Saturn and is of Tamas guna. Rudrabhatt ascribes to it Vāyu (air) tatwa, while "Jātaka Pārijāta" opines that it is a Jala (water) rāshi. I agree with "Jātaka Pārijāta" and treat it as a watery sign. Actually its first half can be treated as Prithvi Tatwa the second half being Jala Tatwa, if we look at it minutely. However it exhibits more characteristics of Jala rāshi than a Prithvi rāshi. Read the character based groups of rāshis, that appears later in this chapter, so that no confusion remains in mind of the reader. Its direction is south and is strong in night. It rises with hind portion and has a large body. Of a variegated colour, it resides in both forests and lands. Its caste is Vaishya.

It represents the knees of the Kālapurusha and spans over 2<sup>nd</sup>, 3<sup>rd</sup>, and 4<sup>th</sup> pada of Uttarāshādhā, Shravana (Altair 20) and first 2 padas of Dhanishthā (Alpha Delphini) nakshatra.

### **Kumbha (Aquarius)**

Kumbha is also called Ghata (earthen pot), Toyadhar (one holding water).

Ruled by Shani, its symbol is a man carrying an earthen pot, filled with water, carried over his shoulder. Of deep brown colour and medium build, it is a biped sign. Very strong in day it is of Tamas guna. It rises with its head and its element is air (Vāyu tatwa). It likes deep water, rules over Shudra caste, its direction is west. It denotes the legs of Kālapurusha. It is spread over 3<sup>rd</sup> and 4<sup>th</sup> pada of Dhanishthā, Satabhishaka or Shatatārakā (Lambda Aquarii) and first 3 padas of Purvā-Bhādrapadā (Beta Pegasus).

### **Meena (Pisces)**

Symbolized by two fish facing each other's tail fins, it is referred to variously as Jhasha (fish), Antya (last), Matsya (fish) and Pruthuroma.

Guru rules Meena rāshi and it is strong in day. Meena rāshi is categorized as an Ākāsha (space) tatwa rāshi by "Rudrabhatt", an eminent astrologer and

commentator of "Brihat Jātakam" but I do not agree with his contention. It is a watery sign and has Satwa guna. It is resolute and resides in water. Its direction is said to be North. It has medium build, is without feet and rises with both head and rear (Ubhayodaya). It represents the feet of the Kālapurusha and is Brāhmin by caste. Meena occupies the 4<sup>th</sup> pada of Purvā-Bhādrapadā (Beta Pegasi), Uttarā-Bhādrapadā (Gamma Pegasi) and Revati (Zeta Piscium) nakshatra.

## **Additional Characteristics for Lagna or Chandra Rāshi**

We shall now look at the nature, way of thinking, bodily structure and special traits of people having various rāshis rising as lagna or the rāshis that are occupied by Chandra in their horoscope. Should the reader be confused as to why similar characteristics are possible for both the lagna rāshi and the Chandra rāshi there need not be any confusion on that account. The result of a horoscope is to be seen in accordance with the stronger of the lagna, Chandra or Surya (rāshi holding Surya or Chandra, being treated as lagna), in the opinion of some authorities. The logic behind this principle is simple.

Whereas lagna gives one a particular personality, Surya is called originator of yoga and Chandra the fructifier of yoga. Thus for any incident/phenomenon to occur with respect to the native's life, all three, that is the lagna, Surya and Chandra have a major influence. I, therefore, entirely agree with this view. Thus, the physical and mental traits of a Jātaka would have to be understood with respect to stronger of these three i.e. lagna, Surya and Chandra. Amongst these, the lagna and planetary influence on it would have more say on the physical structure, as lagna encompasses the entire physical body. Chandra being kāraka of "mana" (mind), and the grahas influencing it, would influence the mental attributes. Surya will obviously indicate the strength of character being the kāraka for Atmā (soul).

Having understood the above, it follows that the majority of the matter in a person's life would be influenced in accordance with which amongst the three is the most powerful, to a large extent. A corollary of this is that the descriptions given below will not apply exactly in every chart but shall be modified on account of the strength of lagna, aspects received by it, planets occupying it and similar influences on the lord of the lagna. This will also be true for Chandra rāshi and Chandra, when we apply the traits on that (considering Chandra rāshi as lagna) basis, and so on. Before we proceed to individual characteristics of rāshis, let us see another classification of rāshis given by "Vaidyanātha" in "Jātaka Pārijāta". This classification is based on rāshis that are watery, dependent of water and those rāshi that are dry and wander on earth.

मीनालिकर्कटमृगाः सलिलाभिधानास्तोयाश्रया घटवधूयुगगोपसंज्ञाः ॥

mēnālikarkaōamāgāṇi salilābhidhānāstoyāgrayā ghaōavadhūyugagopasaññāṇi ||

निस्तोयभूतलचराः क्रियन्वापतौलिकण्ठीरवाश्च बहवः प्रवदन्ति सन्तः ॥११५॥

nistoyabhūtalacarāṇi Kriyācāpataulikaēōhēravāgca bahavaṇi pravadanti santaṇi |1|15||

Karka. Vrishchika. Makara and Meena are watery sign. Vrishabha. Mithuna. Kanyā and Kumbha are dependent on water. Mesha. Simha. Tulā and Dhanu are dry (residing on earth) signs.

It must be understood that there are different categorizations of rāshis for different purpose and the above is for the purpose of finding where a lost article is located. My personal opinion is that, for this purpose Mithuna is an earthy or dry sign and Tulā is a watery sign. I categorize Vrishchika as a dry sign. The reader must understand that this is different from the elements like fire, earth, air and water that are allotted to rāshis.

Mesha (Aries)

The symbol for this rāshi is a ram. The first thing that one remembers or associates with a ram is his habit of ramming, even static objects like walls, with his head. So the two important characteristics associated with this rāshi, are sudden movement and the habit of picking up fights even in the face of insurmountable odds. The ancient Sages did not associate symbols with rāshis in vain. The symbols will also suggest some latent traits of the native of a particular rāshi.

So Mesha natives are, like a ram, generally of compact build and of medium stature. Of wheat-like complexion they may also, under the influence of other grahas, be tall yet with appearance of compact build. Some scars on the face and head are also likely. Unless Surya is weak, they have strong bones. They could have sonic problem with eyesight. They are, courageous, proud of disposition, argumentative and do not like suggestions from others.

They are hasty in taking decisions. Independent by nature, they have the ability of taking quick decisions. They are fond of taking up challenges. Restless, they are religious by nature and at the same time firmly connected to this world. Thus they may look at religious rituals as a way of overcoming problems faced in life. The natives may secretly oppose the traditional social customs. Sharp of intellect, they have a high temper.

Generally shortsighted in their approach, they are likely to lose patience early. They like personal glory. There is a tendency to dominate others. Averse to

dependence on others they do not like subordination. They like showing off their achievements, religiosity and donations. Sometimes they may give in to speaking falsehood to achieve their goals. They like scientific thought and are practical in their ideas. Beauty and elegance appeal to them. They are likely to get acute diseases, which arise suddenly and run their course quickly leaving the native healthy again. Loyal, by nature, they are generally attached to their family and friends.

### Vrishabha (Taurus)

Represented by a bull symbolically, this is a sthira (fixed) rāshi. The natives of this rāshi generally have attractive features and are of medium stature. They could be either bulky or lean but always healthy. They may have large ears and attractive eyes. Their lips are usually fleshy as are their hands. Their complexion is also generally midway between fair and dark. Their face is generally long and broad. They are simple at heart and liberal. Steady by nature, they could become uncontrollable when opposed or when they feel they are slighted, deliberately. Like a bull provoked, they will lose temper if not listened to attentively, but generally they cool down soon.

Good at politics, Vrishabha natives are generally self-centered. They like devising new schemes to implement, in their business or career. They usually get help from their friends. They mature over time and are, sometimes, slow on the uptake in their youth. The greatest asset of the natives of this rāshi is their persistence in completing any undertaking that they begin. Possessed of great stamina and tenacity, they are very thorough in their work. They have a practical approach to life and will do anything for those whom they like.

Generally rigid in their approach, to the extent of being obstinate, they are difficult to convince, as they like to cling to their own opinions. They are generally outspoken and very patient. They are fond of luxuries of life and are good at execution of any plan. Many a times they become a stickler for their principles and come to harm on that account. It takes them some time to understand other persons. Their spouse could be beautiful but of a bit irritable nature. They do not like to show off their achievements. They could have more daughters than sons. They feel they are born to rule, love music and beauty and are possessed of magnetic personality.

### Mithuna (Gemini)

Symbolically represented by a male and a female, this is a Dwisvabhāva (dual) rāshi. Of a fair complexion the natives have an attractive face. They are generally lean and could be tall. There could be a depression or cleft at chin. Their face is generally thin with a sanguine expression. When malefic grahas, especially Shani, occupy or aspect Mithuna lagna the Jātaka is unusually tall. They have clear eyes. They are capable of putting in a lot of mental effort in the work they undertake. Physical effort is generally not their forte. Spiritual by nature and of analytical mind, they truly represent the dual nature of their sign. This affects their decision-making process and they may find it difficult to take the right decision due to this wavering nature. They like to do more than one thing at one time and are inventive as well as eloquent. The native may like travels and generally does not get his due in life or at the very least thinks that he does not.

Change, in every aspect of life, attracts the native and this makes it difficult for him to execute practical projects. They generally do not like physical labor and like a life of leisure. They are fond of reading and writing and are possessed of a good memory. They are ingenuous and quick witted. Soft by nature, they are generally judicious in their dealings. They are likely to be hurt by others and yet they would not retaliate, being not very fond of the efforts involved. They can excel in careers where knowledge and logical skill is of more importance than physical and persistent efforts. They should be cautious in dealing with opposite sex. They are likely to be deceived or cheated. They should also try to bring greater logic in their decision making process on account of natural tendency to take a firm decision. This makes them take a wrong decision after much time is spent on taking even minor decisions, as more emotion than logic is involved in the decision making process. When the rāshi is devoid of malefic influence, Mithuna rāshi natives can become good consultants because of their ability to grasp the core of any complex problem.

### Karka (Cancer)

Ruled by Chandra, the Queen in the planetary cabinet, natives of this rāshi are generally secretive and the Karka natives have it in their nature to get things done their way. They generally have slender limbs and strong hands. Though quite strong they appear to be delicate. They have a round face and get somewhat apprehensive of disease. They have a tendency of walking quickly with a bent body.

When Chandra is strong in a native's chart and the rāshi has aspects of malefic planets, Karka natives can show dictatorial tendencies. Being ruled by Chandra, who changes his size daily, they can have mood swings and are generally influenced by their parents. Very sensitive, they are good at absorbing new ideas and could be interested in occult sciences. Marital life of Karka natives may have many ups and downs. They like travels and are likely to gain recognition and fame. Other yogas (planetary combinations) in the horoscopes being favorable, they could become prominent political figures.

They are given to changeable moods and achieve their aims after much trouble. Though they like to help others, they do not have many friends that will help them

and see many ups and downs in life. They are highly ambitious by nature. They can be possessed of psychic abilities and have an ability to adjust to environment. They are often disappointed in love affairs, are self-reliant and honest. They can excel in careers that have fluctuation in income or frequent travels. So business career based on commissions and traveling suits them.

### **Simha (Leo)**

Its symbol is a lion, the king of jungle, whom sometimes, they resemble physically. Of good physique they are generally of somewhat short stature. Generally the upper and lower portions of the body are not proportionate, upper body being well developed. They have a leonine appearance and the upper portion is broad while the lower is slender and sometimes proportionately shorter. They are likely to have a narrow waist. The natives of this rāshi can be possessed with a bit of temper. Their color is somewhat on the darker side and they are proud with high ideals. They usually face difficulties in early part of their career and can have many enemies. Marital happiness may not be adequate for these natives.

They have the capacity to rule and are highly ambitious by nature. Many a times they feel as if due importance is not given to them by their peers. They are generally very systematic workers and have great persistence and focus in any work that they undertake. They are firm in their opinions and find it difficult to accept a view contrary to theirs.

Some times they have a tendency to become isolated from others and can be very obstinate as well as self-absorbed. They are attached to their family but brusque in speech. They can listen to others' views with patience but would generally follow their own counsel. Faithful by nature, they adhere to orthodox religious tenets. They are lovers of music and literature. They are fond of reading and have philosophical knowledge. They are forgiving by nature and are often misunderstood by their bosses.

### **Kanyā (Virgo)**

The symbol for Kanyā rāshi is a virgin sitting in a boat while holding fire in one hand and harvested grains in other. Kanyā natives are generally of odd body structure and could be sometimes a bit on the obese side. They have a straight nose and can have broad checks and forehead. Intelligent and sensitive, they find it difficult to control their emotions. Kanyā natives are likely to be misunderstood by others. They are self-centered by nature and work for themselves or own benefit. They are not, generally, successful in politics but could be good political analysts. They are more successful in business than at service.

Kanyā natives can excel in mathematics and they have an excellent memory. They can exhibit their intelligence when quite young. Sometimes they can be a bit lazy and disorganized and not very clean in personal habits. They can have problems with spouse and though possessed of great mental courage, physical courage is sometimes missing. Financially Kanyā natives are likely to be well-to-do. They like to live a life of luxury. They love music and fine arts. Though discriminating, being emotional, they are likely to be carried away by impulse. They can acquire much power over others and are liable to a nervous breakdown if Mercury, who rules Kanyā, is afflicted.

### **Tulā (Libra)**

A weighing scale is the symbol of Tulā rāshi. Tulā natives are of fair complexion and of medium build. They have a phlegmatic constitution, are handsome, generally possessed of good looks and could sometimes be tall. They have fine eyes, broad chest and with regular features, they have a youthful appearance. They are of a religious bent of mind and are truthful by nature. Tulā natives are capable of taking a balanced view of a situation even if it may be against their own interest, but then like a physical balance, they may go to the other extreme and be totally unreasonable in justifying their actions if the rāshi is afflicted by a pāpa graha.

They are capable of taking quick decisions in complex matters. Creative by nature, they are good at politics. They have a knack or ability to understand other people's mind and are highly adaptable to a new situation. Possessed of a fertile imagination, Tulā natives support righteous behavior and help others. They are generally idealistic but not sensitive to other's feelings. They are capable of influencing others, not amenable to reason and are lovers of music.

They should guard against their habit of taking quick decisions in their youth. This ability of making quick decisions is an asset, but needs maturity of age to achieve its full potential. Thus in young age they are likely to form friendships and trust people too much and may get deceived. It is observed that in their young days they are too restless and find it difficult to focus their energies on any one subject. The full beneficial effects of the rāshi is realized only when they mature. They are good at trading activities. They are given to sudden anger and sometimes can be quite obstinate and vindictive. With maturity they are like to turn to detachment from material world and turn quite religious. They are generally positive in their approach to life. They have a special attraction for truth and honesty.

### **Vrishchika (Scorpio)**

This rāshi symbol is a scorpion. It is ruled by Mangal. The natives of this rāshi have many of the characteristics of Mcsha, the other rāshi ruled by Mangal, but in a milder form. In the manner of a scorpion, when aroused, they like to strike suddenly and then go to ground rather than the frontal attack of the ram. Thus they are impulsive by nature and capable of going in unknown deep places hence they have an affinity to and excel in research. They are studious by nature and like to explore uncharted areas of knowledge. In the natural zodiac, Vrishchika is the 8<sup>th</sup> rāshi signified by wealth of ancestors and they are attracted by the study of occult sciences.

They are handsome with well-developed bones and are tall. Females of this rāshi are likely to have a masculine nature. Of reddish brown complexion they are a bit emotional and are of a trusting nature. If necessary, they can befriend even their enemies to get their work done.

They can be sarcastic or a sweet talker as the situation demands. Interested in religious matters, they are mature in thought. Hardworking by nature they have a generous disposition. They are good at correspondence but can be brusque and brutal. They are generally frugal, though fond of luxuries of life. Sensual by nature, they can wax eloquent on the need to control passions when advising others, while finding it difficult to control their own. They have a hot constitution and can be susceptible to piles. They can excel in music, if they are so inclined. Good writers, they rely on their own abilities.

### **Dhanu (Sagittarius)**

This sign is the 9<sup>th</sup> house of the natural zodiac and its symbol is an archer with bow drawn taut forming the front half and the hind portion being that of a horse. A typical characteristic of these natives is that they are prepared to do anything for others if requested with proper respect, but not when pressurized. If needled too much, for no fault of theirs, they can strike back with lightening speed. This is known as the natural sign of astrologers. They are inclined towards study of philosophy and occult sciences and can excel at these subjects. They are upholders of truth and dharma, and can give up anything on that account.

They are of medium build and have brown eyes and hair. They are possessed of wheat like complexion. They have a happy smile and well formed teeth. They are impulsive, active and do not like to remain idle. Of phlegmatic temperament they are conventional and businesslike. They are restless and enthusiastic about new ideas. Hating all external show, they are free from hypocrisy. Prone to be misunderstood by others, they are god-fearing and uphold conservative views, yet they are tolerant of views of others. They exercise strict control over diet and relations with opposite sex.

### **Makara (Capricorn)**

Makara is the 10<sup>th</sup> sign in the natural zodiac and is owned by Shani. Its symbol is a deer like face at front with the rear portion being that of a crocodile. Thus they have capacity to put in any amount of labor when working. Like the symbol they sometimes react quickly but at other times are quite lethargic. They would generally wait with literally the patience of a crocodile for the appropriate time before they strike their enemy with lightening speed. Tall lean and with prominent or coarse hair, they have a big head, large mouth but small even teeth or very large teeth. They walk with a stoop. The body can either be thin or fleshy.

Possessed of beauty and given to secrecy, they are possessed of a temper, but can be polite when necessary. They are interested in their own work and a bit talkative. They like external show and enjoy luxuries of life. They help others by giving loans, though not of a very generous nature. Good at politics and writing, they can have a good number of progeny. Their family life is not very happy but the spouse can be quite beautiful. They are interested in religious matter and their later life is satisfactory.

They are highly adaptable, as befits a watery (by reason of being a jalaashAya rāshi) rāshi. Do not confuse the tatwa of Makara rāshi, which is prithvi tatwa (earthy tatwa) with its being comfortable in jala (water). Readers may like to read my opinion about this, given in earlier description of Makara rāshi. Remember that a crocodile is the only survivor of the dinosaur age because of its adaptability to changes in nature. They have high aspirations from life. Some times vindictive, they are usually perfectionists in their work. They are quite industrious and aspire for name and fame.

### **Kumbha (Aquarius)**

Symbolized by a man carrying a half empty earthen pot on shoulder, this rāshi is of vāyu tatwa (airy element). It is the moolatrikona rāshi of Shani. Philosophical by nature, the natives of this rāshi are tall and lean with fleshy lips, well filled cheeks, well formed hips and are attractive as well as of an elegant demeanor.

They can form friendships quickly. They like social service and have to face many obstacles in life. Peevish by nature and quick to flare up, they are good conversationalists. They can be adept at astrology and may show literary gifts quite early in life. Generally misunderstood by others, they should be careful about harm to their reputation. They are devoted to their spouse and can succeed in their enterprise as they have immense potential to convert their ideas to reality. They can be good writers, professors and gain social status, which they aspire to with some efforts. Most astrological authorities are of the opinion that Kumbha natives



may not have a very happy married life.

### **Meena (Pisces)**

Two fishes facing each other's tail is the symbol of Meena, the last sign in the zodiac. This is a dual and watery rāshi. Ruled by Guru, the natives of this rāshi are religious and god-fearing by nature.

Beautiful with medium stature and stout of build, they have a swarthy complexion. They are possessed of somewhat prominent eyes, as befits the sign Meena. If Guru associates with the lagna they could be corpulent. They have faith in god and are capable of rationalizing modernity to orthodox traditions. They have psychic abilities that can be developed by practice.

They respect orthodox thoughts and are likely to be highly superstitious and reserved. They are prone to draw premature conclusions on any matters and can be misled by rumor. They are generally rigid in observance of religious rituals. Clever in speech and somewhat self-centered, they generally lead an unhappy life. They are full of self-confidence, but sometimes get into depression. They make their fortune late in life and are sometimes unhappy in the matter of progeny. They should guard against enemies who might be from their close associates. Timid by nature they like to exercise authority. They are fond of mythology and history. They find it difficult to achieve their ambitions unless they get the grace of a guru.

They are generally just in dealings and do not transgress truth, doing so is likely to land them into trouble. They are cautious of spending and though dependent on others, carry a mark of independence. When following the path of truth, they can make good progress both materially and spiritually.

## **Groups Based on Characteristics of Rāshis**

### **Chara, Sthira and Dwisvabhāva**

Rāshis are also grouped by their characteristics or special qualities. The first such group is on the basis of the energy that a rāshi possesses, so they are grouped as chara (cardinal), sthira (fixed) and Dwisvabhāva (dual) rāshis.

Beginning from Mesha, allot each type in the order of chara, sthira, dwisvabhāva, in a cyclic fashion (called "Parivritti" in Sanskrit) consecutively to get the following classification of rāshis:

*Chara (cardinal) rāshi:* Mesha (Aries), Karka (Cancer), Tulā (Libra) and Makara (Capricorn).

*Sthira (fixed) rāshi:* Vrishabha (Taurus), Simha (Leo), Vrishchika (Scorpio) and Kumbha (Aquarius).

*Dwisvabhāva (dual) rāshi:* Mithuna (Gemini), Kanyā (Virgo), Dhanu (Sagittarius), Meena (Pisces)

Please note Dwisvabhāva literally means "having twin personality"

### **Urdhwamuklia, Adhomukha and Tiryaigamukha Rāshi**

The rāshi holding Surya is called Urdhwamuklia (upward looking) and so are the rāshis in a square to it. The rāshi which is ahead of the Urdhwamuklia rāshi and rāshis that are square to it are called the Adhomukha (down faced / looking) rāshis. The rāshi which is behind the Urdhwamuklia rāshi and those rāshis that square it are called the Tiryaigamukha (facing backwards) rāshis.

These characteristics attributed to the rāshis are used to assess the size of the organ indicated by the said rāshi and its lord. Similarly various diseases and the constitution of a native are assessed from the tatwa (primary element) like Fire, Water, Earth and Air that are allotted to the rāshis and their lords. The castes and other attributes of the rāshis are also to be utilized for relevant purposes. This will be dealt with in further chapters in depth.

### **Rāshi grouped by their place of Residence**

Rāshis are also grouped by their being in water etc. as below:

*Jalachara (residing in water) rāshi:* Karka, Vrishchika, Makara and Meena.

*Jalāshraya (residing by shelter of water) rāshi:* Vrishabha, Mithuna, Kanyā, and Kumbha.

*Nirjala (dry or residing on earth) rāshi:* Mesha, Simha, Tulā and Dhanu. (Vide: Jātaka Pārijāta)

I have indicated earlier my difference of opinion on this classification in this description of Mithuna and Vrishchika rāshi association with water.

### **Rāshi with respect to Progeny**

Another classification is with respect to capacity of giving progeny as under.

*Bahu-Praja (more progeny) rāshi:* Karka, second half of Vrishchika, Makara, Kumbha and Mccna

*Alpa-Praja (less progeny) rāshi:* Mesha, Vrishabha and first half of Tulā.

*Vdnjha (barren) rāshi:* Mithuna, Simha, Kanyā and Dhanu.

Nirbeeja (lack of sperm or ova) rāshi: Second half of Tulā and first half of Vrishchika.

### **Laghu/Hraswa, Sama, Deergha Rāshi**

Another group is formed on the basis of the difference of the length of arc that a rāshi extends over the zodiac. This is distinct from the 30 degrees span that is allotted to each rāshi. This results in Surya taking normal, less or more time to traverse different rāshis. Surya's average motion is 5 ghati (2 hours) per rāshi, at equator, since a day is of 60 ghati (24 hours) but Surya moves through the 12 rāshis in this period of 60 ghati at equator, at a variable rate.

As a matter of fact all grahas take different times to transit different rāshis. However as the basis of calculation in astrology is related to Surya's movement, whenever we talk about standard (normal) time taken for movement of a graha, this standard movement refers to the movement of Surya. The rāshis are therefore also grouped as hraswa/laghu (small), sama (equal/medium), or deergha (large) rāshis. Students sometimes get confused as to why should there be a difference in the distance that a graha has to travel to transit different rāshis, when each rāshi consists of 30 degrees. The reason is that the rāshis have a different span of arc on account of elliptical path of the Zodiac as also the motion of grahas. After we look at the standard span of rāshis expressed in ghati and pala (time) for traversing them, and looking at the variation caused by the earth's declination to the plane of Zodiac, a diagram is being given to explain the concept graphically.

The following is the span of time that different rising rāshis appear on the eastern Horizon at the equator:

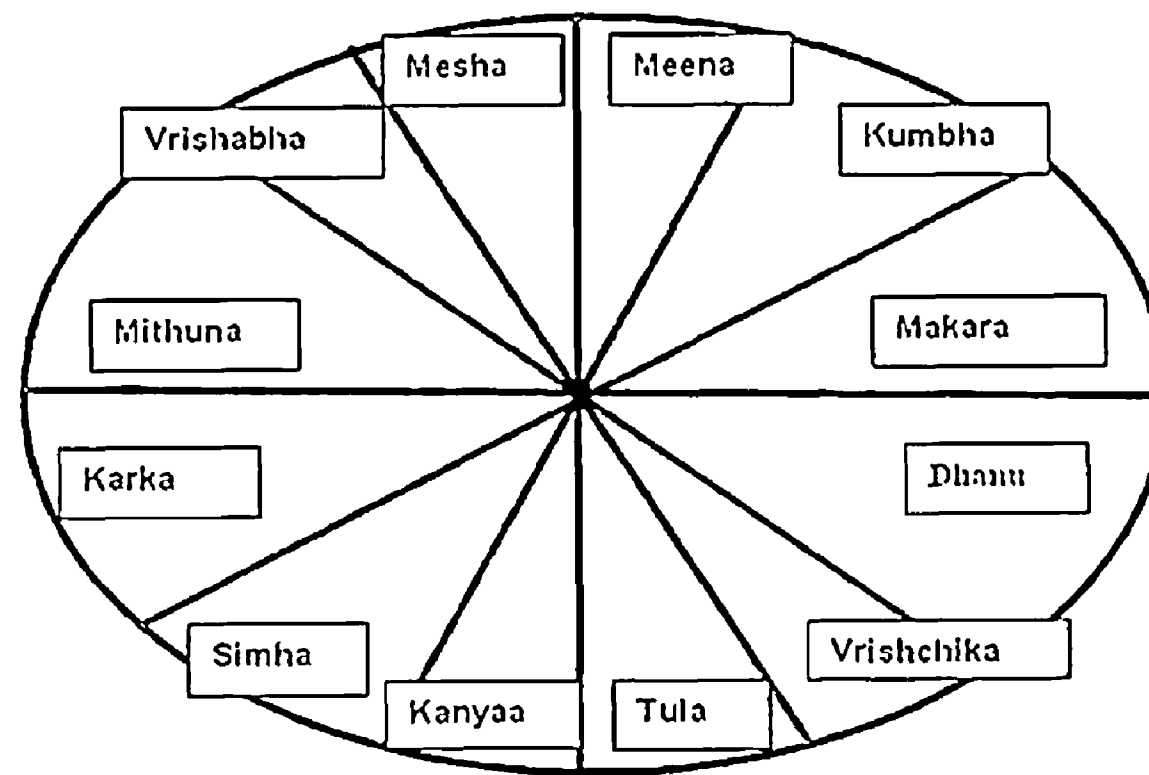
Mesha, Tulā, Kanyā, Mccna: 4 ghati 39 pala

Vrishabha, Vrishchika, Simha, Kumbha: 4 ghati 59 pala 10

Mithuna, Dhanu, Karka, Makara: 5 ghati 21 pala 59

The graphic showing the cause of variation in time taken to traverse 30° for different rāshis:





Rāshi-wise time taken to traverse in ghati pala and vipala:

Mesha / Meena 1674 asu = 4.39

Vrishabha / Kumbha 1795 asu = 4.59.10 1/6

Mithuna / Makara 1931 asu = 5.21.50 5/6

Karka / Dhanu 1931 asu = 5.21.50 5/6

Simha / Vrishchika 1795 asu = 4.59.10 1/6

Kanyā / Tulā 1674 asu = 4.39

Note: 1 ghati = 60 pala, 1 pala = 60 vipala, 1 pala = 6 asu, 1 asu = 10 vipala

The above time span undergoes modification, based on the longitude and latitude of the place of birth, on account of the earth's declination to the zodiac at different places depending on the latitude where the place at which the span of rāshis is to be found is located. Thus in case of places to the north of equator one deducts certain palas from Mesha, Vrishabha, Mithuna, Makara, Kumbha and Meena sign's total span and add similar palas to Karka, Simha, Kanyā, Tulā Vrishchika and Dhanu rashis. If the place for which we are to find the time taken by each rāshi to rise at the eastern horizon is to the south of the equator then the palas are added to Mesha, Vrishabha, Mithuna, Makara, Kumbha and Meena sign's total span and are deducted from the time span of Karka, Simha, Kanyā, Tulā, Vrishchika and Dhanu rāshis.

I would not go into the details of the calculation, as that would be a subject of a different book by itself. Suffice it for the student to understand that time taken for different rāshis to rise on the eastern horizon is different not only by itself, but it also differs from place to place.

Therefore in the northern hemisphere the hraswa (small), sama (equal) and deergha (large) rashis change, and they are as under:

*Laghu/Hraswa:* Mesha, Vrishabha, Kumbha and Meena are laghu or hraswa meaning shorter in time span.

*Sama:* Mithuna, Karka, Dhanu and Makara are Sama (equal). This means that their time span is near that on equator.

*Deergha:* Simha, Kanyā, Tulā and Vrishchika are deergha rashis. This indicates that their time span is larger than that at the equator.

These rashis will have to be considered in reverse order for the southern hemisphere.

There are many other characteristics of rashis indicated by the Sages and we will talk about them at appropriate places. Let us now look at the various divisions within the 30-degree span of a rashi.

## **Varga Chakra (Divisional Charts)**

We have until this stage only seen the rāshis in their entirety. Each rāshi consists of 30 amsha (degrees) span of the zodiac. The various combinations of grahas in various rāshis lead us to be able to predict the future of a Jātaka. Now it would be obvious that the grahas, at different amsha (degrees) would have different strengths in the same rāshi. Vedic astrology seers have devised a method of division of each rāshi in such a way that one can analyze the effects that a graha will give in different areas of life, so that there would be similarity in application of principles given in the texts. This is called varga (division) of rāshi and the charts drawn on the basis of such varga are called varga kundali.

The various charts are given distinctive names. In these modern times it is the practice to refer to them as D-charts. The specific number, which indicates the number of subdivisions of each rāshi referred to in that chart, follows the letter D, as in D-2 chart and so on.

There are 16 major types of vargas that are described by Sage Pārāshara. Besides these, there are a few more that are commented upon by Sage Jaimini. These are given below for introducing the reader to their names and the purpose for which they are used. Every subdivision is linked to a rāshi and its lord. Thus it becomes easy to understand the influence of a particular graha in the related area of life that the D-Chart represents. The Sages have told us to look at the strength of grahas in their varga charts on the basis of their gaining strength if in own house, uccha (exaltation) rāshi, house of adhimitra (great friend) and also when positioned in trines or squares to the lagna in the respective D-charts. When a graha is in a house other than above, it loses strength in respect of factors indicated by that particular varga chart. This enables us to understand how the strength of a graha or lack of it, in a particular varga chakra (divisional chart) will influence an area signified by it. As an example, if a graha gets strength by reason of his placement in a house as indicated above, in Sodashāmsha (D-16), then his dashā is likely to get a new vehicle for the Jātaka if in transit, the graha connects to 4<sup>th</sup> house in rāshi by conjunction, aspect, trine or square position.

### **Pārāshara's Shodashavarga (16 fold divisions of Rashi)**

#### **Name of Varga, D-Chart. Matter influenced. additional factors seen:**

*Rashi (Lagna):* D-1, Physique, personality

*Hora:* D-2, Wealth

*Dreśhkanā:* D-3, Co-born, happiness from co-borns

*Chaturthāmsha( Turyāmsha):* D-4, Luck

*Saptāmsha:* D-7, Progeny

*Navāmsha:* D-9, Spouse, strength achieved by grahas

*Dashāmsha:* D-10, Power and position, livelihood

*Dwadashāmslia:* D-12, Parents

*Shodashāmsha(Kalāmsha):* D-16: Conveyances

*Vimshāmsha:* D-20, Worship, religious activity, spiritual progress

*Chaturvimshāmsha(Siddhāmsha):*D-24, Academic activity

*Saptavimshāmsha (Bhāmsha/ Nakshatrāmsha):*D-27, Strength and weakness, mental strength

*Trimshāmslia:* D-30, For all evils, disease and character

*Khavedāmsha:* D-40, Auspicious and inauspicious effects, matrilineal lineage/ ancestors.

*Akshavedāmsha:* D-45, All general indications, patrilineal, lineage/ ancestors

*Shashtyamsha:* D-60, All general indications, past life

The figures appearing after letter "D", in the charts above indicates the number of equal divisions of a rāshi that the D-chart is referring to. D-40 means a chart based on 40 divisions of a rāshi. So each division of a D-40 chart would measure 30/40 amsha i.e. 45' of arc (one degree =60'). There is an exception to this in that the D-30 chart which has fivefold division is based on the primary elements and it will be explained in Sapta (seven) Vargaj (from vargas) bala (strength).

The "matter influenced" column, above, states the factors that are to be seen as per Sage Pārāshara from the respective D-charts. The "additional factors seen"

column gives indication of other factors seen per other authorities from a divisional chart. The order of smaller division of rāshi is generally cyclic, but the point from which it begins and direction that the cycle would take may be different based on the rāshi being either odd or even.

Other sages have prescribed additional divisional charts or varga chakras like the Rudrāmsha (death D-1 1), Shasthyamsha (enemies/decease D-6) and Nādi Amsha (entire life D-150). However for the purpose of predictions, rāshi and navāmsha vargas generally suffice. For the purpose of assessing strength of grahas, 7 types of varga charts are used and we shall now see how these charts are drawn. The strength thus derived, is called Sapta Vargaj bala (strength assessed from seven varga chakra).

### Rāshi chart (D-1)

This is the normal rāshi chart that we refer to as rāshi chart of Janma lagna kundali. Here the ascendant is the sign rising at the time of birth. This can also be drawn showing the rāshi holding Chandra as lagna when it is referred to as the Chandra lagna kundali (Moon ascendant chart).

### Horā (D-2)

In this chart, the rāshi is divided into two parts of 15 degrees each, first being ruled by Surya and the second by Chandra in case of odd rāshis. In the case of even rāshis, Chandra rules the first part of 15 degrees, and Surya rules next part of 15 degrees. This Horā division is given in "Brihat Pārāshara Horā Shāstra" and many other texts. All the grahas are thus placed in Leo (Simha) and Cancer (Karka) rāshi depending on Surya or Chandra being occupied by the grahas. Many astrologers also show the Leo (Simha) and Cancer (Karka) rāshi opposite each other in drawing the Horā Chakra. This type of representation to me appears to be somewhat debatable.

My personal opinion is that this may not be the correct division of a rāshi to represent a Horā. The reason is that if this is accepted, then while assessing strength of grahas in Sapta Vargaj bala (seven-fold strength) based on the D-charts, Shani and Shukra can never have strength in Horā Varga. If that is also to be accepted then it follows that they cannot have strengths indicated by gaining strength in 7 vargas referred to as Mukutāmsha or Devalokāmsha. This method of order of Horās therefore defies the logic and principles of Vedic astrology. Therefore I prefer to use what is known as Parivritti (cyclic) Dwaya (twice) Horā. A "Vridhakārikā" on "Jaimini Sutra" says:

राशेरर्धभवेद्धोरा ताः चतुर्विंशतिः स्मृताः।

rāgerardhaà bhavedhdorā tāu caturviṅgatiu smātāu|

मेषादि तासां होराणां परिवृत्तिद्वयं भवेत्॥

meiādi tāsāà horāēāà parivāttidvAyaà bhavet| |

This means that beginning from the first half of rāshi it is known as Horā and there are twenty-four Horās in all. For example beginning from first half of Mesha the Horās begin from Mesha and succeeding Horās follow regular order of the rāshis twice.

This clearly means that the first Horā of Mesha rāshi is that of Mesha, second Horā is of Vrishabha, first Horā of Vrishabha is of Mithuna and so on. It is interesting that similar shloka also appears in "Brihat Pārāshara Horā Shāstra" and it is given below for reference:

तत्क्षेत्रं तस्य खेटस्य राशेर्यो यस्य नायकः ।

tatkṣetraà tasya kheōasya rāgeryo yasya nāyakaù|

सूर्येन्द्रोर्विषमे राशौ समे तद्विपरीतकम् ॥५॥

sūryendvorviṇame rāgau same tadviparétakam| |5||

पितरश्चन्द्रहोरेषा देवाः सूर्यस्य कीर्तिताः ।

pitaragcandrahoregā devāu siiryasya kērtitāu|

रितार्धभवेद्धोरा ताश्चतुर्विंशतिः स्मृताः॥

rāgerarddha bhavedddhorā tāgcaturviṅgatiu smātāu||

मेषादि तासां होराणा परिवर्त्तिद्वयं भवेत् ॥६॥

meñādi tāsāa horāēāa parivāttidvĀyāa bhavet|16|

The shloka starts with the statement that a rāshi is owned by a graha and is called its Kshetra (area or land). There appears interchange between the 1<sup>st</sup> and 2<sup>nd</sup> line on the one hand and the 3<sup>rd</sup> and 4<sup>th</sup> line on the other, of the shloka, which has resulted in the translation to be made as Surya owning 1<sup>st</sup> Horā of arāshi and Chandra the 2<sup>nd</sup> in case of odd rāshi and reverse for even rāshi. The first two lines of the shloka were perhaps appearing after the last line and then the import of 1<sup>st</sup> half of Horā of odd rāshi being overlorded by Surya and 2<sup>nd</sup> half of the Horā by Chandra would be appropriate. It would then also mean that the Horā lorded over by Chandra has Pitar (departed ancestors) as its dicty and that by Surya has Deva (God) as its dicty. This would then be in line with other varga chakra where the dicties of each part are given.

#### Dreshkāna (Drekkāna/Decanate or D-3)

This chart is used to analyze matters related to the brothers (and sisters) of a Jātaka. Here a rāshi is divided into three parts of 10° each, each such division being called a Dreshkāna. There are different opinions on what is the right order of house representing Dreshkāna amongst scholars. Some treat it to be in the cyclic order of 1, 2, 3 and so on from Mesha etc., as in the case of Horā above, while others opine that the first Dreshkāna is of the rāshi itself, second of the 12<sup>th</sup> rāshi and third is of 11<sup>th</sup> rāshi from the rāshi under consideration. There is another dreshkāna called Somanath Dreshkāna, where for odd rāshis, count is regular order whereas for even rāshi count is reverse. There is a third opinion that the 1<sup>st</sup> Dreshkāna belongs to chara rāshi, 2<sup>nd</sup> to sthira rāshi and the 3<sup>rd</sup> to the dwisvabhāva rāshi amongst the trine formed by the rāshi under consideration, the 5<sup>th</sup> rāshi from it and the 9<sup>th</sup> rāshi from the rāshi under consideration. For example, say Vrishabha rāshi is being considered then the trine rāshis will be Kanyā rāshi and Makara rāshi. So the first Dreshkāna will belong to Makara rāshi, which is a chara rāshi, the second to the Vrishabha that is a sthira rāshi and the third will belong to Kanyā rāshi, which is a Dwisvabhāva rāshi.

However most of the authorities agree that the below order is the right one. Here the 1<sup>st</sup> Dreshkāna is that of the rāshi itself. The 2<sup>nd</sup> Dreshkāna is of the rāshi, which is 5<sup>th</sup> from the rāshi under consideration. The 3<sup>rd</sup> Dreshkāna is of the rāshi that is 9<sup>th</sup> from the rāshi whose Dreshkāna is being drawn. I tend to agree with this view since the "KaTaPAyaDi" decryption method applied to the word "DrugaaNa" used in Sanskrit, for dreshkāna, indicates precisely this order. Pārāshara says that the Rishi (sage) for the first Dreshkāna is Nārada, for the second Dreshkāna it is Agastya and for the third it is Durvaasa.

#### Saptāmsha (D-7)

Saptāmsha is referred to for progeny. As the name suggests a rāshi is divided into 7 equal parts of 4° 17' and 8 4/7 seconds each. The order of Saptāmsha is fully cyclic with first Saptāmsha being that of Mesha, the second that of Vrishabha and so on till the 7<sup>th</sup> which is Libra. The next rāshi Vrishchika becomes the first Saptāmsha of the Vrishabha rāshi and thus the 12 rāshis operate in 7 uninterrupted cycles, one after the other through the zodiac. So for odd rāshis the rāshi itself is the first Saptāmsha whereas for even rāshi the 7<sup>th</sup> rāshi from itself is the first Saptāmsha. There are no divergent views on Saptāmsha.

The first child of a native is seen from the 5<sup>th</sup> house of Saptāmsha chart, the next one from 7<sup>th</sup> and so on. Some authorities are of the opinion that the 5<sup>th</sup> rāshi should be counted in regular order in case of odd signs and in reverse order in case of even rāshi, as suggested by Sage Jaimini in "Jaimini Sutras". Others are of the opinion that in male chart the order should be regular and in female charts it should be reverse as indicated by "Stree Jātaka". I prefer counting regular for odd rāshi and reverse count for even rāshi.

The names of the 7 divisions beginning from the first Saptāmsha, for odd rāshi are Kshāra (salty), Ksheera (milk), Dadhi (curd), Ghrita (clarified butter), Ikshurasa (sugarcane juice), Maddya (alcohol) and Shuddha Jala (shuddha-pure jala-water). For even rāshis the order is from the 7<sup>th</sup> rāshi. This is logical, as in case of even rāshi the first Saptāmsha is that of the 7<sup>th</sup> rāshi from itself.

#### Navāmsha (D-9)

This is the most important amongst the varga kundali. A rāshi is divided into 9 equal parts, of 3° 20' each. Each such part is called a Navāmsha. This span of 3° 20' is identical to one pada (a quarter/foot) of a nakshatra. Thus the lords of navāmsha are identical with the nakshatra pada lords. The order of navāmsha begins from

Mesha navāmsa in Mesha rāshi and the 12 rāshis are repeated 9 times in cyclic fashion. Thus, there are a total of 108 navāmsas in the rāshi chakra. It should be understood that the first navāmsa of rāshi is always that of a chara (cardinal) rāshi, in the order 1, 10, 7 and 4 (these are numbers corresponding to rāshis). In case of chara rāshis the first navāmsa is identical with the rāshi itself. In case of sthira (fixed) rāshi it begins from 9<sup>th</sup> rāshi (from the rāshi under consideration) and in case of Dwisvabhāva (dual) rāshi it is that of the 5<sup>th</sup> rāshi from the rāshi under consideration. It is pertinent to note that great importance is given to vargottama navāmsa in assessment of strength of a graha. Vargottama navāmsa means the navāmsa being identical with the rāshi occupied by a graha in the natal chart. In case of chara rāshi the first navāmsa of that rāshi is vargottama, in case of sthira rāshi the 5<sup>th</sup> navāmsa of that rāshi and in case of Dwisvabhāva rāshi the last navāmsa of that rāshi is called vargottama navāmsa, being identical with the rāshi.

Different authorities advance many variations of how navāmsas are to be drawn, including one that opines that the odd rāshi navāmsas are counted in regular order, and the even rāshi navāmsa counted backwards. The order of first navāmsa is however kept in line with that suggested by Pārāshara. This is in line with the Jaimini principle of counting regular for odd rāshi and in reverse order for even rāshi. However the regular navāmsa order is the one I use personally, it having stood the test of time.

The indicators of the navāmsa are Deva (god), Nara (human) and Rākshasa (a sort of devil) in the order of chara, sthira and dwisvabhāva rāshi.

### Dwādashāmslia (D-12)

"DwaadashaaMsha" means 12<sup>th</sup> part of a rāshi. Therefore dividing the rāshi in 12 equal divisions, and measuring 2° 30' each, as the name indicates, derives a Dwādashāmslia. The first Dwādashāmslia of each rāshi begins with the rāshi itself and is continued rāshi wise in regular order. Each of the Dwādashāmslia relates to Lord Ganesha (elephant headed deity of Hindus), Ashwini Kumara (doctors of the Gods), Yama (the god of death) and Sarpa (the divine serpent) thrice in each sign, in regular order. In sign Mesha for example the first Dwādashāmslia will be of Mesha rāshi related to Lord Ganesha, the second will be Vrishabha rāshi and related to Ashwini Kumara and so on. The Dwādashāmslia is analyzed to know about the parents of the Jātaka

### Trimshāmslia (D-30)

Trimshāmslia, as the name suggests, should mean 30 equal divisions of a rāshi but surprisingly it does not. It is divided into 5 unequal parts lorded over by 5 grahas, namely Mangal, Budha, Guru, Shukra and Shani. This clearly indicates that Trimshāmslia is related to the Pancha (five) Mahā (great) Bhootas (elements). We have seen in the chapter on introduction that human body is made up of five elements namely Agni, Jala, Prithvi, Vāyu, and Akāsha tatwa. Thus Trimshāmslia indicates state of the matters connected to the physical body, which is composed of these elements. Disease and physical behavior are therefore seen in a Trimshāmslia chart. There is a school of thought that proposes dividing each rāshi into 30 divisions of 1 degree each and allotting rāshis from Mesha to Meena in 30 cycles. But this is not the majority opinion. I prefer to go with the majority in this case.

In order to find out Trimshāmsa of a rāshi, the rāshi is divided into five unequal parts. In case of odd rāshis the division is of 5 degrees, 5 degrees, 8 degrees 7 degrees and 5 degrees ruled by Mangal, Shani, Guru, Budha and Shukra respectively. In case of even rāshis the order is reversed and Shukra, rules the first five degrees next 7 degrees by Budha, 8 degrees that follow by Guru, the next 5 degrees by Shani and the last 5 degrees by Mangal.

The reader must have noted that the grahas that rule the Trimshāmslia own two rāshis each. Therefore in case of odd rāshis when Trimshāmslia of a graha is operating it indicates the odd rāshi ruled by that graha and when in even rāshi a graha gets a Trimshāmslia the corresponding rāshi of that graha would be the even rāshi.

We have now seen all the attributes of the twelve rāshis of the zodiac. These attributes of rāshi should be studied well as they will help in analyzing a chart. A hint is that when a rāshi or graha is strong, its attributes give better results in that area. We have also seen the divisional charts and how to understand in which division ruled by which rāshi and its lord, a graha is located from the degrees of that graha in natal chart. As I have said earlier, one might not have to calculate these Vargas manually, good software now being available. The details of Vargas are given so that the principle on which the grahas attain strength or weakness in varga charts is understood. When a graha is in own house, exaltation or house of adhimitra in two D-Charts, it is said to be in Pārijātamsha, in 3 such houses Uttamāmsa, 4 Gopurāmsa, 5 Simhāsanāmsa, 6 Pāravatāmsa, and 7 Mukutāmsa or Devalokāmsa. This means that it is capable of giving better and better results being considered strong, the degree of strength increasing as it occupies similar position in more and more D-charts.

## Gandānta

The reader will have by now understood that the zodiac is divided into nakshatras and rāshis. Similarly a lunar month consists of 30 tithis (lunar days). These nakshatras, rāshis and tithis are ruled by certain tatwas. Therefore these factors have internal divisions called khanda (part). Each of these khandas commences from the beginning of Agni tatwas and terminates at the end of Jala tatwa. The end of Jala tatwa and beginning of Agni tatwa occur at the end of every khanda. The two tatwas being incompatible (actually of totally opposite nature), this area is called khanda+anta = khandānta (end of a section or group). This word has got corrupted to Gandānta and birth at this time indicates some problems in the life of a native.

There are three types of Gandānta, namely rāshi Gandānta, nakshatra Gandānta and tithis Gandānta. Let us see the points in the zodiac where these Gandāntas occur.

Rāshi Gandānta occurs at the junctions of Meena (Pisces) and Mesha (Aries), Karka (Cancer) and Simha (Leo) and Vrishchika (Scorpio) and Dhanu (Sagittarius) rāshi. This spans over one half of a ghati (24 minutes) in each rāshi at their juncture. That is the last ½ ghati of Meena rāshi and 1<sup>st</sup> ½ ghati of Mesha rāshi will be the Gandānta period and similar period is for other pairs of rāshis above.

Nakshatra Gandāntas occur at the end of Āshleshā nakshatra and beginning of Maghā nakshatra, at the end of Jyeshthā nakshatra, beginning of Moola nakshatra and end of Revati nakshatra and beginning of Ashwini nakshatra. So the Gandānta occurs at the boundary of every ninth nakshatra. The time for Gandānta period of nakshatras spans over 2 ghati each in the adjoining nakshatras. For example the last 2 ghati of Revati nakshatra and first 2 ghati of Ashwini nakshatra are treated as Gandānta period.

Tithi Gandānta occurs at the end of "Purnā" tithi and beginning of "Nandā" tithi. The Purnā tithi is ruled by Chandra representing the Jala tatwa and the Nandā tithi is ruled by Agni representing Agni tatwa. The 1<sup>st</sup>, 6<sup>th</sup> and 11<sup>th</sup> days of lunar fortnight are called Nandā tithi and 5<sup>th</sup>, 10<sup>th</sup> and 15<sup>th</sup> day are called Purnā tithi. The last ghati of Purnimā (15<sup>th</sup> lunar day), Panchami (5<sup>th</sup> lunar day) and Dashami (10<sup>th</sup> lunar day) and the first ghati of the Pratipadā (1<sup>st</sup> lunar day), Shashti (6<sup>th</sup> lunar day) and Ekādashī (11<sup>th</sup> lunar day) are treated as tithis Gandānta. Gandāntas periods are inauspicious for births, travels and marriages.

We shall not go into much depth of Gandānta. Suffice it to say that while examining a kundali, if birth has occurred in this period the results of the horoscope would not be fully apparent and one has to analyze the horoscope at depth before making firm predictions. It is said that one born in Gandānta period generally does not live long, but if he survives he enjoys Rāj Yoga (literally, he has combination to become a king - rises to great position in life). I would strongly advise the readers to go through all the previous chapters before plunging into the next chapter, which deals with the most important part of interpretation, the bhāvas (houses).





## CHAPTER IV

### Griha (house) and Bhāva (house indications)

So far we have seen the grahas and the rāshis. We have seen that the grahas are dynamic with reference to the rising sign and so are the rāshis. The relation between the individual grahas and rāshis owned by them is static. Grahas also have mutual static relationship called Naisargika Maitri (permanent friendship), but an element of dynamism is introduced into such relationship between the grahas on account of their mutual distance at the point of a Jātaka's birth, which we call Tātkālika Maitri (temporary friendship). The static relationship between the grahas is based on their distance from the moolatrikona rāshi of a particular graha e.g. Guru, Chandra and Mangal are friends of Ravi, Budha is sama or neutral and Shani and Shukra are his enemy, this is the static relationship between Ravi and the other grahas. However if at the time of birth, on account of the transit of grahas, say Shani is in 2<sup>nd</sup> house from Ravi, it is Ravi's temporary friend, but Guru, say being in 6<sup>th</sup> from Ravi will be treated as Ravi's temporary enemy, this is the dynamic relation between the grahas.

It is natural that rāshis, though static on account of their distance from the initial point of the zodiac, should have some dynamic relation to the Jātaka, which is influenced by his time of birth. It is only then that we can deduce that an individual will have a unique future and attributes that are not shared with another by reason of the time of birth at a certain place. This element of dynamism was understood and introduced by the ancient Sages by means of introducing the concept of griha (meaning house - pronounced as "gruha") and bhāva.

In order to understand the importance of bhāva in Jyotish, we shall begin by looking at the basis of Jyotish once again. Jyotish comprises of three skandhas (pillars), namely, Siddhānta, Samhitā and Horā (Phalita). Only an astrologer, who has mastered all the three skandhas, has the right to be called Triskandha Jyotishi. Though the term is used rather loosely, in modern times it is well to understand that Triskandha Jyotishis, in the real sense of the term, are very rare.

Amongst the three skandhas, Horā is related to the prediction of events to come and is of prime importance. The prime importance accorded to Horā Skandha can be understood from the fact that an eminent astrologer, like B. Suryanārāyana Rao (grandfather of Dr. B. V. Rāman), states:

*"There are many Jyotishis (predictors) and many Siddhāntis (astronomers). A happy combination of the two in one individual is a rarity and we may count their names almost on our fingers. The best astronomers are, as a class, sorry predictors, while the best astrologers guess the combinations of planets almost instinctively, at the time of birth of a person, without even pretence of making the elementary calculations. "*

*"There are many methods given by the Sages to analyze a chart and to arrive at predictions. In addition to the basics of grahas, rāshis and bhāvas, other methods such as Chara Kārakas, Ārudha, Shodashā Varga, Argalas, Ashtakavarga, Sudarshan Chakra, various Dashās (periods of each graha's influence) and so on exist as tools for an astrologer. We are told that all these tools are necessary to predict the future, with any degree of accuracy. Most of these tools are based on detailed calculations. How, then, do these astrologers, eulogized above, predict so accurately? "*

You will observe that these astrologers are well versed in the assessment of the strengths of bhāva and bhāvesh (lord of the bhāva rāshi). Some are such experts, that they can observe the graha Chāyā (planetary shadow, during operation of its dashās), which falls on the Jātaka, when the Jātaka approaches the astrologer. This, coupled with knowledge of the transit of planets at that time, provides the astrologer with enough data to predict with a great degree of accuracy.

Such is the importance of bhāva in the Horā Skandha of this divine science that Vaidyanātha says:  
Jātaka Pārijāta Ch.11 Shloka 1 (Purvardha);

“ होरालङ्कार मुख्यप्रभवशुभफलादीनि सर्वाणि पुंसां ।  
horālaikāra mukhyaprabhāvagubhaphalādēni sarvāēi puṣāṁ |  
तत्तद्भावोद्भवानि द्युचरवलवशाद्यानि तानि प्रवच्मि ।  
tattadbhāvōd bhavāni dyucarabalavagadyāni tāni pravacmi |”

Bhāva phala (results of bhāva) is the ornament in Horā Jyotish as it analyses the important and good results in the life of a native. I shall now proceed to tell the

results of bhāva on account of strength or weakness of grahas (connected with that bhāva).

"Vaidyanātha" (author of Jātaka Pārijāta) is giving here clear indications of the most important factors for one to excel at prediction, when after stating that bhāva is the ornament of Jyotish, he includes strength of bhāva and relative strengths of grahas as the factors influencing the predictions.

The difference between griha (pronounced gruha) and bhaṁva is very fine as both refer to a rāshi in a certain position from lagna. Griha, literally, means the house, whereas bhāva means the various matters in a Jātaka's life that this house represents. The rāshi owned by a graha is called its griha. Thus we can say that in a horoscope with Mesha rising, the 9<sup>th</sup> bhāva is the griha of Guru (being Dhanu rāshi). However with Vrishabha rising, we would say that the 9<sup>th</sup> bhāva is Shani's griha. This is on account of the fact that in the first instance Dhanu, owned by Guru, is the 9<sup>th</sup> rāshi counted from Mesha (both inclusive), whereas in the second instance Makara, owned by Shani, is the 9<sup>th</sup> rāshi counted from Vrishabha, the lagna. In both instances the 9<sup>th</sup> house or rāshi from the lagna would still be called the Navama bhāva or Dharma bhāva.

Many a times the term bhāva is used interchangeably with the term griha. For example one can also say in the first instance (i.e. Mesha Lagna) that the 11<sup>th</sup> griha is Shani's griha. Technically speaking we should no doubt say that the 11<sup>th</sup> bhāva is the griha of Shani. However the reader should acquaint himself with both the usages, so that he is not confused when faced with these interchangeable terms. It is recommended that in reading Vedic astrological texts one should look at the context in which a term is used to know what is being implied, this will help in understanding the concepts explained in different astrological texts. It is also necessary to understand the precise difference between bhāva and griha, rāshi, or bhavana.

Bhāva, in Sanskrit language, means "true condition", "transition to", "to perceive as", amongst other meanings of that word. That one bhāva represents many things in one's life will be obvious to a rational reader, since there are only 12 bhāvas whereas, there are many more areas of life. Obviously one bhāva necessarily needs to represent more than one factor of one's life. Therefore for example, the rising sign, which we have seen as the lagna or first sign of the horoscope expresses in an individual as Tanu (body) bhāva representing the Jātaka's body and at the same time it will also represent the Jātaka's Atma (soul) that is indicative of his Atma bala (self confidence).

## **Bhāva versus Bhavana**

We shall now look at the difference between bhāva and bhavana. Some of you might wonder as to the need to look at the meaning of bhāva before trying to analyze it. It is true most astrologers use the term bhāva interchangeably with rāshi (sign) or bhavana (house). Bhavana, like griha, also means a house, however whereas griha is used to refer to the rāshi owned by a graha in general, bhavana indicates a rāshi in a particular bhāva. I am of the opinion that, though generally either of these terms could be so used, one should understand the finer meaning of bhāva and bhavana. Our ancient sages used words very carefully and we must understand the correct import of these words if we are to succeed in their application. I find support for this contention of mine, in B.Suryanarāyana Rao's (grandfather of Dr. B.V. Rāman) commentary on "Sarvārtha Chintāmani" Stanza 1 Chapter 1, where he states:

*"The learned Aryans never made any mistakes about their selection of appropriate words and the sin of fastening ideas which they never intended or meant rests upon the modern scholars who are rich in misinterpretation. "*

We will, therefore, examine what the learned had to say about bhāva and bhavana, to understand the correct import of the word bhāva. Let us see what is meant by the word bhavana, as this will help us distinguish it from bhāva. Kalyāṇvarman in his Sārāvali says:

“ ऋक्षं भवन नामानि राशिः क्षेत्रं भवेव वा ।

ākṣaṁ Bhavana nāmāni raṣiḥ kṣetraṁ bhameva vā ।

उक्तानिपूर्वमुनिभिस्तुल्यार्थं प्रतिपत्तये ॥३॥८॥

uktānīpūrvamunibhistulyārtha pratipattaye ||3||8||"

Riksha. Bhavana. Rāshi. Kshetra and Bha. are synonyms as stated by the ancient sages.

Pārāshara distinguishes between bhāva and bhavana when he says:

“ उदयादिषु भावेषु खेटस्य भवनेषुवा ।

udayādiṣu bhāveṣu kheṭasya bhāvaneṣu vā ।

वर्गविंशोपकं वीक्ष्य ज्ञेयं तेषां शुभाऽशुभम् ॥७॥ १९॥

vargaviṅśopakaā vékṇya jñeyaā teṇāā çubhā'çubham ||7|9||”

Good or bad results (of a horoscope) may be declared after assessing 20-point strength of grahas. based on the ascending degree (Ascendant), other bhāvas and bhavana (house) occupied by them.

Let us, now, find out the difference between the meaning of bhavana or rāshi and bhāva.

Bhavana refers to specific signs such as Mesha (Aries), Vrishabha (Taurus) and so on, placed in a certain bhāva, whereas bhāva (house with a particular signification by virtue of its placement at a certain distance from lagna) refers to the specific places in a horoscope which have certain results assigned to them. Thus we have Mesha to Mccna (Aries to Pisces) rāshis and Tanu to Vyaya (1<sup>st</sup> to 12<sup>th</sup> bhāva) bhāvas simultaneously present in a horoscope. With Mesha being the rising sign or lagna, the Tanu to Vyaya bhāva will be from Mesha to Mccna. But if, say, the lagna happens to be Mithuna then the Tanu to Vyaya bhāva will coincide from Mithuna, through Karka to Vrishabha rāshi. Though the rāshis may not occur in the same order, the bhāvas have fixed places with reference to lagna.

A bhāva is expressed by a number indicating the distance of the bhāva from the lagna or by the name of the area of life it indicates. A bhāva can therefore be expressed by either its numerical value, for example the lagna can be called Prathama (first) or by its name, the lagna or Tanu bhāva and so on.

Another way that these terms, namely griha, bhāva and bhavana, are used in the astrological texts is that the bhāva refers to the signification acquired by a rāshi on account of its distance from lagna, while bhavana is used to indicate the number of rāshis it is distant from the lagna and the term griha is used to indicate ownership of that particular rāshi. An example would be that for Mesha lagna the 6<sup>th</sup> house that is the Kanyā rāshi would be referred to as Roga bhāva, Shashtha (6<sup>th</sup>) bhavana and griha of Budha. Thus, the reader should understand that the different terms used might sometimes be referring to same sthāna (place or house). Sanskrit is a language with great flexibility and brevity, but at the same time there are umpteen numbers of synonyms for a single word and their meaning can be subtly different, depending on the context that the word is used in. Having understood this it will be easy for readers to follow different advanced texts.

In order to avoid confusion I have used the word bhāva to represent bhāva and sthāna (literally place) to represent the number of the house, wherever possible. However sometimes when talking about the rāshi in a bhāva owned by a graha, the term "house" may also be used, as will it be used to describe numerical distance of a particular bhāva from the lagna.

The readers should look at the context so that the precise meaning would become clear to them. I have tried to elaborate upon the meaning of the terms used at the relevant places as far as possible so that the precise meaning becomes clear.

Now that we understand the difference between bhāva and bhavana, we should understand the importance of bhavana, which is no less than the importance of bhāva and can be assessed from the fact that "Kalyāṇaverman" says in "Sārāvali":

“ भवनाधिपैः समस्तं जातकविहितं विचिन्तयेन्मतिमान् ।

bhavanādhipaiḥ samastā jātakavihitaā vicintayenmatimān ।

एभिर्विना न शक्यं पदमपि गन्तु महाशास्त्रे ॥३॥ १२ ॥

ebhirvinā na gakyā padamapi gantu mahāçāstre । |3|12||”

An intelligent astrologer should assess the results arising out of grahas owning all the bhavanas. It is not possible to take even a step in this great Shāstra (science) with out doing this.

In short the advice is not to analyze a chart, without considering lord of the bhavana and to interpret on the basis of (strength of) lord of the bhavana. The strength of the lord of a rāshi falling in a bhavana on the basis of the rāshi placement of that graha, like uccha (exaltation), own rāshi etc. and functional beneficence or maleficance of the lords of bhavana, has to be considered in depth. Here it is obvious that Kalyāṇaverman is indicating that one should look at the rāshi or bhavana placed in a particular bhāva that is to be considered. Then he advises to look at the strength of the lord of that rāshi on certain parameter. He implies that a bhāva will be strengthened or weakened, depending on the strength of its lord and the direction of results would be dictated by the functional nature of such a lord of the bhāva.

## **Bhāva Classifications**

The bhāvas are also grouped on the basis of their respective position from the lagna.

Thus the 1<sup>st</sup>, 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> bhāvas are referred to as kendras (square), kaNTaka or chatuShTaya. The 2<sup>nd</sup>, 5<sup>th</sup>, 8<sup>th</sup> and 11<sup>th</sup> bhāvas are called the paNaphara bhāvas and the 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> and 12<sup>th</sup> bhāvas are called āpoklima bhāvas. Again the 4<sup>th</sup> and 8<sup>th</sup> bhāvas are called "chaturasra". The kendras are shubha (auspicious) sthānas (places). In strength, the kendras are the strongest followed by the paNaphara and the weakest are the āpoklima bhāvas. Amongst the kendras, the order of strength is from 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> bhāva in ascending order. Lagna is the strongest amongst bhāvas, being both a kendra and a trikona (see next group).

Another shubha (auspicious) group of bhāvas is the "trikona" (triangle or trine) bhāva group formed by the lagna, 5<sup>th</sup> and the 9<sup>th</sup> bhāvas. Thus lagna is both a trikona and a kendra. The 5<sup>th</sup> house is referred to as trikona (trine) and the 9<sup>th</sup> is called as either trikona or more particularly as "tri-trikona" (trine from 1<sup>st</sup> trine i.e. from 5<sup>th</sup>). Lords of trikona are always shubha (auspicious). Imagine trikona as a triangle (which is the meaning of the Sanskrit word trikona) with the lagna at the apex. This trikona with lagna at the apex is also known as the Dharma (righteous duties or religion) trikona. Grahas in trikona from each other influence each other. The 5<sup>th</sup> bhāva is stronger in auspiciousness than the lagna, amongst trikona bhāva and the 9<sup>th</sup> bhāva is the strongest.

The terms āpoklima, paNaphara and kendra indicate certain cyclic position of houses beginning from lagna. That is, all rāshis that are square to each other, beginning from lagna, are called kendra while those in similar mutual kendra position beginning from 2<sup>nd</sup> house are the paNaphara rāshis and the ones that are mutually kendra to each other beginning from the 3rd house are called the āpoklima rāshi. Anybody who is new to Vedic astrological terms can get confused when he finds that on one hand paNapharas are called weaker than kendra and on the other hand 5<sup>th</sup> house which is a paNaphara rāshi is said to be the most auspicious along with the 9<sup>th</sup> rāshi which is an āpoklima rāshi and weaker than even the paNaphara rāshi. The confusion that arises is natural, as you will find many such overlapping of nomenclatures in Jyotish. Where specific strength is given, it overrides the general description. So in general āpoklima rāshis are the weakest, but 9<sup>th</sup> being also a trikona overrides this general weakness. Again the 9<sup>th</sup> house is stronger in beneficence than the 5<sup>th</sup> house, though an āpoklima rāshi is weaker than the paNaphara rāshi, generally. Similarly you will find kendras described as auspicious but the 7<sup>th</sup> house is a strong marakesh and this indication overrides the general auspiciousness of the kendras in general. Similarly you will find that the trishadāya houses (literally the 3<sup>rd</sup>, 6<sup>th</sup> and the 11<sup>th</sup> house) are treated as bad places and at the same time we call the 3<sup>rd</sup>, 6<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> as the places of growth. Here if unaspected by malefics, the upachaya houses act as places of growth, as has been clarified elsewhere. However we have to understand that in trishadāya houses, though these are called dusthānas (evil houses) the houses by themselves are also places of growth by reason of being upachaya bhāva simultaneously and as such, not bad by themselves. Their being called dusthānas comes from the fact of some of their indications being evil. However the lords of 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> are considered malefic. We shall see this when we begin understanding the functional benefic and malefic nature of bhāva lords.

There are other trines formed with one each of the kendras being at the apex. Thus the trine formed with 10<sup>th</sup> bhāva as the apex with the 2<sup>nd</sup> and 6<sup>th</sup> bhāvas forming its base is called the Karma trikona, the trine formed with the 7th bhāva as apex and 11<sup>th</sup> and 3<sup>rd</sup> forming its base is called the Kāma (libido) trikona and the one with the 4<sup>th</sup> house as apex and the 8<sup>th</sup> and 12<sup>th</sup> house forming its base being called the Moksha trikona. Lords of these trikona bhāvas (i.e. Karma, Kāma and Moksha bhāvas), barring those who are the lords of kendras are inauspicious.

Another classification of bhāvas is the upachaya bhāvas that indicate the 3<sup>rd</sup>, 6<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> bhāvas. These are bhāvas of growth, as upachaya means growth. Some authorities contend that the upachaya bhāvas are upachaya only if they are not tenanted or aspected by malefics, otherwise they should be treated as dusthānas, and I tend to agree with them.

Out of the upachaya bhāvas the 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> bhāvas are called the trishadāya bhāvas, literally the 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> bhāvas. They are capable of giving ill effects on account of what they represent. The bhāvas themselves are called dusthānas (bad places) and their lords are capable of giving ill effects. The bhāvas themselves also being upachayas are not necessarily evil, only their lords. The evil attached to the bhāvas is on account of the 6<sup>th</sup> bhāva representing enemies and diseases, being simultaneously an upachaya bhāva, affliction to the 6<sup>th</sup> bhāva, causes growth in enemies and diseases. The 11<sup>th</sup> bhāva being 6<sup>th</sup> from 6<sup>th</sup> is also capable of giving disease and enemies on account of "Bhāvat Bhāvam" principle. The 3<sup>rd</sup> bhāva is square to the 6<sup>th</sup> and trine to the 11<sup>th</sup> bhāva and thus becomes mutual helper for the 6<sup>th</sup> and can influence the 11th bhāva, respectively, thus the 3<sup>rd</sup> bhāva is also capable of giving rise to ill results. These trishadāya bhāvas are progressively stronger from the 3<sup>rd</sup> bhāva to the 11<sup>th</sup> bhāva. So the most inauspicious is the 11<sup>th</sup>, lesser than that is the 6<sup>th</sup> and then the 3<sup>rd</sup> bhāva is the least capable of giving bad effects. It must also be remembered that the trishadāyādhipatis (lords of the 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> bhāvas) are, however, always considered evil unlike the bhāvas themselves that are influenced by the grahas occupying them or aspecting them.

Similarly the 6<sup>th</sup>, 8<sup>th</sup> and the 12<sup>th</sup> are called trika bhāvas and these are also dusthānas or inauspicious bhāvas. These are progressively stronger from 12<sup>th</sup> through 6<sup>th</sup> to the 8<sup>th</sup> bhāva in the degree of giving inauspicious results. Thus amongst these, 8<sup>th</sup> is the strongest in evil nature followed by the 6<sup>th</sup> and the 12<sup>th</sup> bhāva is the least evil.

The pair of bhāvas that one must pay particular attention to are called the "Māraka" (literally killer) bhāvas. The word Māraka, when used in connection with a bhāva, is indicative of a bhāva that is capable of harming (including death), the interests of the bhāva for whom he is a Māraka. This is exact opposite of the word "kāraka" which means a graha that is capable of advancing the interests of certain area or relative for whom he is the kāraka.

These Māraka bhāvas are the 2<sup>nd</sup> and the 7<sup>th</sup> bhāva. Lords of these bhāvas are capable of inflicting death ("marana" in Sanskrit), and the bhāvas are therefore called the Māraka sthānas (houses capable of inflicting death). Their lords are called the "Marakesh". The reason these bhāvas become Māraka sthānas is that the 8<sup>th</sup> bhāva is called Ayush (life) bhāva and the 7<sup>th</sup> bhāva, that is the 12<sup>th</sup> from the 8<sup>th</sup> bhāva, indicating Vyaya (expenditure) of Ayush (life), that is death. Again the indications of the 8<sup>th</sup> bhāva are also to be seen from the 8<sup>th</sup> from 8<sup>th</sup> that is the 3<sup>rd</sup> bhāva, following the "Bhāvat Bhāvam" principle, therefore the 2<sup>nd</sup> bhāva being 12<sup>th</sup> from 3<sup>rd</sup>, also qualifies it to inflict death or ill effects.

This principle of looking at matters related to a bhāva also from a bhāva similarly distanced from the bhāva under consideration as the original bhāva is from lagna, is called "Bhāvat Bhāvam" principle and needs to be remembered when analyzing a chart. We look at this principle in more detail in the next chapter.

One should also understand that though the lords of the 7<sup>th</sup> and the 2<sup>nd</sup> are primary marakesh, they are not the only grahas that are capable of inflicting death, as lords of other dusthānas can also inflict death. We will come to the in depth analysis of this aspect as we proceed ahead with the analysis of charts in the last chapter. For the present, it is sufficient to remember that the two lords, i.e. the 2<sup>nd</sup> and the 7<sup>th</sup> lords, are called marakesh and generally yield ill effects.

## **Bhāva Names**

The students of this divine science may sometimes be confused as to the reason a bhāva is called by so many different names in Vedic Jyotish. The reason is that one bhāva can represent many different areas of human life of which there are more than the 12 bhāvas available in a chart. So the names are also indicative of the areas that are governed by the relevant bhāvas.

### **1<sup>st</sup> Bhāva**

Called Prathama bhāva (1<sup>st</sup> bhāva), lagna, vilagna (resting on, gone by, past - refers to ascendant), tanu (body), murti (statue- meaning one self), Aadya (the first or beginning), kalpa (beginning of universe), janma (birth) or Horā (time of birth). This is the most important of the bhāvas as it represents the entire personality of a Jātaka, besides his physical structure.

### **2<sup>nd</sup> Bhāva**

Called the Dwitiya (2<sup>nd</sup>) bhāva, vak (speech), artha (wealth), dhana (wealth, usually self earned or saved), nAyan (eye) or kutumba (family) bhāva. It is also treated as vidya (education / pronounced as vidyaa) bhāva by some authorities, the vidya being related to the maukhika (verbal or memorized) education. I tend to agree with them. Quick grasp of a subject can be seen from this bhāva and early or basic education also can be seen from this bhāva.

### **3<sup>rd</sup> Bhāva**

Called the Tritiya (pronounced as trutiya) (3<sup>rd</sup>), dushchikya (the 3<sup>rd</sup> lunar mansion), vikram or parākrama (valour), vccrya (manliness, energy), sahodar or sahaj (co-born or brother/sister), dhairya (courage) or karna (ear) bhāva.

### **4<sup>th</sup> Bhāva**

Called Chaturtha (4<sup>th</sup>), patal (literally hell - opposite of swarga or heaven a name given to 10<sup>th</sup> bhāva, thus meaning midnight), hibuka (4<sup>th</sup> house in astrology), kshiti (land), Mātru (mother), vidya (education), yaan (vehicle), gcha (house), sukha (happiness), bandhu (brother) and chatuStAya (square). The education seen from this bhāva is related to likhita or written form of education. We may equate this to graduation in modern terms.



### 5<sup>th</sup> Bhāva

Called Panchama (5<sup>th</sup>), dhi (intelligence), deva (God), trikoNa (a trine, as it is the first of the two trine bhāvas from lagna), and putra (son) bhāva. Knowledge is seen from this bhāva and in modern terminology we might equate this to post graduation in educational field or advanced courses.

### 6<sup>th</sup> Bhāva

Called Shashtha (6<sup>th</sup>), roga (disease), anga (body-referring to bodily troubles), Shāstra (weapon), bhĀya (fear), shasSTha (6<sup>th</sup>), ripu (enemy), matul (maternal relatives) and kshata (wound) bhāva.

### 7<sup>th</sup> Bhāva

Called Saptama (7<sup>th</sup>), jaamitra (sunset), Kāma (libido), gaman (going away or travel), Kalatra (spouse), sampat (to fall down-as this is the point of sunset, also to roam), dyuna (lamenting, sorrowful, also playing, sportive) and asta (setting-as this is the bhāva on the western horizon or in other words, it rises when the sun sets).

### 8<sup>th</sup> Bhāva

Called Ashtama (8<sup>th</sup>), randhra (slit, opening, hole or cavity), āyu/Āyush (life), aSTa (the eighth), raNa (battle, war or motion, like in going away), mrityu (death), and vinaash (destruction). It also indicates patrimony and sudden gains.

### 9<sup>th</sup> Bhāva

Called Navama (9<sup>th</sup>), dharma (righteous duties, religion), guru (the preceptor or teacher), shubha (Auspicious), tapa (austerities), Bhāgya (luck), pitru (father) and tritrikoNa (trine house from first trine or 5<sup>th</sup> from the 5<sup>th</sup> bhāva). In these days this bhāva can give an indication of higher levels of education like Ph.D. and advanced studies, as this is the 5<sup>th</sup> bhāva from the 5<sup>th</sup> bhāva.

### 10<sup>th</sup> Bhāva

Called Dashama (10<sup>th</sup>), vyāpāra (trade), meSurana (10<sup>th</sup> sign or rāshi-perhaps refers to Indra having slain a Rākshasa named UraNa, as this bhāva is referred to as the throne of Lord Indra), gyāna (knowledge - in my opinion the knowledge of earning livelihood), raajya (kingdom), aaspada (scat, power, authority, business), swarga (heaven - the Sun being exactly above one's head, at the time of birth, when in this bhāva) and karma (work) bhāva.

### 11<sup>th</sup> Bhāva

Called Ekādashā (11<sup>th</sup>), Upāntya (last but one) bhāva (Lord Shiva refers to its being a lesser Māraka), Hara (Lord Shiva), Aya (income), and Lābha (profits-pronounced as Lābha) bhāva.

### 12<sup>th</sup> Bhāva

Called Dwādashā (12<sup>th</sup>), Vyaya (expenditure), Rishpha (disaster, meet with misfortune), Shayana (bed pleasures), and Antya (last) bhāva.

There are many other names given to bhāvas and they (the synonyms) are indicative of the area of the life of a Jātaka that is controlled by the relevant bhāva. I would strongly advise the readers to remember these names of bhāvas and their meanings. This will enable readers in the analysis of charts, as the understanding of bhāvas being of prime importance in successful predictions.

## **Bhāvas - Body Parts**

We have already seen in the earlier chapter that various rāshis represent different body parts of the Kālapurusha from Mesha to Meena rāshi. In a similar fashion, the rāshis and the bhāvas also represent body parts of the Jātaka. Thus rāshis from Mesha to Meena are also representatives of bhāvas from 1<sup>st</sup> to 12<sup>th</sup> bhāva and rule certain body parts. The body parts in the same order, as for the rāshi beginning from Mesha onwards, are also to be seen from bhāvas beginning from lagna onwards.



This would be clear from the below chart.

<u>Rāshi</u>	<u>Bhāva in Natural Horoscope</u>	<u>Body Part Represented</u>
Mesha	1 <sup>st</sup> Lagna	Head
Vrishabha	2 <sup>nd</sup> bhāva	Face
Mithuna	3 <sup>rd</sup> bhāva	Shoulders and upper chest (also neck)
Karka	4 <sup>th</sup> bhāva	Lower chest and heart
Simha	5 <sup>th</sup> bhāva	Stomach
Kanyā	6 <sup>th</sup> bhāva	Waist
Tulā	7 <sup>th</sup> bhāva	Basti *
Vrishchika	8 <sup>th</sup> bhāva	Sexual organs/ anus
Dhanu	9 <sup>th</sup> bhāva	Thighs
Makara	10 <sup>th</sup> bhāva	Knees
Kumbha	11 <sup>th</sup> bhāva	Legs
Mccna	12 <sup>th</sup> bhāva	Feet

\* Basti: if one draws a vertical line from navel to the root of sexual organ and divides it into two, the upper half portion is called Basti.

The reader should not be confused by this dual representation of body parts to both rāshi and bhāva. It is now time to understand that the effect of a rāshi occupying a bhāva will modify the body part indicated by the bhāva. Similarly a graha or grahas occupying / aspecting or influencing a particular bhāva will also modify the final shape and color of a body part. It is obvious that body parts are more than the 12 body parts indicated by the rāshi division of body parts. In bhāva analysis a finer division is arrived at by allotting each 1/3<sup>rd</sup> part of human body to each of the three Dreshkāna (Dreshkāna or decanate) that rises as the lagna. In other words if the lagna falls in 0° to 10° , it is rising in 1<sup>st</sup> Dreshkāna, if it is between 10° to 20° the 2<sup>nd</sup> Dreshkāna rises and if between 20° to 30° of the lagna then it falls in the 3<sup>rd</sup> Dreshkāna. Put simply, with the 1<sup>st</sup> Dreshkāna rising, the body portion up to the neck is divided into 12 parts, one bhāva representing each of the part, the trunk is allotted to the 2<sup>nd</sup> Dreshkāna and the portion below the trunk is allotted to the 3<sup>rd</sup> Dreshkāna, for similar distribution over the 12 bhāvas. The body parts represented by bhāvas, with different Dreshkāna rising are:

<u>Bhāva</u>	<u>1<sup>st</sup> Dreshkāna</u>	<u>2<sup>nd</sup> Dreshkāna</u>	<u>3<sup>rd</sup> Dreshkāna</u>
1 <sup>st</sup> bhāva - lagna	Risen portion of lagna is left side of head and the yet to rise portion is the right side of the head	Risen portion of lagna is left side of throat and the yet to rise portion is the right side of the throat, where it joins trunk	Risen portion of lagna is left side of basti and the yet to rise portion is the right side of the basti

<b>2<sup>nd</sup> bhāva</b>	<b>Right eye</b>	<b>Right shoulder</b>	<b>Right side of anus and sexual organ</b>
<b>3<sup>rd</sup> bhāva</b>	<b>Right ear</b>	<b>Right arm</b>	<b>Right testicle/ ovary</b>
<b>4<sup>th</sup> bhāva</b>	<b>Right side of nose</b>	<b>Right parshva (portion between stomach and back i.e. side)</b>	<b>Right thigh</b>
<b>5<sup>th</sup> bhāva</b>	<b>Right cheek</b>	<b>Right side of heart</b>	<b>Right knee</b>
<b>6<sup>th</sup> bhāva</b>	<b>Right side of chin</b>	<b>Right side of stomach</b>	<b>Right leg</b>
<b>7<sup>th</sup> bhāva</b>	<b>Risen portion is left side and yet to rise is the right side of mouth</b>	<b>Risen portion is left of navel and yet to rise represents the right side of navel</b>	<b>Risen portion is left foot and yet rise portion is right foot</b>
<b>8<sup>th</sup> bhāva</b>	<b>Left side of chin</b>	<b>Left portion of stomach</b>	<b>Left leg</b>
<b>9<sup>th</sup> bhāva</b>	<b>Left cheek</b>	<b>Left part of heart</b>	<b>Left knee</b>
<b>10<sup>th</sup> bhāva</b>	<b>Left side of nose</b>	<b>Left parshva</b>	<b>Left thigh</b>
<b>11<sup>th</sup> bhāva</b>	<b>Left ear</b>	<b>Left arm</b>	<b>Left testicle</b>
<b>12<sup>th</sup> bhāva</b>	<b>Left eye</b>	<b>Left shoulder</b>	<b>Left side of anus and sexual organ</b>

The portion of a bhāva or rāshi from zero to the degree in a rāshi on which it rises is called risen portion (udita) of that bhāva or rāshi. The portion of rāshi or bhāva from its degrees to the end of that rāshi i.e. 30° is known as yet to arise (unudita) portion of that bhāva or rāshi. For example if the lagna rises at say 12° then the portion of lagna from 0° to 12° is called "udita" or risen portion of lagna, the portion from 12° to 30° being called the "unudita" or yet to rise portion of lagna. In a similar fashion one should look at all the bhāvas.

We have seen how, that in the case of body parts, we define different parts by taking into account the rising Dreshkāna since we only have 12 bhāvas to consider for locating more than that number of body parts.

We have also seen that in case of relatives and other matter what we use is the principle earlier cited, "Bhāvat Bhāvam". This involves counting the same number of bhāvas from a particular bhāva, as it is distant from lagna to get the secondary bhāva influencing the primary bhāva. Thus if we look at 5<sup>th</sup> house for progeny, we also examine 5<sup>th</sup> from 5<sup>th</sup> that is the 9<sup>th</sup> house for results related to progeny. Now a logical extension of this is to consider individual bhāvas to find out relative interaction between any two bhāvas. The classic example that we have seen is that of Māraka sthāna. In that case we have used both the principles to get Māraka sthāna.

Māraka sthāna are defined by first finding the Ayush sthāna, which is the 8<sup>th</sup> house and the secondary Ayush sthāna, which is the 8<sup>th</sup> from 8<sup>th</sup> bhāva, the 3<sup>rd</sup> house. Then we went on and applied principle of mutual relation of bhāvas where 12<sup>th</sup> house is expenditure for the lagna. We therefore located the 12<sup>th</sup> house from Ayush sthāna as well as the secondary Ayush sthāna and came to the conclusion that 7<sup>th</sup> house being 12<sup>th</sup> from 8<sup>th</sup> house and the 2<sup>nd</sup> house being 12<sup>th</sup> from the 3<sup>rd</sup> house will take away life and thus nominated them as Māraka sthāna.

Lest the readers be confused how the 8<sup>th</sup> house is called both the Ayush (life) and Mrityu (death) sthāna, we have to go back to the basis of Jyotish learnt in earlier chapters. We have seen that we have come to the earth from nakshatras, where we went after our death in the last birth. If we look at the concept a bit analytically, it would be obvious that for a birth to take place one has to die in the previous birth. Therefore, the 8<sup>th</sup> house is called Ayush sthāna as its strength or weakness will determine one's life span. If there is affliction to the 8<sup>th</sup> house it would be capable of giving rise to death in the periods of influence of relevant grahas (called dashā) and therefore it is also referred to as the Mrityu sthāna. Simply put death and life being two sides of the same coin and being interdependent, the 8<sup>th</sup> house is referred to as Ayush as well as Mrityu sthāna depending on the context in which the bhāva is being described.

Now if we wanted to look at say the daughter-in-law of the native in his chart, applying what has been explained earlier, first we locate the bhāva representing his son, this we know from names of bhāvas to be the Putra bhāva or 5<sup>th</sup> house. We also know that spouse of the native is represented by the 7<sup>th</sup> bhāva in his chart. Now applying common logic we look at the 7<sup>th</sup> house from the 5<sup>th</sup> house, which will be the 11<sup>th</sup> house for matters relating to the Jātaka's daughter-in-law.

If the Jātaka has more than two sons, the question would be what do we do now? We know that progeny of the Jātaka, is indicated by the 5<sup>th</sup> bhāva, we also know that the 3<sup>rd</sup> house represents the younger brother. Now we again apply commonsense, or what is called viveka (sense of proportion or discrimination) and look at 5<sup>th</sup> house for the first son and for the elder daughter-in-law look at 11<sup>th</sup> house. In case of the younger daughter-in-law we look at the 3<sup>rd</sup> from 5<sup>th</sup> i.e. the 7<sup>th</sup> house for the second son (younger brother of the first son) and 7<sup>th</sup> from it that is the lagna for his wife, who is the second daughter-in-law. It is well to remember that when we talk about Putra (son) bhāva the term Putra also includes the daughter for the purpose of Jyotish.

In this fashion one can find out many matters from the 12 bhāvas that constitute the rāshi chakra (horoscope). Another point worth remembering regarding the bhāvas, is that this method of counting so many bhāvas from a particular bhāva can also be applied to the kārakas. An example would be Surya, who is the kāraka for father. One can arrive at an analysis of father of the Jātaka by looking at the strength/weakness of the 9<sup>th</sup> (Pitru of father) bhāva from the lagna, Surya himself or the bhāva occupied by Surya. Similarly in case of mother one can look at the 4<sup>th</sup> bhāva from Chandra and Chandra itself, besides the 4<sup>th</sup> bhāva of the rāshi chart to get additional indication about the mother as 4<sup>th</sup> bhāva is also called the Mātrū (mother) bhāva.

Pārāshara tells us to assess the strength of bhāvas from the vimshopaka bala or 20 point strength. This is a method based on certain number points being allotted to grahas depending on their position in various D-Charts, which if at their maximum strength would total 20 points. Each varga of D-chart is allotted some full strength points called swa vishwā. Then points called varga vishwā are allotted on the basis of the bhāva occupied, depending on ownership, friendship etc. The value of swa vishwā of a graha is multiplied by the varga-vishwā value of that planet for each varga. This value is, then divided by 20 to get the vimshopaka bala of individual graha. That is a method based on mathematical calculations.

This book, being about demystifying Vedic astrology, I am giving an easier method which serves one well. Those interested in knowing the calculations can find out the allotment of points in "Brihat Pārāshara Horā Shāstra". Let us see how to look at strength of bhāva in an easier fashion.

Vaidyanātha in Jātaka Pārijāta says at 1.1.1(Uttarardha- second half of the shloka):

“तत्तद्भावेद् भवानि युचरवलवशाद्यानि तानि प्रवच्मि ।

tattadbhāvod bhavāni dyucarabalavaṣadyāni tāni pravacmi |

ये ये भावाः तद्वलवशाद्याः संयुतावीक्षिता वा

ye ye bhāvāṇi sitagyāmaragurupatibhiḥ saṃyutāvēkṣitā vā

नान्यैर्दृष्टा न युक्ता यदि शुभफलदा मूर्तिभावादिकेषु ॥११॥

nānyairdruṣṭā na yuktā yadi gubhaphaladā mūrtibhāvādikeṣu ||11||”

I shall now proceed to tell the results of bhāva on account of strength or weakness of grahas (connected with that bhāva). A bhāva which is aspected or conjoined by its rāshi lord, Guru (Jupiter.) Budha (Mercury) or Shukra (Venus) and not conjunct or aspected by other planets gives shubha phala (auspicious results).

"Vaidyanātha" gives us a hint in the first line of the shloka, about inter-dependence of bhāva and bhāvesh (graha owning the bhāva), when he says that the grahas give results based on their strengths (वलवशाद्). By implication it also means that a strong bhāva gives strength to its lord and weak planets take it away. Some authorities are of the opinion that aspect of Shukra is not good and that only his presence in the bhāva is good. However majority of astrologers think that aspect of Shukra is auspicious and it is safe to remain with that view.

There are other methods of assessing strength of a bhāva, which depend on the bhāva and rāshi occupied by the bhāvesha (house lords) in natal as well as navāmsa charts. It would thus be clear that a somewhat deeper analysis of bhāva is to be done when we analyze the chart. We shall look at how to analyze a bhāva in the next chapter.



## CHAPTER V

### Strength of Bhāvas

We have learnt what a bhāva is and the subtle difference between the terms griha, bhāva and bhavanas, in the earlier chapter. Before we delve into this topic let us remember once again, that the terms griha, bhāva and bhavana are used interchangeably in Jyotish and their meaning has to be understood from the context in which they are used. One more thing to remember is that sometimes the term sthāna (place) is also used to indicate either a bhāva or a bhavana (house). An example is the 2<sup>nd</sup> house in a chart could either be called Kutumba bhāva or Kutumba sthāna.

Let us now understand the principles involved in the analysis of a bhāva. The basic principle that needs to be understood in the analysis of a bhāva is that bhāva and bhāvesha strengthen each other.

Bhāvas derive strength from:

- aspects received,
- strength of their lord (bhāvesha),
- their kāraka grahas,
- strength of their lord's depositor in the rāshi chart,
- strength of their kāraka's depositor in the rāshi chart,
- strength of their lord's depositor in the navāmsha,
- strength of their kāraka's depositor in the navāmsha,
- strength of their rāshi lord's depositor, depositor in the navāmsha (this is called navāmshesha-lord of the navāmsha rāshi occupied by the depositor),
- strength of their rāshi kāraka's depositor, depositor in the navāmsha (again called navāmshesha)

Similarly bhāvas receive strength when they are aspected by either of Guru, Shukra, Budha or by its own lord. In my opinion, a bhāva is also strengthened when it receives the aspect of a graha that attains exaltation in that bhāva, and loses it when aspected by the graha that attains debilitation in that bhāva.

Grahas acquire strength by:

- being in their exaltation, own or friend's rāshis in natal and navāmsha chart,
- being in shubha (auspicious/benfic) bhāvas, like trikona or kendra, in natal and navāmsha chart,
- strength of their sign depositor,
- strength of navāmshesha of their sign depositor,
- when the bhāva owned by them is strong,

Grahas lose strength by reason of being in debility or occupying enemy rāshi, dusthānas and weakness of their sign depositor and weakness of navāmshesha of their sign depositor, in similar fashion. Additionally, conjunction with the nodes afflicts grahas and bhāvas get affliction by their occupation by the nodes.

One should also take into consideration the shad-varga strength (strength in the primary 6 D-charts) and positional strength of a graha for finer assessment. Again it is necessary to remember that strengths of bhāvesha and kāraka of a bhāva are able to overrule indications of the grahas themselves, placed in a bhāva.

Now the most important thing to remember in analysis of bhāva is to pay due importance to the functional beneficence or malfeasance that a graha gets by reason of owning a benefic or malefic bhāva, before going on to predict solely on the basis of natural malfeasance or beneficence. This is more relevant when we want to time events and their nature through application of Mahādashā (period of influence of a graha) and other dashās within a Mahādashā.

"Sushlokshataka", one of the commentaries on dashā interpretation on the basis of principles of "Brihat Pārāshara Horā Shāstra" says:

“ग्रहाः खलाः खला नात्रै साम्यासाम्याकदाचन ॥३॥

grahāṁ khalāṁ khalā nātra saumyāṁ saumyā kadācanal |1|3|

तत् तत् स्थानानुसारेण भवन्तीह खलाः शुभा ।

tat tat sthānānusāreṇa bhāvanteḥa khalāṁ gubhā ।

शुभाः खलास्तथा बोध्यास्तन्निर्णयमथोश्रुणु ॥४॥

gubhāṁ khalāstathā bodhyāstannirē Ayamatho grāṇu ||4||”

Grahas are not khala (ashubha or malefic) or shubha (benefic) by themselves. They become khala or shubha on the basis of their rāshi placement (ownership of bhāvas). Listen to how it is decided as to whether they are khala or shubha.

### **Functional beneficence / malfeasance of Bhāva Lords**

Let us understand the functional beneficence/ malfeasance of bhāva lords, in brief. Lords of trikona are functional benefics if they are not simultaneously lords of trishadāya or of the 8<sup>th</sup> house. Lords of kendras are strong functional benefics if they also own trikona, even if naturally malefic and become Yoga kāraka.

Benefics if they are lords of a kendra but do not own a trikona, simultaneously, are not able to give their benefic effects and malefics when they are lords of a kendra are not able to cause harm, if they do not, simultaneously occupy their own kendra house:

Sushlokshataka states:

“केन्द्राधिपतयः पापा भवन्त्यत्र शुभा यतः ।

kendraadhipatīyāṁ pāpā bhāvanyatra gubhā yataṁ ।

शुभाः पापास्तथा बोध्याः प्रबलाश्चोत्तरोत्तराः ॥५॥

gubhāṁ pāpāstathā bodhyāṁ prabalāgcottarottarāṁ ||5||”

The malefics when they own kendras. are functional benefics if they occupy house other than kendra and similarly the benefics become functional malefics if they own kendras and occupy house other than their kendra house. They are stronger in the order of owning lagna. 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> house in ascending order.

In short, the benefics give malefic results and malefics lose their malfeasance when they own kendras and do not occupy the kendra that they own. This blemish caused to the benefics that occurs, on account of their ownership of a kendra, is called kendrādhīpati (kendra = square + adhipati = ownership) dosha (blemish). There are four grahas that are natural benefics that is Guru, Shukra, Budha (when not conjunct a malefic) and Chandra (when he has paksha bala). The degree of their malfeasance, in descending order, when they become kendrādhīpati not occupying own sign in a kendra is Shukra, Guru, Budha and Chandra.

In case of kendrādhīpati dosha attracted by benefics and good results delivered by malefics, opposite results obtain when they occupy the rāshi in the kendra, owned by them. It is well to understand that when benefics occupy the kendra owned by them, both the bhāva they occupy and the bhāvas they aspect will receive good results, whereas when malefics do this, some indication of the bhāva they occupy will get some harm, this will be to the relative indicated by that bhāva, as the malefic cannot harm the Jātaka himself being in own house, though they will generally be benefic for that bhāva but the bhāva they aspect will have a higher degree of harm coming their way. This follows the principle enunciated by "Mantrācshwara" when he says in “Phaladeepika”:

पापोऽपि स्वगृहं गतः शुभकरः ।

pāpo'pi svagāhaṁ gataṁ gubhākaraṁ ।

Even malefics give benefic results when they occupy their own house.

So when placed in a kendra owned by them, the malefics would become shubha (auspicious) but also attract dosha and therefore some of the indications of that



bhāva would suffer, though others would fructify. An example would be a horoscope having Mars in Scorpio in the 10<sup>th</sup> house. The Jātaka would be very successful as indicated by Mars in 10<sup>th</sup> but at the same time he is not likely to have much Pitru Sukha (happiness on account of father). Similarly the dosha of kendra ownership of benefics is removed by occupying own rāshi in a kendra.

One must remember that this phenomenon of contrary results of kendra ownership, does not happen when the graha occupies its exaltation rāshi. This is a common mistake committed by astrologers. An example would be Saturn occupying the 10<sup>th</sup> bhāva in Tulā (Libra) rāshi, for Makara (Capricorn) lagna. Saturn will not turn malefic in the 10<sup>th</sup> house but would give good results of 10<sup>th</sup> bhāva and even the harm to 12<sup>th</sup>, 4<sup>th</sup> and 7<sup>th</sup> houses that he aspects will be minimal.

Now let us see the grahas that become functional malefics by reason of owning certain bhāvas.

"Sushlokashataka" tell us:

त्रिषडायपतिः पापश्चाष्टमेशस्तथाविधः।

triṣṭadāyapatiḥ pāpaścāṣṭameṣastathāvidhaḥ।

धनव्ययेश्वरौ चापिशुभाशुभयुतौ ग्रहौ ॥८॥ II

dhanavyayaeṣṭvārau cāpi gubhāgubhayutau grahau||8||

The trishadāyādhipatigrahas (lords of 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup>) are pāpa (malefics) as is the lord of the 8<sup>th</sup> bhāva. Lords of 2<sup>nd</sup> and 12<sup>th</sup> become malefics or benefics by association with functional benefic or malefic.

Thus the trishadāyādhipati (lords of 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup>) are treated as functional malefics, whereas the lords of the 2<sup>nd</sup> (a Māraka sthāna and evil) and the 12<sup>th</sup>, are not out and out malefics but are neutral and give results depending on the grahas conjoining them being functional benefics or malefics.

If the lords of 2<sup>nd</sup> and 12<sup>th</sup> are not joined by other grahas, then they are treated as neutrals. If they own another bhāva the results of that bhāva being a malefic or benefic will ensue. The reason for their being treated as neutral is that they give both good and bad results as we shall now see. So in matter of bed pleasures, the 12<sup>th</sup> lord will give good results where as in matter of expenses it will give more expense. Similarly for dhana or wealth, 2<sup>nd</sup> lord will give good results but would give bad results with respect of health. This would have to be ascertained from transits operating simultaneously with the dashā of those planets. One can say that generally they will give evil results as one is Māraka and other is lord of trika sthāna. Again when we say joining, it includes any one of the different sambandhas that are acceptable. Sambandha is defined below.

Trikesha (lords of the 6<sup>th</sup>, 8<sup>th</sup> and 12<sup>th</sup>) are strong functional malefics but amongst these the lord of the 12<sup>th</sup>, as seen above is not out and out malefic, but is neutral. This distinction needs to be remembered. It follows that a neutral planet, if not conjunct a functional benefic, would give some inimical results and some favorable results. One must understand that though for the purpose of results in their dashā, the lord of the 2<sup>nd</sup> is treated as a neutral, lords of 2<sup>nd</sup> and 7<sup>th</sup> bhāva are termed as marakesh (capable of killing) and are capable of resulting in death in their dashā (period of influence). Other functional malefics can also act as marakesh to a lesser degree.

## **Bhāvas from Chandra**

So far we are talking about various bhāvas with respect to lagna. We have also seen how to understand which grahas can be functional benefics or functional malefics. However whenever bhāva analysis is to be done all that applies to a bhāva from lagna, is also to be applied to similar bhāvas from Chandra. The rāshi occupied by Chandra is thus also called Chandra lagna. It is true that Moon represents mana (mind) and has its own effects on the personality represented by lagna. But that is not the primary reason that analysis from Chandra rāshi is important, had this been the case one would have been asked to analyze the chart from Surya lagna also, since Surya rules the ātmabala (self confidence) of the Jātaka. The primary reason for Chandra lagna being given the same importance as the lagna is the fact that no assessment of planetary strength is possible without assessing strength of the Chandra, it is said:

चान्द्रं वीर्यं वीर्यं वीजं ग्रहाणां ॥

cāndraa vēryaa vērya bējaa grahāṇāṃ||

Strength of Chandra is the seed of strength of all planets.

## **Bhāvat BhāvaH and Bhāva from Kāraka Bhāva**

The next important principle is that of "Bhāvat BhāvaH" meaning literally, bhāva from a bhāva. When one considers a particular bhāva from lagna, the bhāva similarly ahead of the bhāva under consideration is also to be analyzed to understand the results generated by the bhāva. This is amplified in "Prashna Mārga" as:

इष्टभावस्थितौ लग्नात् भावः ॥

iñöabhāvasthitau lagnāta bhācca||

A bhāva under consideration is to be assessed both from lagna and the same distance from the bhāva under consideration as that bhāva is distant from the lagna.

An example is that if one wants to analyze the strength of say Putra bhāva, which is 5<sup>th</sup> from lagna, then one must also analyze the strength of 9<sup>th</sup> bhāva, which is 5<sup>th</sup> from the 5<sup>th</sup> bhāva to understand about matters governed by 5<sup>th</sup> bhāva.

Another important corollary to the above principle is based upon the importance accorded to kāraka of the bhāva. When one looks at and analyses a bhāva, it is also necessary to analyze similar bhāva from the bhāva kāraka to come to a more accurate analysis of the bhāva under consideration. For example assessment of 9<sup>th</sup> bhāva is to be made from 5<sup>th</sup> bhāva (being 9<sup>th</sup> from 9<sup>th</sup> Bhāva) but also 9<sup>th</sup> from Surya, the kāraka for 9<sup>th</sup> bhāva.

We would also take into consideration some exceptions related to grahas, which need to be understood while analyzing a bhāva, especially the 8<sup>th</sup> bhāva. It would be good to remember that the kāraka graha in kāraka sthāna generally harms the kāraka bhāva. The stronger the graha is the greater the harm to the bhāva. An example is Putra kāraka, Jupiter in the 5<sup>th</sup> house in exaltation, where he is likely to make the Jātaka childless.

At the same time one has to apply one's common sense and understand that Saturn in 8<sup>th</sup> house will strengthen the house and not damage it, as he is Bali (strong) there. Similarly lordship of 8<sup>th</sup> house gives functional malfeasance to Ashtamsha (lord of the 8<sup>th</sup> bhāva), but not if he is also lord of ascendant and placed in 8<sup>th</sup> house. The luminaries, Surya and Chandra, are free from Ashtamsha dosha (blemish on account of becoming the 8<sup>th</sup> lord). We should also remember that amongst grahas getting kendradhipati dosha, Venus is the most malefic, Jupiter, Mercury and Moon also give malefic results but in descending order of strength.

## **Guru and Shani**

Specific nature of grahas has to be remembered, especially in case of Jupiter and Saturn, who have a long-term effect on one's life, by virtue of occupying a rāshi for a period in excess of one year in gochar (transit). These are the most misinterpreted grahas and never more than in bhāva analysis. Jupiter being classified a benefic and Saturn as a malefic, their presence in a bhāva confuses even experienced astrologers. At the cost of repetition I must draw the reader's attention to what has been stated earlier about Guru and Shani. It is better if one remembers what "Pt. Devidatta Joshi" says in this matter:

“ जीवः स्वस्थानहन्ता वदति मुनिवरा दृष्टिस्तु प्रशस्ता ।

jévaù svasthānahantā vadati munivarā dāññīrasya pragastā ।

सौरि स्वस्थानपालः परमभयकरि दृष्टिस्तु प्रनष्टा ॥

sauri svasthānapālaù paRamabhAyakari dāññīrasya pranaññāl ।

Guru harms own house (bhāva/house in which he is positioned, not rāshi owned by him), but his aspect is benefic. Similarly Shani protects the house occupied by him but his aspect is malefic.

Some authorities believe that this harm only occurs when placed at bhāvas other than the kendra bhāva, Guru causes harm whereas Shani protects the bhāva occupied. They find support in the following shloka:

केन्द्रात्परकरो जीवः केन्द्रात्परतरः शनिः ।

kendrätparakaro jévaù kendraṭparataraù ganiùl

स्थानहानिकरो जीवः स्थानवृद्धिकर शानि ॥

sthānahānikaro jévaù sthānavāddhikara ganil | “

Guru in a kendra. in other graha 's rāshi. harms the bhava occupied whereas Shani occupying a bhava other than a kendra owned by other graha. helps that bhava grow (gives good results).

Again it is said that:

यस्थानस्वामी भूत्वागुरुर्दुःस्थानस्थो नीचमूढारिस्थो वा भवेतस्य स्थानस्य हानिकरः।

yasthānasvāmé bhiitvā gururduṣṭhānastho nécamūḍhāristho vā bhavetasya sthānasya hānikaraùl

शानिस्तु तत्स्थानस्वामी भूत्वातादृशः स्यात् तत्स्थानस्य वृद्धिकरो वा न वा हानिकरस्तु नास्ति ॥

Çanistu tatsthānasvāmé bhiitvā tādāçaù syāt tatsthānasya vāddhikaro vā na vā hānikarastu nāsti||

When Guru is occupying 6<sup>th</sup>, 8<sup>th</sup>, or 12<sup>th</sup> and is in debilitation, combust or occupying enemy rāshi. he causes harm to the bhāvas owned by him. in addition to the bhāva occupied by him. However should Shani so occupy the 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva. even if he does not help the indications of that bhāva he would certainly not harm those bhāvas (bhāvas owned by him and the bhāva occupied).

Similar shloka occurs in “Tatwapradeep Jātaka”. There could be some misunderstanding about this as some authorities indicate the harm from Guru only when occupying a bhāva other than a kendra. My personal opinion is that Guru always harms one of the indications of the bhāva occupied by him and Saturn protects the bhāva occupied, even if it may not increase the results of the bhāva. This protection or increase of good results of the bhāva of Shani will depend on the relation of Shani with the bhāva lord and whether they are auspicious or inauspicious bhāvas. Again when Guru or Shani are in strength the tendency to harm or protect the bhāva occupied increases. Harm to or protection to the bhāvas occupied by them will come to the fore when they occupy dusthānas like 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup>.

For the sake of clarity let me quote the shloka below that tells how presence of Guru in a bhāva harmed some great personality from the epics Rāmāyana and Mahābhārata.

It is said that:

जन्मलग्ने गुरुश्चैव रामचन्द्रेणागतः ।

janmalagne gurūçcaiva rāmacandro vanāgataùl

तृतीये बलि पाताले चतुर्थे हरिश्चन्द्रयोः ॥

tātēye bali pātāle caturthe harigcandrayoùl |

षष्ठे द्रौपदीहरणं च हन्ति रावणाष्टमे ।

ñāñōhe draupadéharaēaīca hanti rāvaēāiōame|

दशमे दुर्योधनं हन्ति द्वादशे पांडुवनामतम् ॥

Daçame duryodhanaà hanti dvādage pāēōuvanāmataml|

The above shloka means that:

Guru occupying lagna in Lord Rāma 's horoscope made him get banished to forests by his father. Guru in 3<sup>rd</sup> bhāva caused King Bali being sent to Pata la (a type of hell) by lord Vishnu. 4<sup>th</sup> bhāva occupied by Guru in King Harishchandra 's chart took away his kingdom. Dushshāsana (one of the Kauravas in Mahābhārata) tried to strip Draupadi's clothes on account of Guru occupying 6<sup>th</sup> bhāva in her chart. King Rāvana died (in war with Lord Rāma) on account of Guru occupying 8<sup>th</sup> bhāva. Guru occupying the 10<sup>th</sup> bhāva in King Duryodhana's chart resulted in his death at the hands of Bhima in Mahābhārata and Pāndavas were sent to forest on

account of their defeat in Dyuta (a type of gambling game of the Kings) on account of occupation of the 12<sup>th</sup> bhāva by Guru.

Again, it is said that, Lord Rama's father Dasharatha had Guru in exaltation in 5<sup>th</sup> house and so he had to suffer agony on account of separation from his son, Bhishma had Guru occupying 2<sup>nd</sup> house in Makara rāshi and therefore he could not succeed his father as a King, Rishi Vishwāmitra had Guru in 9<sup>th</sup> bhāva in Karka rāshi which resulted in his not achieving the Brahmarshi status (highest status in Sages) on account of his not being able to uphold dharma being seduced by Menakā, the celestial damsel, during the tapa (austirities) he was performing to gain that status. There are many such examples in ancient texts which support my contention about the action of Guru causing harm to the bhāva he occupies and Shani protecting the bhāva occupied by him. The stronger the respective graha, happens to be, the greater the results to the bhāva occupied by him.

## **Results of Rāhu and Ketu**

The Chāyā-grahas (Rāhu and Ketu) are also difficult to interpret, as the tendency is to attribute only malefic results to them. No wonder then, astrologers get confused when their dashās sometimes give results par excellence. We must therefore try to understand how Chāyā-grahas deliver their results. The very term Chāyā-graha (shadow planet /devoid of light) used for them would indicate to a discerning reader the fact that they would not be capable of delivering results by themselves and would need some graha, whose light can help them influence the events in a Jātaka's horoscope.

Rāhu and Ketu are said to deliver the results like Shani and Mangal respectively as indicated by the saying:

“मंद सम राहु कुजवते कतु  
manda sama rāhu kujavata ketu"

Rāhu gives results akin to Shani and Ketu gives results like that of Mangal.

One also must remember in the case of Rāhu and Ketu, that as they are termed as Chāyā-graha or shadowy planets, they then deliver their results in accordance with the below shloka when they conjoin other grahas:

यद्यहस्य तु सम्बन्धी तत्फलाय तमोग्रहः ।  
yad grahasya tu sambandhē tatphalāya tamograhau ।  
यद्युक्तः सप्तमोयस्मात्तत्सम्बन्धी तमोग्रहः ॥१९॥  
yadyuktaḥ saptaṁ yasmāttatsambandhī tamograhau । |19||

Rāhu delivers the results of the graha/s with which it associates and also the graha/s in 7<sup>th</sup> from itself and of the 7<sup>th</sup> lord.

Ketu, like Rāhu, delivers results of the grahas it conjoins. Though some are of the opinion that Ketu also delivers results of graha and bhāva that is 7<sup>th</sup> from it - I do not subscribe to that opinion. There is one more factor to be considered when we try to analyze the results that Rāhu and Ketu deliver and we see that from what Sage Pārāshara says:

यद्यद्वागतौ वाऽपि यद्यद्भावेशसंयुतौ ।  
yadyadbhāvagatau vā'pi yadyadbhāveṣasañyutau ।  
तत्तत्फलानि प्रबलौ प्रदिशेतां तमोग्रहौ ॥१३॥  
tattatphalāni prabalau pradigetaā tamograhau । |13||

Rāhu/Ketu occupying a bhāva. or conjoining a bhāvesha (lord of abhāva), give pronounced results of such a bhāva and also the bhāvesha.

By implication, Rāhu and Ketu not only give results of the lord of the bhāva that they occupy or the bhāvesha that conjoins them and the bhāva occupied, but also the other bhāvas owned by that bhāvesha. Thus they would give results of the grahas they conjoin, and of the lord of the bhāva they occupy, along with the other bhāva owned by such conjunct graha. When alone, they would give results of Saturn and Mars respectively AND the lord of the bhāva occupied by them (also the

other bhāvas owned by those grahas).

## Analysis of Navāmsha. and Vargottama Graha

Now one has to balance all the factors seen so far to come to a basic assessment of a bhāva. However no assessment of strength of a bhāva would be complete without taking into consideration the navāmsha lord strength. Generally, astrologers do not give much attention to the navāmsha chart and get perturbed when apparently well-placed grahas do not deliver their results that appear promised. Answer to this puzzle lies in navāmsha. Grahas derive their strength from their navāmsha chart position such as its occupation of its exaltation rāshi, own rāshi, friend's rāshi, kendra or trine.

Remember that it is said:

इन्दुः सर्वत्र बीजाभो लग्नं च कुसुमप्रभम् ।

फलेन सदृशोऽशश्च भावः स्वादूरसः स्मृतः ॥

Chandra is the seed, lagna is the flower, navāmsha is like the fruit and bhāva is the nectar of a horoscope (visualized as a tree).

This means that the importance of the Chandra, lagna, navāmsha and the bhāva, in analyzing a chart, is in ascending order. So far we have seen how to assess strength of a bhāva and seen that the graha owning a bhāva and his depositor have to be strong in order for the bhāva to deliver maximum good effects of a bhāva. Let us see these principles applied to some yogas.

A classic case of basic principles of strong bhāvas giving results is the Pushkala Yoga. The word yoga is derived from the root "Yuj" which means to join, unite, connect etc. amongst other meanings of the word. Thus yoga means any combination of grahas or a particular graha position in bhāvas or rāshis, which on account of such a position is capable of giving certain results in a chart.

Pushkala Yoga is said to arise when:

अधिमित्रगृहे केन्द्रे जन्माधिपतिर्विलग्नपतिर्युक्तः ।

adhimitragāhe kendre janmādhīpatirvilagnapatiyuktaḥ |

पश्यति बलपरिपूर्णं लग्नं स्यात्पुष्कलो योगः ॥५७॥

pagyati balaparipūrṇo lagnaḥ syātpuṣkalo yogaḥ ||57||

Pushkala Yoga arises when the rāshi lord of the rāshi in which Chandra (his depositor) is placed, conjuncts the lord of the Ascendant and when they occupy a kendra (quadrant) in the rāshi of their Adhimitra (bosom friend) (a graha becomes an Adhimitra when he is both natural and temporary friend of the graha in question), with bala (strength - indicating strength derived from Vargas or Divisional charts) aspects the Ascendant.

The results of Pushkala Yoga are that the Jātaka in such a case becomes owner of land or ruler of land and if born in Rāj kula (family of a King), becomes a Rājā (King).

This yoga is important from the point of view of understanding the importance of four factors for interpretation of any horoscope. These four factors are:

- when the lagna lord and bhāva lord are conjunct,
- strengthening of bhāvesha by occupation of rāshi of Adhimitra,
- importance of Chandra lagna,
- occupation of good bhāva by the bhāvesha and his aspect strengthening lagna.

Look at the results obtained by strength of lord of the 4<sup>th</sup> in the natural zodiac, Chandra, resulting in acquisition of lands. By being in a kendra he becomes paraspara kāraka of lord of the 4<sup>th</sup> and is able to get the results of the 4<sup>th</sup> house in full. The reason behind looking at bhāva from kāraka would also be amply clear from this. When assessing the strength of grahas their being in their rāshi of exaltation, own house, house of adhimitra and being vargottama is to be given due weight.

There is a lot of misunderstanding about "Vargottama graha". When a graha is placed in identical rāshis in both the natal chart and navāmsha chart, it is called a Vargottama Graha. "Prashna Mārga" an ancient text from Kerala (a province in India) gives the importance of Vargottama grahas in very clear terms. "Prashna

Mārga" clarifies the relative strength of Vargottama grahas vis-a-vis grahas occupying own rāshi in the following shloka.

भावेष्चिष्टेषु वर्गोत्तमनिजरिपुभेष्वस्थितो यो ग्रहोसौ

bhāveṇvīṇōeṇu vargottamanijaripubheṇvāsthito yo grahosau

पुर्णं मध्यं तथाल्पं दिशति शुभफलस्वोदितं पृच्छकानाम्।

purēāa madhyaā tathālpāa digati gubhaphalāa svoditāa pācchakānām|

भावेष्चिष्टेरेष्वप्य शुभमपि तथा पुष्टमध्यात्परूपं

bhāveṇvīṇōetareṇvapya ṣubhamapi tathā puṇṇōamadhyālpariipāa

वैरिस्वीयांशवर्गोत्तमगत उदितं द्रव्यनाशाम्याद्यम्॥३८॥

vairisvīyāāgavargottamagata uditāa dravyanāgāmyādyam|38||

A favorable graha. placed in a favourable bhāva, is capable of conferring benefic results fully, moderately or feebly according to whether it occupies Vargottama, own, friendly graha 's or inimical navāmsha. Similarly even a favourable graha if placed in a dusthāna (unfavourable bhāva) shall cause loss of wealth of the Jātaka in descending order of heavy, medium and least loss. if placed in the navāmsha of enemy, own navāmsha and Vargottama navāmsha.

It is thus clear that vargottama position of a graha is higher in importance than even being in its own house.

Similarly it is necessary to remember that Mangal is incapable of giving its results in 2<sup>nd</sup> house, Budha is incapable of auspicious results in 4<sup>th</sup>, as are Guru in 5<sup>th</sup> and Shukra in 7<sup>th</sup>, but Shani gives good results in 8<sup>th</sup> house, that is Shani occupying the 8<sup>th</sup> bhāva can give longevity. Even if these grahas occupy their own rāshi in the relevant bhāvas, they are not capable of giving good results of that bhāva, however they will give good results of the other rāshi owned by them and nothing will be deducted from the strength of their aspects, by reason of their occupying the bhāvas where they are not fully capable of giving their results. That is why the previous shloka talks about a favourable planet giving good results if in own, vargottama etc. However if in own rāshi, but occupying inimical navāmsha etc., they will not give bad results, merely be ineffective. Here we must understand that a graha being incapable of giving his result in the relevant bhāva does not mean he is entirely incapable of giving any result of that bhāva. This is precisely why in the previous shloka a benefic in a benefic bhāva and in own or vargottama placement is said to give good results but being in an unfavourable bhāva in enemy navāmsha (even when in own rāshi) is said to be unable to deliver full benefic results. If we understand these principles well, the effects and results that a graha is capable of giving to the Jātaka, by occupying a particular bhāva and navāmsha, will be easier to understand.

Not only the strength of the bhāva, bhāvesha (lord of the bhāva) and lord of depositor of bhāvesha in natal chart, but the strength it derives on account of its placement in navāmsha chart should also be assessed to understand the results that will ensue. The principle behind this is that bhāvesha, when strong strengthens the bhāva and if bhāva is strong then the graha occupying it also gets strength. A classic example of this principle can be seen in Kalpadruma Yoga.

Pārāshara says that Kalpadruma Yoga occurs (BPHS Adhyāya 38) when:

“लग्नेशतद्रतर्क्षेशतदंशपाः।

lagneṣatadgatarkṇeṣatadaāṣapāu|

केन्द्रे कोणे स्वतुङ्गे वा योगेः कल्पद्रुमो मतः॥३८॥३९॥

kendre koṇe svatuṅge vā yogaḥ kalpadrumo mataḥ||38|39||”

If lagna lord, its depositor and the lagna lord's depositor's depositor, as well as the navāmsha lord of the lagna lord's depositor's depositor are in exaltation, own sign, in kendras or trikona to lagna. Kalpadruma Yoga is caused.

It is obvious that not only should the lagna lord be strong but its navāmsha depositor, who gets its own strength through its own depositor's strength and passes it on to lagna, also needs to be strong. This also tells us that the grahas gain strength by occupying any one of the kendra, trikona, own or exaltation rāshis; but their simultaneous occupation of kendra or trikona and own or exaltation rāshis gives them greater strength. We observe in the above yoga that the lagna lord becoming extremely strong on account of such position and in turn the lagna or the Jātaka's entire personality is strengthened. This tells us that great importance is given to strength of the bhāva lord, its depositor and the depositor's navāmsha depositor for assessing the strength of the graha and bhāva owned by him and the results that a



graha is capable of giving.

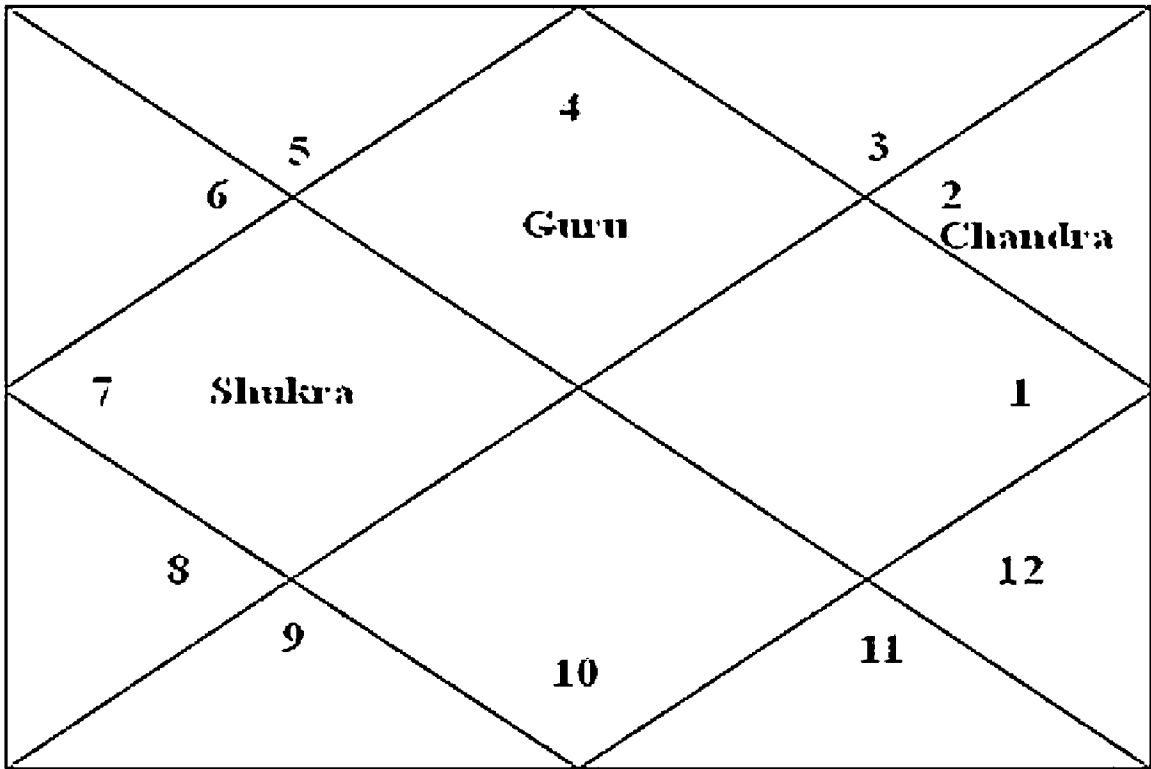
Let us take an example here to illustrate the concept more clearly. In the example chart following, the lagna is Karka and its lord is Chandra, in Vrishabha rāshi, in exaltation, occupying the 11th house. Shukra who is Chandra's depositor occupies the rāshi Tulā, being in own rāshi and in a kendra. Now Chandra's (the lagna lord's) depositor Shukra diposits himself. Shukra occupies Mccna rāshi in navāmsha chart, with Vrishchika being the navāmsha lagna. Shukra thus occupies its exaltation rāshi in navāmsha in a trikona (trine). Now, navāmsha depositor of Shukra is Guru who occupies Vrishchika, is in a kendra and is in a friend's rāshi in navāmsha and being in Karka in lagna chart is in exaltation and thus is very strong. Chandra the lagna lord also occupies its own sign Karka in navāmsha and is in a trine in navāmsha. We can now say that Kalpadruma Yoga has arisen. This is a classic case with all the three grahas have good placement in both rāshi and navāmsha charts. The principle here is that the lagna becomes exceedingly strong, as all the factors that strengthen the bhāva are extreme strong, hence the person can fulfill any desire.

However, if only two grahas are involved in the yoga by reason of being vargottama and being well placed in lagna and with strength in navāmsha in any one of the 4 conditions of exaltation, own sign, kendra or trikona, in rāshi chart alone, this will also constitute Kalpadruma Yoga.

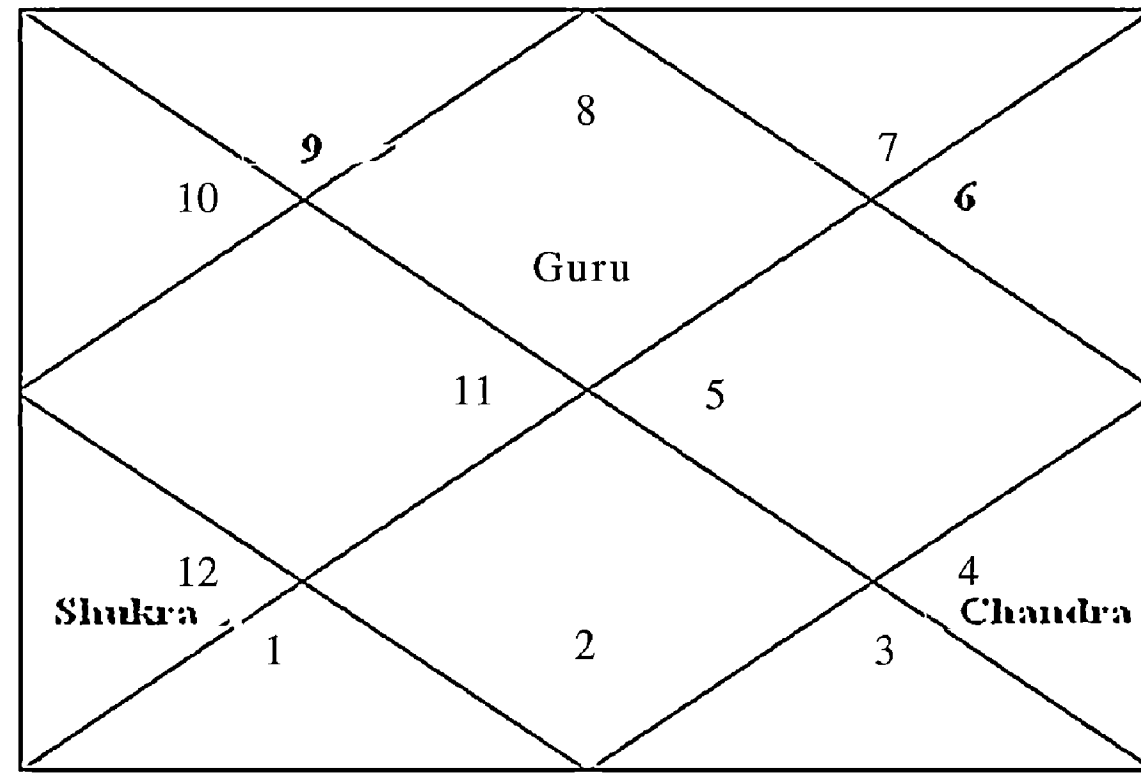
One has to understand that the lesser are the parameters that are obtained, with respect to all the three grahas, the lesser will be the power of the Kalpadruma Yoga.

In the hypothetical case stated above and shown in the chart below, the relevant grahas give an extremely powerful Kalpadruma Yoga, as the relevant grahas are powerful in both the natal and navāmsha chart.

Hypothetical Natal Chart



Hypothetical Navamsha Chart



Sometimes one may find the lagnesha occupying the lagna, where it will then be lagna lord, lagna lord's depositor and the depositor of that depositor, himself. His navāmsa lord being well placed as indicated will also cause Kalpadruma Yoga. However it will be lesser in intensity and the results will naturally be on a lesser scale. Again if such a lagna lord occupies vargottama navāmsa, even then Kalpadruma Yoga will be formed, but on a still lesser degree regarding the results that will ensue. Thus should an astrologer try to understand the intensity of any yoga where various lords are needed, to make the yoga applicable. If one graha is lord of both the houses indicated, then its effect will be less, as in effect there is no coming together of two different entities, though his owning both the target rāshis will give some strength, no doubt.

Results of Kalpadruma Yoga are:

“सर्वैश्वर्ययुक्तो भूपो धर्मात्मा बलसंयुतः ।

sarvaigvaryayukto bhiipo dharmātmā balasañyutaḥ

युद्धप्रियो दयालुश्च पारिजाते नरो भवेत् ॥३४०॥

yuddhapriyo dayāluṣṭha pārijāte nara bhavetḥ [38.34] |”

*Jātaka becomes a pious king with strength and all riches. He likes to undertake wars. is kind and is like a Parijata (Celestial tree) amongst human beings (granter of wishes to those seek his favor is the nearest I can translate this).*

This yoga is also illustrative of how to analyze a bhāva. Here the results obtained are on account of the extremely strong lagna bhāva. The strength of navāmsa is passed on to its own bhāva which is the navāmsa occupied by lagna depositor's depositor, giving him strength. This depositor passes on its own strength to its bhāva, which strengthens the lagna lord depositor. Lagna lord depositor passes on the strength to its bhāva, thus strengthening the lagna lord, who in turn strengthens his own bhāva, which is the lagna. Thus extremely strong results attributed to the Kalpadruma Yoga, occur.

### Placement of a Bhāva Lord in another Bhāva

The last factor to be understood in analysis of bhāva is how the placement of one bhāva lord in another bhāva is likely to act.

It is said:

यस्मिन् भावे स्थितः खेटस्तमाश्रित्य स्वकं फलम् ॥१६॥

yasmin bhāve sthitaḥ kheṭastamāśritya svakaṁ phalamḥ [16]



svarxe svocce ca mitrarxe mithaH kendragataa grahaaH. te sarve kaarakaasteSu karmagatastu visheSataH..31.26.

यथा लग्ने सुखे कामे स्वोर्ध्वस्था ग्रहा द्विज। भवन्ति कारकाख्यास्ते ऽपि च खे स्थिताः॥३१।२७॥

yathā lagne sukhe kāme svorkṣoccasthā grahā dvija | bhavanti karakakhyaste viśeṣeṇa ca khe sthitāḥ ||31|27||

Grahas that are placed in mutual kendras occupying friend's own or exaltation rāshi are kārakas and the one placed in the 10<sup>th</sup> bhāva is a special kāraka. When the grahas placed in lagna. 4<sup>th</sup> and 7<sup>th</sup> bhāva occupy their exaltation or own rāshi they too become kārakas and one in the 10<sup>th</sup> becomes a specially important kāraka.

To some extent, grahas in kendras from each other, whether in kendra in chart or otherwise, tend to help each other, in the manner given above even if they are not in own house or exaltation. This needs to be remembered when one wants to understand the underlying principles of yogas. This is supported by sage Pārāshara when he tells:

स्वमित्रोच्चर्क्षगो हेतुरन्योन्यं यदि केन्द्रगः।

सुहृत् तद्गुणसंपन्नः सोऽपि कारक उच्यते॥३१।२८॥

svamitroccarkṣago heturanyonyaṁ yadi kendragah |

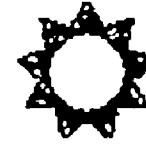
suhṛt tadguṇasaṁpannaḥ so'pi kāraka ucyate |31|28||

When (two) grahas occupy own, friend's or exaltation rāshis and are placed in bhāvas other than kendra bhavas. that is they occupy bhāvas other than kendras but are in mutual kendra. they too become karakas.

Here we must understand that the extent that they can help each other deliver results will depend on their placement. This means that the extent of the quantum of their help shall be in a descending order based on their placement in their exaltation, own or friend's rāshi.

Similarly, grahas in trine from each other tend to influence each other's results. Here, however one must remember that they may not, necessarily help each other. Therefore a malefic transiting a trine bhāva from the lord of that bhāva or the bhāva itself can give rise to some ill effects of the bhāva under consideration if the dashā (period of influence) of the lord of that bhāva is also simultaneously operative.

Let us look at some implications of various bhāva lords and the effects that different grahas have when in a certain bhāvas to understand what has been read up to this point. I would advise the reader to understand the principle underlying the indications of a bhāva lord occupying other bhāva instead of trying to memorize them, verbatim. This will enable them to analyze a chart when a combination of bhāva lords occupies another bhāva. The principle that is basic to the results indicated is that a graha gives its own results taking the shelter of bhāva occupied by it. This is like a person with certain characteristics occupying a house. How he will behave will depend on his qualities and the area where the results will be realized shall be indicated by the house he occupies. For example, if a thief resides in one's house he is bound to steal the contents of that house. Similarly if a pious person comes to stay in a house he is bound to bring his knowledge to bear upon the results of that house. There are also other principles involved like natural and functional benefic and malefic grahas playing their own roles and they will become clear as we proceed.



## CHAPTER VI

### Bhāva Analysis

We shall now look at the various bhāvas and their results depending on the grahas occupying them or their lords occupying certain bhāvas or certain bhāvesha (lord of the bhāva) in combination with these bhāvas or their respective bhāvesha. It must be remembered that when we talk of bhāva analysis, bhāvas need to be counted from the strongest amongst natal lagna, Surya lagna (treating the rāshi housing Surya as lagna) and Chandra lagna (treating the rāshi tenanted Chandra as lagna) as all three exert their influence on a chart. The extent of influence that the lagna, Surya or Chandra exercise on a chart depends on their strength. It must also be remembered that strength of a graha is based on its occupation in the rāshi of its exaltation, own rāshi, friend's rāshi, enemy's rāshi and debilitation rāshi in descending order. Similarly, its strength is modified by occupation of a kendra or a trikona where it is treated as strong or by being in trika sthānas (6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva), where it is treated as afflicted or weak. Other placements are between these two degrees of strengths.

A further measure of the strength of a graha is its similar position in the navāmsha chart. It should be noted that a graha that is exalted in the navāmsha gives results as if being in exaltation even if it attains debility in the rāshi chart and if it is debilitated in navāmsha but exalted in rāshi chart the graha gives results as if in debility, so navāmsha strength is of much importance compared to the rāshi strength. It must also be remembered that the strength of the depositor of a graha is very important in deciding whether the graha will give full results of the bhāva occupied. When one analyzes the strength of a bhāva, the strength of its lord as well as that of the navāmshesha (lord of navāmsha occupied by the bhāva lord or bhāvesha) of its bhāva lord is to be taken into consideration. We shall now focus on some areas that need attention in analysis of bhāvas.

### Lagna/ Tanu (Ascendant) Bhāva

The lord of lagna bhāva (rāshi that appears at lagna) is called Lagnesha (lord of ascendant). For example, if the lagna rising at the time of birth falls in Vrishabha rāshi, the Lagnesha will be Shukra as he rules the Vrishabha rāshi. If Mithuna lagna rises at birth we will call Budha, its lord, as the Lagnesha. Lagna is also called Tanu (body) bhāva and represents the entire personality of the Jātaka, besides his physical body and his "Atma bala" (self confidence).

When the Lagnesha occupies the lagna, the person is bestowed with good health, lagna being Tanu (body) bhāva. The person may also be an egoist or with a great deal of confidence, since the lagna or Tanu bhāva is also representative of Atma bala (self confidence). Whether one will become an egoist or be possessed with a great deal of self confidence will depend on whether malefics or benefics aspect or conjoin the Lagnesha and the strength of Surya. Surya being king in the planetary cabinet, his ego is directly proportional to his strength. If Surya is placed in lagna, and in strength, the possibility of ego being extreme cannot be denied.

Lagnesha, if conjunct malefics in 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva or in rāshi of enemy will give health problems. The reason being that the Lagnesha loses its strength being in these dusthānas (bad houses), which are directly connected with disease or death and influence of the malefics conjunct the Lagnesha, becomes the cause of his ill-health. He also loses strength on account of occupying an enemy rāshi and if aspected by malefics they too afflict the Lagnesha on account of their malefic nature, and health / physical body which Lagnesha represents, gets affected.

Similarly if the Lagnesha, being a natural malefic, occupies lagna or Chandra lagna there will be many health problems, even though he might have a good level of atma bala (self confidence). If however such a Lagnesha (being a malefic) occupies a kendra, a trikona or Lābha (11<sup>th</sup>) sthāna (house) the person will overcome disease. Lagna also being a kendra, it will be apparent that though a malefic Lagnesha occupies it, on account of the inherent strength of the Tanu (body) bhāva then though diseases will be there on account of malefic influence, the disease would be overcome. In case of a benefic Lagnesha occupying Chandra lagna, if the rāshi depositing Chandra (called Chandra lagna) occupies a strong house, this will reduce the diseases and if contracted, such diseases would be overcome soon. Conversely such a Lagnesha if in debility, enemy rāshi, house owned by the Sun and placed in 2<sup>nd</sup>, 4<sup>th</sup>, 6<sup>th</sup>, 8<sup>th</sup>, or 12<sup>th</sup> house there is a great possibility of his easily contracting diseases.

When any one of the Lagnesha, Guru or Shukra is placed in a kendra, one has good health, earns substantial wealth and is liked by the King. Guru and Shukra being natural benefics, the fact of Lagnesha also being included in this yoga indicates that Lagnesha is considered a benefic, on equal footing with Guru or Shukra, when occupying a kendra. There is another shloka available in ancient texts, which says that a Jātaka's son will also be endowed with similar good fortune. However, in my opinion, in this case, the yoga (results- amongst many other meanings), will only fructify in case of Guru on his own (being Putra Kāraka) irrespective of being Lagnesha or otherwise. In case of Shukra if he is the 5<sup>th</sup> lord, in addition to being placed in a kendra bhāva, the results could be felt. My opinion is that mere position of Lagnesha, alone in a kendra, will not give the results of having good health, earning substantial wealth and being liked by the King to Jātaka's son, when Lagnesha is other than Gm, as no graha owns lagna and 5<sup>th</sup> house simultaneously.

If Lagnesha or the lord of the Chandra lagna (depositor of Chandra) is weak, debilitated, or placed in enemy house and simultaneously occupies the 3<sup>rd</sup>, the 6<sup>th</sup>, or the 8<sup>th</sup> house, it makes one lean and subject to many diseases. Here we see the importance given to the lord of Chandra lagna on equal footing with that of Lagnesha in the matter of physical wellbeing and the application of the principle of Chandra being the seed of strength of all grahas is very obvious here. Another principle we learn here is that the depositor's placement and strength is capable of influencing the results attributed to a bhāva.

Again it is said that if there are no malefics occupying a kendra or a trikona (trine), and Lagnesha as well as Gm being in Kendra, will make one live for a hundred years with all luxuries and good karma (deeds). The principle again is the strength of the Lagnesha, Guru occupying a Kendra will make it paraspara kāraka (mutual helper) of Lagnesha and one of the many names of Gm is Jeeva (life). Here I would like to draw to the attention of the readers to what has been said earlier, that the names of grahas have a subtle and deeper meaning besides their literal meaning. The fact of Guru being Dhana kāraka (significator of wealth) is also helping the Jātaka to achieve all luxuries as given in the yoga (combination of bhāvas and grahas).

The most important principle that has been learnt from the above is that not only does the weakness or strength of the bhāva, and malefic or benefic grahas occupying or aspecting it influence the results attributed to that bhāva, but the strength or weakness of the lord of that bhāva also influences the bhāva in a similar fashion. We see the application of this principle when looking at the effects of functional malefics. Lagnesha if conjunct malefics occupying the 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva indicates lack of physical felicity. Similarly lords of the said 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva in lagna indicate physical problems to the Jātaka. Again, when lagna is occupied by a malefic and the Lagnesha too is without strength (weak), the Jātaka is troubled by various diseases. One should note that in the first and third situation, the bhāva ownership is not material and an important principle is derived from this fact. It is not only functional malefics that are capable of giving some trouble in the bhāva that they occupy even the natural malefics are not entirely devoid of their sting, though they might be functional benefics. An astrologer is many a times confused when a natural malefic is a functional benefic or a natural benefic is a functional benefic on account of its ownership of trikona bhāvas as the former helps in some area and harms other whereas the later gives good results in all areas. The above principle will help teach how this situation is to be dealt with.

It must also be remembered that any bad results indicated in various yogas get modified or suppressed when the yogas receive the aspect of a natural benefic graha. Similarly, they would be enhanced should a natural malefic aspect them. The extent would depend on the strength of the graha involved in such an aspect.

## **Dhana (2<sup>nd</sup>) Bhāva**

The 2<sup>nd</sup> bhāva is called the Dhana (wealth) bhāva. It also goes by the name of "Vachā" sthāna (house of speech), the "Vidyaa" sthāna (house of learning) or the Kutumba (family) bhāva. It also represents one's face and right eye. It is "Māraka Sthāna (place whose lord can give death or malefic effects), for the Jātaka.

When Dhansha (lord of the Dhana bhāva) conjoins Shukra, occupies the rāshi owned by Shukra or occupies any of the trika sthāna (6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva), the Jātaka will have eye trouble. This principle may also be extended to any of the 4 types of sambandha (relationships) between the Dhansha, Shukra and the bhāvas concerned. The four major types of sambandha are mutual aspect, conjunction, exchange of house between two grahas and mutual aspect on each other's house. Other sambandhas, like one graha aspecting other but the other not so aspecting, and similarly one graha aspecting the others house but the other one not reciprocating are also considered but these are less intense sambandhas. If Dhansha is possessed of strength and does not occupy the trika sthānas, one has good eyes/eyesight.

As we have seen earlier, Dhansha, or any bhāva lord for that matter, would be considered with strength when he is in own rāshi, exaltation, aspected by a strong benefic or is in its own, exaltation or vargottama navāmsha. The Dhansha also gains strength when the Dhana bhāva itself is strong on account of aspect of any one graha out of Guru, Budha, Lagnesha or the Dhansha. Similar would be the treatment of other bhāva lords, when we talk of their strength. Obviously they would be weak when in enemy rāshi, in debility, when combust, receiving aspect of malefics, when occupying enemy navāmsha and so on. Grahas are said to be combust when they are near Surya. The degree of proximity to Surya for a graha to be combust varies. Mangal is called combust when within 17° of Surya, Budha when within 14°, and



Guru within 11°, Shukra within 10° and Shani is said to be combust within 15° of Surya. However Budha is said to be able to give its results even when it is combust. Some authorities are of the opinion that Shukra and Shani are not affected by combustion, I agree with this. Generally, grahas within 8° of Surya are considered to be heavily combust for the purpose of prediction and are not capable of giving their results. As they get away from Surya their ability to give their own results increases.

Dhansha when conjunct a malefic or when a malefic occupies the Dhana bhāva, the Jātaka is given to falsehood, and is troubled with complaints of gases. He could also be subject to Vāta dosha (windy complaints). Here we find the effects on the speech of a person when malefics associate with Dhansha or Dhana bhāva. This is on account of Dhana bhāva also indicating Vak or Vacha (speech) and the 2<sup>nd</sup> house in Naisargika (natural chart - Mesha rāshi as lagna) Kundali being Vrishabha, its lord Shukra, represents Kapha and Vāta dosha.

When the Dhansha is in a kendra and if Lābhsha (lord of Lābha bhāva i.e. lord of the 11<sup>th</sup> house) is in trines to such a Dhansha and if he is aspected or conjunct Guru or Shukra one gets wealth (becomes wealthy). If Dhansha is in Lābha bhāva and Lābhsha be in Dhana bhāva or when both Dhansha and Lābhsha occupy kendras one gets wealth. Here the lord of the wealth, that is Dhansha, occupying Lābha bhāva, gives results from that bhāva, similarly the Lābhsha or the lord of profits or income in Dhana bhāva gives results from that bhāva and so the gains are of wealth, on account of their mutual exchange of houses. Again, if both these lords are in kendras then by the principle of "paraspara kāraka" (mutual helpers) that we have seen earlier, they help in getting profit by way of wealth. When the Dhansha and Lābhsha both occupy the 6<sup>th</sup> bhāva and both the Dhana and Lābha bhāva be conjunct or aspected by malefics one is a poor. Similarly, if both these lords occupy dusthānas (bad houses like 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 11<sup>th</sup>, or 12<sup>th</sup>) and be conjunct malefics, one is poor. Here we see that the lords being deprived of strength and with malefics give the results related to their indications, that is, poverty to the Jātaka. Why the 11<sup>th</sup> house is a question that will naturally arise in the minds of the reader. More so, as it is said that "लभे सर्व ग्रहाः प्रशस्ताः" ("Lābhe sarva GrahaH prashastāH"), meaning all grahas give good results when placed in the Lābha (11<sup>th</sup>) bhāva. It must be remembered that the 11<sup>th</sup> bhāva is called a dusthāna since it is 6<sup>th</sup> from the 6<sup>th</sup> and a trishadāyadhipati. It is true one will not be poor only on account of occupation of the 11<sup>th</sup> bhāva by the Dhana and Lābha lord, rather he would earn much. However when, besides occupation of a dusthāna by the Dhansha and Lābhsha, the bhāvas owned by them or the lords themselves also get the influence of malefics, one is poor. We should remember that the 11<sup>th</sup> lord is capable of giving results of the 6<sup>th</sup> bhāva on account of the "भावत् भवम्" (bhāvāt bhāvam) principle and thus capable of giving some ill results. Thus even though in the previous situation of both the Dhansha (2<sup>nd</sup> lord) and Lābhsha (11<sup>th</sup> lord) being placed in the 11<sup>th</sup> bhāva, the Jātaka might earn much wealth, yet in the dasha of a functional malefic and simultaneous aspect of natural malefics on the 11<sup>th</sup> bhāva in gochar (transit), the Jātaka would experience lack of wealth for some time.

If benefics occupy the Dhana bhāva, one will have an attractive face and his speech will be pleasant to listen to. Converse also will hold true if malefics so associate with the Dhana bhāva, the Jātaka's face may not be attractive, he could have some disease to mouth and speech would be unpleasant. Rāhu in Dhana bhāva can give one disease of teeth or large teeth and his speech could be a bit uncouth. Again if Vyaysha (12<sup>th</sup> lord) occupies the Dhana sthāna/bhāva one may not be able to accumulate wealth and similar results could ensue if Dhansha is aspected or conjoined by the 12<sup>th</sup> lord. It then follows that Karmsha (lord of the 10<sup>th</sup> house) or Lābhsha joining the Dhana bhāva or its lord can give one much wealth.

We have also seen that left and right eyes are allotted to 2<sup>nd</sup> and 12<sup>th</sup> bhāva. We also know that the luminaries i.e. Surya and Chandra, as is also the graha Shukra, related to eyesight. Their being afflicted in Dhana bhāva could also indicate eye problems to the right eye. For the record let me make it clear that affliction refers to being conjunct or aspected by natural malefics or being posited in the dusthānas. In case of eyesight the sthānas that are relevant are the 2<sup>nd</sup>, 6<sup>th</sup>, 8<sup>th</sup> and 12<sup>th</sup> from lagna.

One must thus look at what bhāva lord is occupying which house and the benefic or malefic influence on it, so that it becomes easier to understand the likely results. I would like to remind the readers that we should also take into consideration influences and the strength of the karaka of that bhāva and the bhāva itself, in addition to the influence and strength of the bhāva lord while trying to assess the likely results of the bhāva under consideration, so that we reach the right conclusion. If more than one bhāva is involved in giving results, then involvement of all the relevant bhāvas is necessary to realize the full results. In the instance, for example, if one does not accumulate wealth but one's income is steady then he is not likely to become a pauper, and therefore it becomes necessary for both the lords of wealth and income to become afflicted for the bad results to ensue. This can happen if the 2<sup>nd</sup> bhāva of accumulated income is weak while the 11<sup>th</sup> bhāva of income is strong and there is no harm to the 12<sup>th</sup> bhāva of expenditure. Therefore it becomes necessary for both the bhāvas of wealth and income to become afflicted and the bhāva for expenditure also to be afflicted for extreme bad results, like penury to ensue. Similarly, if only Dhansha is in benefic association then one may get wealth and spend it, if Lābhsha and Vyaysha (12<sup>th</sup> lord) are afflicted, this would mean that income to support spending out of the wealth that is accumulated in order to allow one to remain wealthy, would not be possible while the Jātaka will tend to spend even the accumulated wealth. On the other hand, if Lābhsha is well

associated one can have income but should Dhaneśha be simultaneously afflicted, one may not be able to accumulate wealth out of that earning. One should also assess the affliction or benefic association of the kāraka for the relevant bhāva to confirm the extent to which the results will manifest. One should also confirm the area in which the results, good or bad, will occur by taking into account the strength of the related bhāva i.e. the other bhāva that may also influence the results of the bhāva under consideration on account of its attributes, in addition to the bhāva under consideration. The strength and weakness of the relevant bhāveshas would also have to be taken into consideration as bhāva and bhāvesha influence each other.

For example, in a horoscope if both the Dhana bhāva, also called Kutumba (family) bhāva, and the 7th bhāva (Jāyā or Kalatra bhāva, meaning bhāva of spouse) are afflicted by malefic association his family may suffer. It must also be remembered that natural benefics aspecting a bhāva will take away most of the negative indications and add to the benefic indications of a bhāva. Another factor, that I would like to draw the reader's attention to, is that generally only one of the malefic or benefic effects out of the many attributed to a bhāva are realized. If one analyses the kāraka it is possible to understand which, amongst the many attributes is going to manifest in a chart. If we want to look at the wealth of the Jātaka then in addition to Dhana bhāva we should also analyze Guru in similar fashion, being Dhanakāraka. If we want to analyze the family of the Jātaka then, along with assessing the 2<sup>nd</sup> bhāva of Kutumba (family) we should also analyze Shukra (the kāraka for spouse), Chandra (kāraka for mother), Guru (kāraka for son) and Surya (kāraka for father) in order to understand where does the problem or support in family matter occurs. Generally the lord of a bhāva and its kāraka indicates the person indicated by the bhāva, while the bhāva itself indicates matters other than the person indicated by the bhāva.

A student of astrology should therefore try to understand the underlying logic behind the yogas given by the astrological texts. This approach will enable him to analyze a horoscope when he finds some yoga he has not come across in the texts or is not able to recall, when a Jātaka has come seeking his assistance. The Shāstra (science) will not then fail to help the astrologer who has understood the basis of various yogas and their results. This deeper understanding of the basis of various yogas, is what I refer to as the philosophy of astrology. It is the understanding of this philosophy of Vedic astrology that enables one to come as close to accurate predictions, as humanly possible.

## **Sahaja/ Parākrama (3<sup>rd</sup>) Bhāva**

Sahaja or Bhrātru bhāva relates to one's brothers and sisters. It is the general house for all the siblings, with Mangal being the kāraka for the Bhrātru bhāva/3<sup>rd</sup> bhāva. Specific siblings are to be seen from 3<sup>rd</sup> for younger and 11<sup>th</sup> for the elder one and so on. The 3<sup>rd</sup> bhāva is also seen for Parākrama (valour) and represents the throat, right ear, shoulders and hands of a Jātaka. When it is owned by a female graha one is likely to have sisters and if a male graha owns it then brothers. Similarly if a male graha occupies it, one may have brothers and if the graha thus occupying it is a female graha one may have sisters. As we have seen above the association could also include aspects of relevant grahas and the four types of sambandha (relationship) with the 3<sup>rd</sup> bhāva. The numbers would depend on strength or weakness of the bhāva. It is said that Surya in 3<sup>rd</sup> bhāva harms the elder brothers, whereas Shani harms the younger ones. Mangal and Rāhu in 3<sup>rd</sup> house harm both the elder and younger brothers. The word used in the relevant shloka is "nāsha", meaning there will be no living brother. In Vedic astrology, as we have read earlier the word brothers also includes sisters. We have to understand that whether there will be no brothers or fewer brothers will depend on the degree of afflictions and whether the affliction is to the bhāva, bhāva lord and also the kāraka, in which case with affliction being to all three, there may not be any brothers. I have observed that male malefics so positioned generally harm the brothers and female or eunuch grahas, the sisters. Again, as we have seen earlier, affliction to Mangal the kāraka for brothers has also to be checked before one predicts that there will be no brothers or sisters. The fact that aspects of benefics will modify the position is also to be remembered.

Sonic authorities are of the opinion that the number indicative of the rāshi in 3<sup>rd</sup> bhāva will indicate the number of brothers and sisters while others are of the opinion that the number of rāshis between 3<sup>rd</sup> bhāva and the rāshi tenanted by Chandra indicate the number of siblings. I do not support either of these premises. Some authorities opine that one will have had as many brothers and sisters, as the distance in bhāvas, between 3<sup>rd</sup> bhāva and bhāva occupied by Chandra, the brothers and sisters that are dead to be assessed from the number of malefics aspecting the 3<sup>rd</sup> bhāva. I do not think this is correct and one will rarely find that (number and loss of brothers etc.) to be the case. Other authorities opine that the number of brothers and sisters will equal the number of navāMsha that rises in 3<sup>rd</sup> bhāva. This method is nearer the mark and found to be near the truth. By the term number of navāMsha indicating the siblings, one should understand the number from the first navāMsha in the relevant rāshi occupying the 3<sup>rd</sup> bhāva. Thus, if Karka (Cancer) is the rāshi occupying the 3<sup>rd</sup> bhāva with, say, Kanyā (Virgo) navāMsha rising there, one is likely to have 3 siblings, as the first navāMsha in Karka rāshi is that of Karka itself, Kanyā navāMsha being the 3<sup>rd</sup> navāMsha. If the 3<sup>rd</sup> lord, 3<sup>rd</sup> bhāva and the

Bhratrukāraka (kāraaka of siblings that is Mangal) arc strong then the number could more and if afflicted the number of siblings is likely to be less than indicated by the navāMsha based method. We have to remember that in the days the Shāstra was revealed, birth control was not practiced and having even a dozen children was possible. In the modern times we should take into consideration the social norms of the Jātaka's family or religion before predicting the number of siblings, based on even the number of navāMsha. If we look at all the methods recommended of finding out the number of siblings, we can understand that by the rāshi method the siblings could not be more than 12 and by navāMsha method more than 9 siblings arc not possible. However if we look around communities across the world we know that more siblings than this remains a possibility. This is the reason that our sages have told us to take in to consideration (देश, काल, पात्र) the country of residence of a Jātaka, the time when the prediction is made and the personality and clan of the Jātaka himself, before pronouncing the final outcome. This is the reason we must consider the strength and weakness of all the aspects like the bhāva, bhāva lord, the bhāva karaka, influence on them and also the social situation and times before we pronounce judgement on the number of siblings. We shall now look at other indications of the 3<sup>rd</sup> bhāva.

It is said about the disease related to the 3<sup>rd</sup> bhāva that:

पापेत्तृतीये गलरोगमत्र पापान्विते पापनीरीक्षते कर्णरोगः।

pāapetâtēye galarogamatra pāpānvite pāpanirikñite karēarogaù

शुभग्रहाणां भवने तु तस्मिंस्तृतीयराशौ श्रवणं कथानाम् ॥

gubhagrahāëää bhāvane tu tasmiàstâtēyarāçau gravaëää kathänäml |

If a malefic occupies the 3<sup>rd</sup> bhāva and is also aspected / conjoined by a malefic, the Jātaka gets a disease of throat where swallowing is difficult and it is also possible that he might have an ear disease where there is discharge of fluid. Should the 3<sup>rd</sup> bhāva be occupied by benefics or be aspected by benefics the Jātaka shall get to hear Shubha (pious) matters (This means he shall be able to listen to religious discourses).

Pāpa grahas (malefics) occupying the 3<sup>rd</sup> house can lead to throat disease, involving difficulty in swallowing. It could also give some sort of discharge from the ears. The 3<sup>rd</sup> bhāva tenanted or aspected by a malefic can also indicate disease to the ear. Similarly if it is aspected or tenanted by benefics, one gets to hear religious discourses. Why ear or throat is a question that will arise if one only remembers the 3<sup>rd</sup> bhāva as Sahaja or Parākrama bhāva. One should remember that a bhāva or rāshi is indicative of many areas of the Jātaka's life. We have seen earlier, allocation of organs of human body to various bhāvas and rāshis and know that ear as well as throat is indicated by the 3<sup>rd</sup> bhāva.

One should now understand how the depths of the principles of astrology arc revealed to us by the sages, when giving us the indications of results of tenancy and aspects of different grahas on different bhāvas. On the face of it, one can understand why malefics will create problems to the indication of bhāva but why should benefics give one the result of listening to religious discourses? The reason is simple, lack of malefic conjunction or aspect will obviously not cause any harm to the organ indicated by the bhāva. So the benefic aspects or conjunctions to a bhāva have to add some benefic effects to that bhāva. In case of 3<sup>rd</sup> bhāva that we arc considering, it being indicative of ear, its health being fine on account of lack of malefic association, benefic association with the bhāva gives the pleasure of hearing religious discourses. The term religious discourses must not be taken literally here. This is not the place to write about the Hindu concept of religion, but in Hindu philosophy God is equated to knowledge and serenity. Thus religious discourses mentioned above, could also be indicative of lectures that impart knowledge and music that pleases the ear. We have seen, earlier, that the 3<sup>rd</sup> bhāva is also indicative of the throat therefore one with benefic association to 3<sup>rd</sup> bhāva could be a good vocal singer or he could deliver lectures imparting knowledge to the listeners.

This might not be an appropriate place to write about Hindu religion and its philosophy, this being a treatise on Jyotish. However we should understand that in Hindu philosophy knowledge is considered supreme and is understood to be equivalent to the Parabrahman.

Lord Krishna, an incarnation of Lord Vishnu tells Arjuna the warrior prince of Pandavas, in Bhagvadgēta:

नह्ज्ञाननेसदृशपावत्रमिह विद्यते। तत्स्वयं योगे त्तिः कालेनात्मनि fo^TcT ॥५॥ ३८ II

In this world, nothing is as purifying as knowledge. The yogi absorbs this knowledge within himself, through yoga, since time immemorable.

Then the lord tells:

तेषां ज्ञानो नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः॥७॥१७॥

उदाराः हि एवैते ज्ञान्वात्मैव मे मतम्।

आस्थितः त्वत् युक्तात्मा मामेवानुत्तमां गतिम्॥७॥१८॥

All these seekers of knowledge (devotees), who are focused in devotion (to me) are very dear to me. In my opinion, those who have attained knowledge (of my true form) are very generous. They have merged with the Ātma (own form) and after death are for ever metamorphised into me.

The Lord Krishna also says:

ज्ञानं ज्ञानवतामहम्॥

I am the knowledge of the knowledgeable

Now since both the true understanding of the form of Parabrahman and music give one happiness it is natural that when the 3<sup>rd</sup> bhāva is aspected by benefics one will listen to religious discourses and such benefic aspect on the 3<sup>rd</sup> can also result in one having the fortune to listen to good music. We have also seen that the 3<sup>rd</sup> bhāva is the throat of the Kālapurusha (time personified as a human form), therefore a benefic influence on the 3<sup>rd</sup> bhāva can also give the Jātaka to provide happiness to the listeners through good music or knowledgeable lectures.

When the 3<sup>rd</sup> bhāva is occupied by malefics one is courageous and in case of benefics so occupying the 3<sup>rd</sup>, one is somewhat timid. Why should the malefics give good results here and benefic the bad, is a question that will arise in the mind of the reader. There are two principles involved here. One is that a malefic causes harm to the house occupied and 3<sup>rd</sup> bhāva being one of the "trishadāya" (3<sup>rd</sup>, 6<sup>th</sup>, and 11<sup>th</sup>) bhāvas that is treated as dusthāna, it works like two negatives making a positive for the indication of the 3<sup>rd</sup> bhāva. Another is that as malefic harms the bhāva occupied by it therefore he harms the bad indications of a bhāva occupied too, thus giving good results in the area of valour and income. Now from what we have read earlier when a pāpa graha (malefic) occupies the 3<sup>rd</sup> bhāva one may not be on good terms with the brothers. But at the same time he will be courageous when faced with a challenge in his work area.

In my opinion there is one more principle involved, but not stated in the classics, which makes the Jātaka valorous when a malefic occupies the 3<sup>rd</sup> bhāva. When a malefic occupies the 3<sup>rd</sup> bhāva of Parākrama or valour it naturally aspects the 9<sup>th</sup> bhāva of Dharma or righteous behavior, since all grahas aspect the 7<sup>th</sup> bhāva from the bhāva occupied by them. When Rāhu or Ketu occupy the 3<sup>rd</sup> bhāva, either Ketu and Rāhu also occupy the 9<sup>th</sup>, the two being opposite each other. This aspect of a malefic on the 9<sup>th</sup> bhāva makes the Jātaka view utilizing all means possible to overcome his enemies, opponents or competitors, for the sake of achieving his objectives regardless of the right thing to do, whereas if benefics occupy the 3<sup>rd</sup> bhāva their aspect on 9<sup>th</sup> bhāva makes the Jātaka view this as against his concept of Dharma (righteous behaviour). Now in this Kaliyuga ("age of Kali", when the concepts of what is right and wrong go topsy turvy) this lack of ruthlessness to achieve an objective is not likely to give as much material success, as promised by the chart, to the Jātaka who have benefics occupying the 3<sup>rd</sup> bhāva.

We also know that the grahas conjoining another influences it as does the one aspecting it. Therefore when lord of the 3<sup>rd</sup> bhāva is conjunct Surya one is learned, if with Chandra he is courageous, Mangal with the 3<sup>rd</sup> lord makes one angry, Budha conjoining makes one of Satwika buddhi (pious in thoughts), Guru so conjoining the 3<sup>rd</sup> lord makes one a learned person, Shukra makes one libidinous, Saturn makes one lethargic, whereas Rāhu, Ketu or Māndi so conjoining the 3<sup>rd</sup> lord makes one outwardly steadfast but lethargic.

One must not take these results literally, but should factor in the position of the 3<sup>rd</sup> lord and its strength, to understand what will be the likely results. Much would depend on the 3<sup>rd</sup> lord himself being a malefic or benefic as that would indicate the courage or lack of it in the native. The placement of the 3<sup>rd</sup> lord and the 3<sup>rd</sup> house from Mangal the kāraka for the 3<sup>rd</sup> bhāva, will also have to be examined, to understand the final nature of results of the Sahaja bhāva (3<sup>rd</sup> house).

When Saturn or Rāhu occupy the 3<sup>rd</sup> bhāva in strength, the Jātaka could be related to legal profession and the person might marry out of his caste or religion. There could also be some resistance from his father to the match. The reason for this is that both these grahas are connected with legal profession and Saturn aspecting the 9<sup>th</sup> bhāva, which is also the "Pitru bhāva" (bhāva indicating father), whose kāraka is Sun. Saturn and Sun, being son and father and considered to be each other's enemy, there would be resistance from father. Saturn would simultaneously be aspecting the 5<sup>th</sup> bhāva that is known as "Buddhi bhāva" (bhāva for



intellect) and this bhava being afflicted by aspect of Saturn (3<sup>rd</sup> house aspect) the person is likely to take decision, especially in the matter of marriage, more from heart than reason. Marriage is treated as an extension of dharma (righteous behavior) that is indicated by the 9<sup>th</sup> house and its affliction is likely to give this result. Here we must keep it in mind that the 9<sup>th</sup> bhāva, besides indicating religion, righteous behavior, father and Guru, is also an indicator of traditional values upheld by the Jātaka's family or clan. In case of Rāhu or Ketu occupying the 5<sup>th</sup> or the 9<sup>th</sup> bhāva, there is likely to be some difference of opinion with father in marriage matter of the Jātaka, and Rāhu being lord of outcaste the spouse could be from a lower caste, outcaste clan or a different religion. When we say some one's spouse is likely to be of lower caste, outcaste or from other religions, one has to understand that this being of lower caste etc. has to be seen from the point of view of the Jātaka's family. In order to understand this concept it might be good to read history, where we find that all the invaders used to call the local populace of the country being invaded as barbaric and the locals used to call the invaders as barbaric. The same logic is applicable when viewing what would be lower caste etc.

We should also understand that in such a case, aspects of benefics on the 5<sup>th</sup> bhāva or the 9<sup>th</sup> bhāva may lead to either the Jātaka changing his mind about opposing the parent's will or the parents shall not oppose the non-traditional marriage that the Jātaka wants to get into. One important factor that needs to be remembered that when we are considering occupation of a bhāva by a graha, we should also consider the bhāvas that it aspects and the graha's relation with their kārakas, to arrive at what is likely to happen in the life of the Jātaka. This will enable an astrologer to arrive at near correct analysis of a chart, even if he cannot remember the numerous yogas that we will come across in the course of study of this divine science. Before we go to the next bhāva, remember that similar results would be obtained in case of one's father-in-law, as the 3<sup>rd</sup> bhāva is 9<sup>th</sup> from the Kalatra bhāva (7<sup>th</sup> bhāva/bhāva for spouse).

### Sukha/ Mātru (4<sup>th</sup>) Bhāva

The 4<sup>th</sup> bhāva is called Sukha sthāna amongst many other names. It indicates happiness (from family, including wife), land and real estate, vehicles, ornaments, father's life (being 8<sup>th</sup> from 9<sup>th</sup> bhāva), mother, heart and therefore one's own health problems in that region and intelligence in academic field as it is the bhāva indicating higher education. With these many factors related to one's happiness, the question that would arise is how do we know which area is being indicated by the planetary position in 4<sup>th</sup> bhāva and the position of its lord and its strength or its weakness?

The sages have given us an indication about this and say:

क्षेत्रस्य चिन्ता सदानधिपेन जीवेन चिन्ता तु सुखस्य कार्या ।

kṣētrasya cintā sadanādhipeṇa jīvena cintā tu sukhasya kāryāḥ

दिव्याङ्गनावाहनवस्तुभूषाचिन्ता तु कार्या भृगुणा बुधेन्द्रैः॥

divyāṅganāvāhanavastubhūṣācintā tu kāryā bhāguḥā budhendraiḥ ||

तमः शनिभ्यामभिचिन्त्यमायुरर्केष तात शशिना च माता ।

tamaḥ ṣanibhyāmbhicintyamayurarkeṣa tāta gaṣinā ca mātāḥ

बुधेनबुद्धिः शनिगतेन सप्तेशयुतेन च स्यात् ॥

budhena buddhiḥ sadanarkṇāsansthāḥ gatena saptegayutena ca syātḥ

केन्द्रत्रिकोणेषुगतेनसप्त प्रपश्यतावापि स्वतुङ्गकेन॥

kendratrikoḇṇu gatena sapta prapagyatā vāpi svatuigakena ||

Land (and real estate) of a Jātaka should be assessed from (strength of) Chaturthesha (lord of the 4<sup>th</sup> bhāva) and happiness from Guru: wife, vehicle, and ornaments should be assessed from Shukra. Life span is indicated by strength of Shani and Rāhu, whereas Surya will indicate matters related to father. Chandra needs to be analyzed for mother and Budha for intelligence. Chaturthesha conjunct Saptamesha (lord of 7<sup>th</sup> bhāva) in the fourth house indicates one getting house property. Chaturthesha in kendra or trikona or in exaltation and aspecting the 7<sup>th</sup> bhāva will also give similar results.

This is in keeping with the basic principles of astrology and we have already seen the indications of the grahas mentioned above, earlier. The connection between the grahas and their indications with reference to 4<sup>th</sup> bhāva is clear. Thus not only do we look at the strength of 4<sup>th</sup> bhāva, its lord and their conjunction or association with benefic or malefic grahas and bhāvas, we also consider the strength or weakness of the relevant grahas to understand which area of life will indicate happiness and which will indicate sorrow for a Jātaka.

When the lord of the 4<sup>th</sup> bhāva is conjunct ashubha/pāpa (natural malefics) grahas one's brothers (and sisters) will break relations with him. We see another principle being told, indirectly here. We know that 4<sup>th</sup> bhāva occupies 2<sup>nd</sup> place from the 3<sup>rd</sup> bhāva, in a chart. We also know that 2<sup>nd</sup> bhāva is a strong māraka for the lagna bhāva. This principle is extended here to any bhāva being a Māraka bhāva for the previous bhāva. Therefore malefics conjoining the 4<sup>th</sup> bhāva will be bad for relations with one's siblings. When the lord of the 4<sup>th</sup> bhāva is conjunct many malefics, his siblings criticize him.

When Guru, Shukra or Chandra occupies the 4<sup>th</sup> bhāva the Jātaka helps his siblings. Here we find that the 4<sup>th</sup> (2<sup>nd</sup> from 3<sup>rd</sup>) bhāva is treated as Kutumba (family) bhāva for the Sahaja bhāva. It is to be noted that Surya, though a natural krura or pāpa graha, is not treated as causing harm in matters related to family as it also happens to be the kāraka for father. Again if 4<sup>th</sup> bhāva is occupied by malefics, combust or debilitated grahas, the Jātaka almost hates his siblings. If the 4<sup>th</sup> bhāva is aspected by Guru or if it is occupied by grahas in their exaltation or if the 4<sup>th</sup> bhāva lord is friend of the graha occupying it, the Jātaka is revered by his siblings.

About ownership of houses it is said that if 4<sup>th</sup> bhāva happens to be chara rāshi and the lord of the said 4<sup>th</sup> bhāva is also occupying chara (cardinal/movable) rāshi, one owns houses in many places. The principle here should be understood. It is said that the chara rāshis have more energy than the dwisvabhāva (dual) rāshis and least energy is ascribed to the sthira (fixed) rāshis. The activities related to owning of house will thus be highly activated and the Jātaka will therefore own houses in different places. Thus the movement/energy, which is the nature of chara rāshi, gets transferred to the indications of the 4<sup>th</sup> bhāva and its lord also tenancing similar type of rāshi translates into one having houses in different places requiring one, by implication, to move around many places to reside in those houses. The extension of the principle would be that when the 4<sup>th</sup> bhāva is a sthira rāshi and its lord also occupies a sthira rāshi, one is likely to have a house in one place only. With involvement of dwisvabhāva rāshi, in similar manner, one may have houses in different places but may not occupy all of them over a period of time. Thus if one principle behind any yoga is understood one can extend the principles to matters not specifically stated in the texts and will not have to depend on remembering specific combinations to be able to analyze a chart. One should remember that since the matter under consideration is house property, Mangal (the significator for property) and Chandra (kāraka for 4<sup>th</sup> bhāva) should also be considered for their strength and weakness, before predicting houses owned merely on the basis of 4<sup>th</sup> bhāva being chara rāshi etc.

We know that the 4<sup>th</sup> house also indicates one's mother and when the lord of 4<sup>th</sup> bhāva occupying a Kendra gets aspect of the Lagnesha and is conjunct or aspected by shubha (benefic) grahas, one has very good relations with and is affectionate towards his mother. Remember that Lagnesha is the indicator of self and his aspecting the 4<sup>th</sup> bhāva indicates the bond between self (lagna bhāva) and mother (4<sup>th</sup> bhāva). Now the Lagnesha could be either benefic or malefic and the affection is then provided by the conjunction or aspect of benefic grahas on the 4<sup>th</sup> bhāva. Otherwise a malefic Lagnesha aspecting 4<sup>th</sup> bhāva, by itself could indicate not very cordial relation between the two though they could go on having contact with each other. In case of a benefic aspecting in the capacity of Lagnesha, one would get a good relationship with mother even if other benefics do not have an aspect or conjunction with the 4<sup>th</sup> bhāva. Thus one should apply his common sense having understood the principle behind any combination of bhāvas, bhāvesha (lord of bhāva) or grahas that is given in the astrological texts. One should also look at the strength (or weakness) of Chandra, the kāraka for mother, before coming to final conclusion about results of the 4<sup>th</sup> bhāva. For example if Chandra be in debilitation or in 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva or be aspected by malefics, despite the situation given above for felicity of maternal relations one will find some lack of Mātrū sukha (happiness on account of mother) for the Jātaka. It is also well to remember that the yogas of good or bad relation with a relative that one comes across actually are indicative of lack of sukha from that particular relative. Thus lack of Mātrū sukha could mean either that one loses his mother when quite young or for some reason or other he/she has to live away from the mother or he/she may not have good relation with the mother or he/she may have a different outlook than the mother but may not show it openly or he/she could have enmity with his/her mother. The severity will be indicated by the extent of affliction to the 4<sup>th</sup> bhāva, 4<sup>th</sup> lord and kāraka for 4<sup>th</sup> bhāva. Similarly one should try to understand the principle in case of other bhāvas, when lack of sukha with respect to a particular bhāva is mentioned. The different sukha that may be talked about are Pitru (father) sukha, Putra (progeny) sukha, Bhrātrū (brother/sister) sukha, Shayana (bed pleasures) sukha and so on. One must remember to estimate the extent of such lack of, or enjoyment of the relevant sukha by assessing the strength or weakness/affliction of the bhāva, bhāva lord and kāraka concerned.



When the Chaturthesha (lord of the 4<sup>th</sup> bhāva) and Lābhesha (1<sup>st</sup> lord) are enemies of the Lagnesha (lord of the ascendant) and should they also be conjunct or aspected by malefics, Jātaka may have enmity with his mother. Similar results will ensue if the 4<sup>th</sup> lord is in the 8<sup>th</sup> bhāva from either the lagna or Lagnesha. Let us understand the principle behind these statements. We have seen earlier that the Lagnesha (and by implication lagna) is the indicator of self. Thus a bhāva, its kāraka and its lord represent matters related to the person indicated by the bhāva. Thus the 4<sup>th</sup> lord, besides the 4<sup>th</sup> bhāva and its kāraka, shall also represent the mother of the Jātaka. Now in the first case the reason for enmity between the Lagnesha and 4<sup>th</sup> lord causing enmity with mother is obvious but one may wonder what has the Lābhesha to do with this. Lābhesha is the lord of the 8<sup>th</sup> house from the 4<sup>th</sup> house and house of gains from the Jātaka's lagna. Now, both getting afflicted and being enemy of Lagnesha will indicate that the Jātaka may lose affection for/from his own mother leading to enmity between them. In the second case the reason is more straightforward; the 8<sup>th</sup> house is 5<sup>th</sup> house from the 4<sup>th</sup> house and is a dusthāna (called the Ayush Sthāna) for the Jātaka. Thus, even though the placement of the lord of the 4<sup>th</sup> occupying the 5<sup>th</sup> bhāva from own bhāva might give good health to the mother; the 4<sup>th</sup> lord being placed in 8<sup>th</sup> bhāva which is called a trika sthāna/dusthāna for the Jātaka there would be deficiency in happiness from mother. The mother might be long-lived but could be more interested in her own happiness or may cause unhappiness in the life of the son / daughter. Needless to say one should look to the affliction to relevant kārakas also, before coming out with doomsday predictions.

When there is a good relation between the 4<sup>th</sup> bhāva and / or its lord and Lagnesha, with Guru being beneficially disposed towards them, one will have a fair share of happiness. If the graha concerned is Shukra rather than Guru and is well disposed in above condition, this will indicate gains of ornaments, vehicles and clothes, the graha being Budha will indicate good education and so on as indicated by the shloka given at the beginning of this bhāva. Similarly one will have house property etc. when the Chaturthesha (lord of 4<sup>th</sup> bhāva) conjoins the Saptamesha (7<sup>th</sup> Lord) in 4<sup>th</sup> bhāva or when Chaturthesha, in exaltation or well disposed from a Kendra or trikona, aspects the 7<sup>th</sup> bhāva. If the Chaturtha (4<sup>th</sup>) bhāva is afflicted by pāpa graha one is likely to leave his motherland and settle elsewhere, especially if the 4<sup>th</sup> lord is also afflicted or he may, on the other hand, live away from own house. If Chandra for daytime birth and Shukra for nighttime birth are afflicted, together with affliction to the 4<sup>th</sup> bhāva, the native's mother may have health problems or the Jātaka may not have Mātrū sukha.

## **Putra (5<sup>th</sup>) Bhāva**

This bhāva is of great importance in a chart as it not only indicates the progeny, but it is also the bhāva related to buddhi (intelligence or more specifically mental setup and knowledge). It is part of the trine known as Dharma trikona, with lagna as apex and forms the base of the trine with the Bhāgya or Dharma bhāva i.e. the 9<sup>th</sup> bhāva. Thus it is one of the important pillars on which the entire personality of a Jātaka is built. The 5<sup>th</sup> bhāva is also indicative of emotions and beginning of a new thought or enterprise. We have already seen that the position of a bhāva lord is more important in delivering the results of a bhāva than the grahas occupying the bhāva and this will be more clear when we look at the various combinations that give or deny progeny, based on the strength of the Panchamesha (5<sup>th</sup> lord). It is said by the Sages that:

षडादिसंस्थे ऽ सुताधीशे ह्यपुत्रता।  
 ñaòädisaàsthe tu sutādhege hyaputratā|  
 केन्द्रत्रिकोणसंस्थे ऽ पुत्रलाभाभिसम्भवः॥  
 kendratrikoëasaàsthe tu putralābhābhisambhavaù ||

Lord of the 5<sup>th</sup> bhāva occupying 3<sup>rd</sup>, 6<sup>th</sup> or 1<sup>st</sup> bhāva will indicate lack of progeny. Its (5<sup>th</sup> lord's) occupation of a kendra or a trikona bhāva indicates the possibility of having progeny.

This means that occupation of a good or bad bhāva by the Panchamesha (5<sup>th</sup> lord) is able to influence the 5<sup>th</sup> bhāva to a great extent. This is in line with what Pārāshara states about analysis of vargas, when he says that the grahas gain strength when occupying their exaltation rāshi, own rāshi, friend's rāshi, kendra or trikona in varga charts (D-Charts). So the above (being in exaltation etc.) should also be extended to similar position of the Panchamesha in a chart.

It is also said that when Panchamesha happens to be Guru or Surya and occupies a shubha (auspicious) bhāva, one will get a son (progeny). Similarly if benefics

occupy shubha bhāvas (any one or more of the 4 kendras, the 5<sup>th</sup> or the 9<sup>th</sup> bhāva), one gets a son. The reason is that Guru himself is the significator graha for progeny being "Putra kāraka", and by becoming lord of the 5<sup>th</sup>, that is when he owns the Putra bhāva, the Jātaka begets a son whereas, in the case of Surya its being the Pitru kāraka (significator for father), indicates the Jātaka becoming a father when in auspicious bhāvas thus implying birth of progeny. The 5<sup>th</sup> bhāva we already know as Putra bhāva and 9<sup>th</sup> bhāva is 5<sup>th</sup> from the 5<sup>th</sup> bhāva, thus the "Bhāvat bhāva" principle we have seen earlier indicates that 9<sup>th</sup> bhāva is also relevant for progeny. When shubha grahas occupy a kendra, they are helpful to the Jātaka by "paraspara kāraka" principle as seen earlier and thus make the lagna strong enabling the Jātaka to get progeny. When the shubha grahas occupy the trine position, they occupy the 5<sup>th</sup> or 9<sup>th</sup> (5<sup>th</sup> from 5<sup>th</sup>) bhāvas and therefore grant progeny.

One should however understand that when Gum occupies the 5<sup>th</sup> bhāva in strength (by virtue of owning the bhāva or exaltation etc) one may be denied progeny as he has a tendency to harm the bhāva he occupies. "Vaidyanātha" in "Jātaka Pārijāta" states:

मीनस्थोऽत्यल्पसन्तानश्चापस्थ कृच्छ्रसन्ततिः ।

ménastho'tyalpa santānagcāpastha kâcchrasantatiù|

असन्ततिः कुलीरस्थो जीवकुम्भेने सन्तातः ॥ ३० ॥

asantatiù kulérastho jévaù kumbhe na santatiù| |30||

पुत्रस्थाने कुलीरेवा मीने कुम्भे शरासने ।

putrasthāne kulére vā mēne kumbhe garāsanel

feffit यदि सुराचार्यस्तत्फल कुरुते नृणाम् ॥३१॥

sthito yadi surācāryastatphala kuriite nā ēārñ | |31||

Guru (Jupiter) in Meena (Pisces) gives Alpa (few) children, in Dhanu rāshi (Sagittarius) problem in begetting progeny and no progeny in Karka (Cancer) and Kumbha (Aquarius). In 5<sup>th</sup> bhāva, if Guru is occupying Karka (Cancer), Meena (Pisces), Kumbha (Aquarius) or Dhanu (Sagittarius) similar results (no progeny) are obtained.

It should be understood that in Simha (Leo) rāshi, though in a friend's rāshi, Guru is treated as being bereft of strength. The logic has to do with Guru being mantri (adviser/minister) to Surya, the Rājā (king), is unable to exercise his bhāva harming capacity fully. Kumbha rāshi being 7<sup>th</sup> from Simha rāshi and thus farthest from the seat of the Rājā, Gum is treated to be in strength when occupying Kumbha rāshi. That is why his results in exaltation, own rāshis and Kumbha rāshi are almost similar, though he is strongest in exaltation (Karka rāshi).

When the Panchamesha (lord of the 5<sup>th</sup> bhāva) is combust or is aspected by a powerful pāpa graha (malefic planet) or in debility, occupying 6<sup>th</sup> bhāva or otherwise weak the Jātaka's wife is Kākavandhyā (able to deliver only one son/daughter). Similarly Panchamesha occupying the 8<sup>th</sup> or the 12<sup>th</sup> bhāva, or when 5<sup>th</sup> bhāva is occupied by Ketu, Budha or Shani with Panchamesha being in debility or occupying 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva, he may have a Kākavandhyā wife. In all these circumstances it should be understood that the Panchamesha should not have an aspect on the 5<sup>th</sup> bhāva, otherwise the 5<sup>th</sup> bhāva will become strong on account of aspect of its own lord and will overcome the ill effects of such placements. This is because a bhāva gains strength when aspected by Guru, Budha or its own lord. One should also understand that the aspect of Guru or Budha strengthens a bhāva and will reduce the ill effects (the wife may be able to give birth to more than one son/daughter). One should understand that if stree grahas (female grahas) associate with the 5<sup>th</sup> house then one is likely to get a daughter and when the grahas are purusha grahas (male grahas) then a son. The sex of the grahas related to the 5<sup>th</sup> bhāvas should be studied, as that would be indicative of the likely sex of the progeny. Shani and Budha being eunuch one may have one son and one daughter or may deny progeny, depending on whether they are strengthening the house or weakening it. Some authorities are of the opinion that if Lagnesha is occupying the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 5<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup> or 11<sup>th</sup> bhāva one will get a son first and then a daughter, whereas if he be in the 4<sup>th</sup>, 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva the Jātaka will first get a daughter and then a son, however this is not always true. In my opinion, the grahas relating to the 5<sup>th</sup> bhāva play a major role and the relevant dashā (period of influence of a graha) operating at the time of pregnancy of Jātaka's wife or Jātaka herself if a female, playing a crucial role in determining the sex of a child to be born. Transit grahas at that time and their sex and influence on the 5<sup>th</sup> bhāva also has to be taken into consideration. One should also understand that only position of grahas should not be taken blindly as indicative of a result. The graha's strength or weakness will

indicate whether good or bad results will materialize and the modification caused by such placement of the grahas. I think I need not remind the reader again that strength or weakness of Guru being Putra kāraka has also to be understood before making the final judgment.

We also see that many times people adopt a child and this is likely to happen when, Mithuna, Kanyā, Makara or Kumbha rāshi occupy the 5<sup>th</sup> bhāva, and should it be occupied by Gulika/Māndi or Saturn or be aspected by them. Needless to say again, that the term son includes daughter. On the subject of adopted children the learned Vaidyanātha, in his astrological treatise "Jātaka Pārijāta", says:

पुत्रस्थानगतः काश्चित्परिपूर्णवैलान्वितः ।  
putrasthānagatau kagcitparipūrēabalānvitau |  
अदृष्टः पुत्रनाथेन तदा दत्तादयः सुताः ॥१३॥१८॥ II  
adāñōau putranāthena tadā dattādAyaū sutāu |13|38||

When Putra bhāva (5<sup>th</sup> bhāva) is tenanted strong Shani. Māndi. Rāhu. Ketu or malefics. and is unaspected by the Putresha (lord of the 5<sup>th</sup> bhāva), one will adopt a child.

Similarly a strong Guru, Panchamesha (5<sup>th</sup> lord), Saptamesha (7<sup>th</sup> lord) and Mangal together in the Putra (5<sup>th</sup>) bhāva can make one adopt a child. The learned Vaidyanātha further, says:

पापक्षेत्रगते चन्द्रे पुत्रेशे धर्मराशिगे ।  
pāpakñetragate candre putrege dharmarāgigel  
दत्तपुत्रस्य सम्प्राप्तिलग्नेशस्तु त्रिकोणगः ॥३९॥  
dattaputrasya samprāptirlagnegastu trikoṇaga |39||

Should Chandra occupy the rāshi owned by a malefic. the lord of the 5<sup>th</sup> bhāva be in 9<sup>th</sup> bhāva and if simultaneously the Lagnesha were in trikona (trine) one gets an adopted child.

युग्मोदये पुत्रनाथश्चतुर्थस्थानगोऽपि वा ।  
yugmodaye putranāthaçcaturthasthānago'pi vā  
मन्दांशकसमारूढो दत्तपुत्रो भविष्यति ॥४०॥  
mandāāçakasaamārūḍho dattaputro bhaviñyatil |40||

Panchamesha (lord of 5<sup>th</sup> bhāva) occupying a Sama (even) rāshi or/and be placed in 4<sup>th</sup> house while he. occupies the navāmsha of Shani (Makara or Kumbha navāmsha) predict an adopted child. for the Jātaka.

युग्मांशे भानुजांशे वा पुत्रेशोऽर्केन्दुजान्वितः ।  
yugmāāge bhānujāāçe vā putreçoo'rkendujānvitau |  
दत्तपुत्रस्य सम्प्राप्तिस्तस्मिन्योगे भविष्यति ॥४१॥  
dattaputrasya samprāptistasminyoge bhaviñyatil |41||

Should Panchamesha be occupying sama (even rāshi) navāmsha or occupy a navāmsha owned by Shani. along with Surya and Chandra. predict that the Jātaka will adopt a child.

मन्दांशे पुत्रराशीशः स्वराशौ गुरुभार्गवौ ।  
mandāāge putrarāgēgaū sVāragau gurubhargavau |

पूर्व दत्तसुत प्राप्तिः पुनर्नायाः पुनः सुग४२ ॥

pūrva dattasuta prāptiḥ punarnāyāḥ punaḥ sutal |42|

Panchamesha occupying a navāmsha owned by Shani with Guru and Shukra occupying own rāshi indicates birth of a child, some days after adoption of a child.

मन्दांशकस्थिताः खेटाः शुक्लपक्षवलाधिकाः ।

mandāṅgakasthitāḥ kheṭāḥ ṣuklapakṣabalādhikāḥ |

गुरुर्यादि सुखस्थाने दत्तपुत्रेण सन्ततिः ॥४३॥

gururyadi sukhasthāne dattaputreeṇa santatiḥ |43|

Should powerful grahas occupy Shani's navaMsha (Makara or Kumbha). birth having taken place in shukla paksha (bright half of a lunar month) while Guru occupies the 4<sup>th</sup> bhāva one will adopt a child.

We find here that navāmsha being either a female navāmsha (as even rāshis are called female or stree rāshis) or owned by Shani who is classified as a eunuch graha, or Shani's son Gulika/Māndi, are connected with most of the yogas and a powerful Guru occupying 5<sup>th</sup> bhāva or 4<sup>th</sup> bhāva (12<sup>th</sup> from 5<sup>th</sup>) also, apparently makes one unable to beget a child. It is worthy of note that Shani who is generally called a malefic, though denies a child of own, it makes one adopt a child. This is in line with Shani trying to protect his own sthāna (place or house occupied) that I have elaborated at length in earlier chapter on grahas. So the astrological principle, behind the shlokas given above is correct. As in all matters of analysis of a bhāva, one should look at benefic aspects and strength of the bhāva as well as the kāraka before arriving at a hasty prediction in this regard.

When Lagnesha representing the Jātaka and Panchamesha (5<sup>th</sup> lord) representing the son of Jātaka, are each other's friends one has good relations with one's son and if they are enemies then there is enmity between the son and father (Jātaka). If they are "Sama" (neutral) in Panchadhā Maitri (five types of friendship, as seen earlier), they have even relation. One should not confuse this with what is known as the Naisargika Maitri (natural friendship), since Sama relation is mentioned. However let me make it clear that I do not agree with this yoga as lagna and 5<sup>th</sup> being in trine to each other, most of the time the two grahas would be either friends or sama (on account of relative placement in chart). We see too many son-father fights to accept this blindly. Personally, I am of the opinion that Shani-Surya sambandha (relation) or their aspects on 9<sup>th</sup> and 5<sup>th</sup> bhāva respectively or some times, aspect of Mangal and Rāhu on the 5<sup>th</sup> bhāva is more likely to indicate discord between son and father.

When Panchamesha and Lagnesha have mutual aspect, the son will look after his father. Similarly when Panchamesha aspects or occupies the lagna or alternately Lagnesha occupies the 5<sup>th</sup> bhāva the son may be obedient. The logic would be clear. However here I would also like to draw attention of the learned to another yoga, which says that Lagnesha occupying the 5<sup>th</sup> bhāva could indicate loss of first child. I think this is more likely to indicate the progeny being dominated by the father, as the Jātaka through Lagnesha who represents him, would like to express himself through the 5<sup>th</sup> bhāva. The loss of progeny is possible if Lagnesha is a malefic graha, whereas domination or too much attention to the progeny amounting to another form of domination would be the result of a shubha graha, when weak. If the shubha graha, barring Guru is in strength the father will have good relations with son.

If Guru, Budha or the 5<sup>th</sup> lord is situated in the 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva, one is dumb, say the Sages. As I have said earlier, this would happen if they are afflicted and weak, and one should also look at the strength or weakness of 2<sup>nd</sup> (vacha- speech) and the 3<sup>rd</sup> (hearing) lords, and the 2<sup>nd</sup>, 3<sup>rd</sup> bhāvas, to find whether these results will actually materialize. Only when all of them are weak or devoid of strength and the rāshi owned by them are also afflicted should one make the dire prediction. Otherwise they may only be a bit hesitant to speak in assembly. The logic behind the yoga is that Guru is responsible for hearing and Budha for vak or vacha (speech), so their affliction / weak position, leads to dumbness. The 5th bhāva becomes relevant being the Parākrama/3<sup>rd</sup> bhāva from the 3<sup>rd</sup> bhāva therefore its lord if weak will obstruct the capacity of hearing.

Again if Guru or Budha, being Panchamesha occupy the 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva one is lacking in education. We know that Guru is the kāraka for 5<sup>th</sup> bhāva and Budha is the indicator of intelligence, so the logic about lack of education when they also happen to be Panchamesha (higher education) and weak should be clear. Obviously when Guru and Budha are in strength by reason of occupying kendra, trikona or in exaltation will give good education, the extent depending on strength of the Panchamesha and Panchama bhāva (5<sup>th</sup> bhāva). All the good or bad indications applicable to the progeny, knowledge or education will also apply in similar fashion to other indication of the Putra bhāva. This is to be remembered in case of other bhāvas, also.

## Shatru/Ripu (6<sup>th</sup>) Bhāva

The 6<sup>th</sup> bhāva of the horoscope is connected with sorrow, enemies, maternal relatives, diseases etc. as we have seen earlier in the Graha and Bhāva chapters. The 6<sup>th</sup> bhāva is also related to service matters. Grahas occupying the 6<sup>th</sup> bhāva can indicate certain physical manifestations and these indications could be used to check whether the Jātaka and his horoscope match each other.

Surya occupying 6<sup>th</sup> bhāva will indicate some scar on the head, Chandra there would indicate the wound or scar on the face or mouth, if Mangal be there the scar or wound is on the throat, Budha gives scar or wound at the navel, Guru on the nose, Shukra to the eye, Shani to the feet and Rāhu or Ketu so occupying the 6<sup>th</sup> bhāva will indicate some wound or scar in the area of armpit or side of the trunk. This information could also be used to understand whether an operation in the area where the scar will appear is likely to be the site of an operation at a later date.

If Surya occupies the 6<sup>th</sup> bhāva, his rāshi (Simha-Lco) being simultaneously tenanted by malefics, and if Mangal is conjunct or aspected by malefic one can get a scar on account of Pitta dosha. Pitta dosha is bile related affliction and we could understand the aphorism to mean that one could get ulcers, acidity or similar health problems and any scar that might result while treating that disease. The reason is pretty clear to understand. The 6<sup>th</sup> bhāva is related to disease, whereas both Surya and Mangal are indicative of Pitta dosha as we have seen in the chapter on grahas. When these are severely afflicted and have connection with the Roga (disease) bhāva the roga indicated by them would arise.

It is also said that if in this situation Chandra is involved instead of Surya, with bhāva owned by it tenanted by malefics and Mangal being conjunct or aspected by malefic one will get Vāta disease. If only Mangal is involved one will have Pitta related disease, if Guru one will have an abscess, if Budha then Kapha Roga (cough or disease of mucous membranes), if Shukra is involved the disease would be related to dysentery or diarrhea and Shani being the graha involved one will have tumors. Thus one can find out the disease the Jātaka is likely to get from examination of the 6<sup>th</sup> bhāva and applying the doshas (humor like Kapha, Vāta, and Pitta) given in graha chapter against each graha and remembering other attributes of that graha. An example would be of Gum being an expansive graha one gets an abscess that will grow in size. Another way to interpret the disease, one would have, would be in the case of say Chandra in Jala rāshi (watery sign) and its rāshi being occupied/aspected by malefics and lord of the 6<sup>th</sup> bhāva, tenanted by the 6<sup>th</sup> bhāva, giving rise to possibly, renal colic or kidney stone. Here the connection with water would be obvious and 6<sup>th</sup> bhāva lord being in 6<sup>th</sup> will strengthen the bhāva so the disease would be not a fatal disease, 6<sup>th</sup> bhāva lord in own bhāva indicating the area of body to be afflicted by the organs allotted to the 6<sup>th</sup> house of Kālapurusha.

If Mangal or Budha are the lords of lagna, aspected by Chandra or if Rāhu and Shani conjoin/aspect them, one may get leprosy. This should not be taken literally but one will certainly have skin related disease. We have seen that Budha is kāraka for Twachā (skin) of Kālapurusha and Mangal indicates skin eruptions. Now if we look at the 6<sup>th</sup> house for the lagnas ruled by Mangal that is the Mesha (Aries) or Vrishchika (Scorpio), we find that Budha rules either the 6th house or the 8<sup>th</sup> house. In case of the lagnas owned by Budha, either 6<sup>th</sup> house or 8<sup>th</sup> house is owned by Mangal. Chandra is watery and Shani and Rāhu are cold and slow moving grahas indicative of either skin disease with fluids involved or long term skin disease to the native.

Now let us get away from diseases and see what type of food one will like, as 6<sup>th</sup> bhāva is 2<sup>nd</sup> bhāva to the 5<sup>th</sup> bhāva (stomach). If Guru or Shukra are lord of the 6<sup>th</sup> bhāva or if Budha joins Shukra in 6<sup>th</sup> bhāva, the Jātaka will like sweet food. If Shukra, getting aspect of Mangal, tenants the 6th bhāva one likes pungent taste. If Mangal and Shukra join 6<sup>th</sup> bhāva and get aspect or conjunction of Surya then also one will like pungent tasting food. The 6<sup>th</sup> bhāva being the Roga bhāva, it is also likely that diseases related to the related food type may be the cause of the roga that the person will be susceptible to. Again these grahas, when placed in the 2<sup>nd</sup> bhāva denoting mouth would indicate the type of food that a person will like to eat. But here diseases will not result out of habit of imbibing such food. We know that 6<sup>th</sup> bhāva also indicates enemies as it indicates the roga (disease). Let us see what the learned say about position of grahas in the 6<sup>th</sup> bhāva on that area of one's life. This assumes special importance since most astrologers assume that benefics tenanted by the 6<sup>th</sup> bhāva will give good results in the matter of enemies. Understand that not only will the grahas present there indicate whether one will overcome enemies but also which could be the general characteristics of the persons who might prove to be inimical to the Jātaka.

Sages opine that:

दृष्टिर्युतिर्वा खलखेचराणामरातिभावेऽरिविनाशनं स्यात् ।

dṛṣṭīryutirvā khalakhecarāṇām arātibhāve'rivināṣanaṁ syāt ।



शुभग्रहाणां प्रतिद्विष्टोऽत्र शत्रुद् गमोऽप्यामयसंभवः स्यात् ॥

gubhagrahāëää pratidāñōito'tra gatrud gamo'pyāmĀyasambhāvaù syät||

If the 6<sup>th</sup> bhāva is aspected or tenanted by malefics one will destroy (win over) one's enemies. If benefics occupy or aspect that bhāva, one will get enemies (who will be difficult to conquer) and roga (disease).

षष्ठे क्रुरा नरं कुर्युः शत्रुपक्षविमर्दकम् । सौम्याः षष्ठे महारोगं षष्ठे चन्द्रस्त्वरिष्टदः ॥

ñāñōhe krurā naraà kuryuù gatrupakiiavimardakam| saumyäu ñāñōhe mahārogaà ñāñōhe candrastvariñōadaù||

A krura (cruel) graha in the 6<sup>th</sup> house destroys one's enemies. Shubha (benefics) grahas in 6<sup>th</sup> bhāva cause Mahāaroga (major ailments). Chandra in 6<sup>th</sup> bhāva is indicative of many difficulties (gives bad results).

Here one should pay special attention to the fact that in the second shloka reference is to krura (cruel) graha. Amongst grahas only Surya is called krura, however here one could include malefics also. Surya here may not always give ill results related to the Jātaka's health. Being kāraka for father of the Jātaka he may, in fact, indicate some health problems to the father or strained relations with father. Chandra in 6<sup>th</sup> bhāva is however a harbinger of many problems in one's life. The reason is that besides being a shubha graha, he is also the kāraka for mana (mind or thought process) and if one's mind is also weak the extent of problems will certainly assume great proportions. There would also be troubles to mother, as Chandra is also kāraka for mother.

### Jāyā/Dārā/Kalatra (7<sup>th</sup>) Bhāva

Jāyā/Kalatra and Dārā all mean wife or spouse. Besides the spouse this bhāva rules associates or partners, business and short travels. It also rules over people who may oppose one. Being 3<sup>rd</sup> from the 5<sup>th</sup> bhāva it (7<sup>th</sup> bhāva) also indicates the Jātaka's second child.

Even though the words Jāyā, Dārā or Kalatra all mean wife in Sanskrit language, in Jyotish it indicates husband as well as wife. Their qualities are seen from the 7<sup>th</sup> bhāva of a horoscope. We will be using the word women or wife while describing the yogas, for consistency with the texts, but it should be understood to indicate a man or husband if the Jātaka is a woman. It would be obvious from what we have seen about analysis of bhāva so far, that the Saptama (7<sup>th</sup>) or Jāyā bhāva, its lord, planets tenanting or aspecting the 7<sup>th</sup> bhāva and Shukra, the kāraka for the 7<sup>th</sup> bhāva, should be the area of our focus in analyzing the 7<sup>th</sup> bhāva. We must also understand that in case of a female, besides Shukra who is Kalatra kāraka, Guru being the Pati kāraka (kāraka for husband), its strength or weakness will have a say in the marital matters of a lady. There are numerous yogas in the following text, indicating a Jātaka having multiple affairs or having excessive libido but these should not be presumed to exist blindly. In such yogas, if aspect or conjunction of benefics occurs, they would either not give the results indicated or the person may only feel nothing but an appreciation of opposite sex. In some cases he would also be helped by opposite sex. This applies to other bhāvas also. Benefics modify the yogas indicated, by conjunction or aspects and a good astrologer should never forget this. This principle of modification of evil yogas, on account of aspect or conjunction of benefics, also holds good for beneficial yogas where malefics by their conjunction or aspect tend to modify the effects of such yogas. Severity of bad yogas also increases by their occurrence in a rāshi owned by a malefic and gets reduced when it occurs in a rāshi owned by a benefic. This must always be remembered before jumping to conclusions in analysis of bhāvas. One should also consider the social norms of the society to which the Jātaka belongs to understand the exact implications of certain yogas. An example would be a Jātaka belonging to Muslim religion, where a male marrying four wives is legally permitted, may not be considered to be having extramarital affairs by that society even though he has up to four wives at the same time.

When the Saptamesha (7<sup>th</sup> lord) occupies the 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva, not occupying its own rāshi, the spouse is likely to have some disease. If such a Saptamesha were exalted, this sickness may not occur. When Shukra occupies the 7<sup>th</sup> bhāva, the Jātaka will have excessive libido, especially in case of a man as Shukra rules the vccrya (semen). Shukra conjunct a malefic could indicate death of the spouse. In modern scenario, this could also indicate a divorce. If such a Shukra occupies own house or if the malefic conjuncting Shukra is in own rāshi, or when they (Shukra conjunct malefic/s) are aspected by a benefic these results should not be predicted. Budha occupying the 7<sup>th</sup> bhāva is said to be indicative of extra marital affairs. Guru in the 7<sup>th</sup> bhāva indicates that the Jātaka will love his wife. However, should Guru be in the 7<sup>th</sup> in strength there is a likelihood of more than one marriage or break in marriage since Guru tends to harm the bhāva he occupies. Shani, so positioned will indicate a vile wife. This could also mean one with loose character, as the word used in the original text is “कुसित (kutsita)”, meaning despicable or vile and a



promiscuous woman is despised in Hindu society. However with the above combination, if the 7<sup>th</sup> bhāva is owned by or aspected by a benefic, she will be a very good lady. Mangal in 7<sup>th</sup> indicates love for many women and one who is against his own family. Surya, so situated, indicates one who is attached to family but one who has love for many women. Chandra in the 7<sup>th</sup> bhāva would indicate inability to maintain long term relations or a very emotional person, whereas Rāhu would indicate being involved with low caste or old women or widows and Ketu would indicate a tendency to give up marriage or even a desire not to marry. It must be remembered that the grahas being in own rāshi, in exaltation or aspected by benefics will not give these results. Lords of 2<sup>nd</sup>, 6<sup>th</sup>, or 8<sup>th</sup> bhāva conjunct Shukra or conjunct a malefic and occupying lagna, indicate a person who could have affairs with other's wives. When the Saptamesha happens to be Shani and is conjunct a malefic graha and should there be malefics in lagna and 6<sup>th</sup> bhāva, one will have affairs with other's wives. Similarly if Laganesha, lord of the 6<sup>th</sup> bhāva and lord of the 2<sup>nd</sup> bhāva are conjunct malefics and occupy 7<sup>th</sup> bhāva one is likely to be involved with other's wives. When the Saptamesha is conjunct Rāhu or Ketu and is aspected by a malefic, one is promiscuous. We can observe here that afflictions to the 7<sup>th</sup> bhāva, 7<sup>th</sup> lord or/and Shukra are generally indicative of promiscuous behavior. Similarly affliction to Shukra occupying other bhāvas, or his being present in 7<sup>th</sup> bhāva indicates the likelihood of one being promiscuous. This generally is true, more with Shukra occupying the 7<sup>th</sup> bhāva than with affliction to Shukra where strains in marital relations are more likely. It will also be seen that affliction to 2<sup>nd</sup> (kutumba or family), 6<sup>th</sup> (relatives and enemies) and 8<sup>th</sup> bhāva (which is the 2<sup>nd</sup> bhāva from 7<sup>th</sup> bhāva and thus a Māraka for 7<sup>th</sup> bhāva) or their relation with the 7<sup>th</sup> bhāva lord are also indicative of similar behavior. In case of 6<sup>th</sup>, 8<sup>th</sup> and 12<sup>th</sup> bhāva connection it must be remembered that grahas occupying these bhāvas lose their strength and the lords of these bhāvas remove strength from the bhāva that they occupy. At the same time it must be remembered that even a malefic graha gives good results when he occupies own rāshi. In my personal opinion, in the above situation there also needs to be affliction to the 5<sup>th</sup> and/or the 9<sup>th</sup> bhāva for the Jātaka to actually establish extramarital relations. Lack of such affliction to the 5<sup>th</sup> and/or 9<sup>th</sup> bhāva in the above quoted situations might make the Jātaka think about having extra marital relations, but he would not actually establish such relations, his control over emotions and sense of duty being too strong to allow him to do so.

A weak Chandra (weak in Paksha bala, as explained in graha chapter), conjunct a malefic and occupying the 7<sup>th</sup> bhāva also indicates promiscuous behavior. We know that Chandra is the kāraka for mana (mind). His being bereft of Paksha bala indicates a weak, vacillating or impressionable mind and can be influenced by others. We also know that grahas give their results in the area represented by the bhāva whose shelter they take (occupy). However we must ask ourselves why in the above yoga the focus is on possibility of the Jātaka being promiscuous, when the 7<sup>th</sup> bhāva also indicates short travels, partnerships, business and competitors, besides spouse. We know from the qualities of Chandra that he is libidinous and being conjunct malefics he might have lustful thoughts that are causing turmoil in the mind of the Jātaka. Another thing we know that malefic generally tend harm the bhāva occupied. Add to this the fact that Chandra tends to cause ups and downs in the indications of the bhāva it occupies. Therefore what is likely to happen is that the Jātaka will have a wavering mind tending to break social norms related to the indications of 7<sup>th</sup> bhāva which represents wife/spouse leading to promiscuous behavior.

Saptamesha conjunct a malefic in lagna, also gives connections with women other than wife. Here we must understand that all grahas have 7<sup>th</sup> bhāva aspect and an afflicted 7<sup>th</sup> lord is aspecting the 7<sup>th</sup> bhāva. Note, that though the 7<sup>th</sup> lord is aspecting own bhāva and thus it strengthens the 7<sup>th</sup> bhāva, there are some evil things happening simultaneously with respect to that bhāva, by virtue of a malefic conjunct the Saptamesha aspecting the 7<sup>th</sup> bhāva. However the marriage of the Jātaka is likely to survive, even after the malefic's aspect, as the 7<sup>th</sup> bhāva gains strength, thus the marriage may not break. Again if a benefic is also aspecting the 7<sup>th</sup> bhāva simultaneously, promiscuous behavior may not occur altogether and even if it has occurred it could be before the marriage. As we have seen earlier it may also indicate the Jātaka being helped by ladies. In this manner one should learn to apply the principles given in the texts logically, to become a good astrologer. We will see this principle illustrated in the shloka appearing below.

स्वर्क्षे कुटुम्बाधिपतौ कलत्रनाथे यदात्वेककलत्रभाक्स्यात् ।

svarkhe kuṭumbādhipatau Kalatranāthe yadātvekaKalatrabhākṣyāt ।

ताभ्यां ॐॐॐॐ कलत्रसंख्यां प्रवदन्ति सन्तः ॥

tābhyāā sametairgrahanāyakairvā Kalatrasaikhyāā pravadanti santaḥ ।

When the lords of the 2<sup>nd</sup> or the 7<sup>th</sup> bhāva occupy their own rāshi, the Jātaka will marry only once. The number of grahas conjunct such a lord of the 7<sup>th</sup> or 2<sup>nd</sup> bhāva will indicate the number of wives.

One must understand that whereas the first line of the shloka deals with the bhāva of Kutumba (family) or Kalatra being strengthened to indicate only one wife, the second line deals with a situation where the said lords are conjunct one or more grahas and says that as many number of wives as the number of grahas will be the result. If we understand that a graha in own rāshi strengthens the bhāva owned by him then the question would be why would there be more than wife if more grahas conjoin the bhāva. One should understand that according to Sage "Jaimini", a bhāva with more number of grahas occupying it is more powerful than one with a lesser number of grahas. So we can understand that the bhāva is further strengthened. If we also take pains to understand the social customs and norms of the period when the texts were written or taught, we find that having more than one wife was a symbol of being wealthy and having social sanction and did not cause friction in the family, thus increasing the marital happiness rather than shattering it. This also implies that the result of a Jātaka having multiple wives, as per this yoga, may be no more than the indication of the wealth of a person. That is why if you read ancient texts you will find that all yogas for wealth also say that the Jātaka will have many wives. The connection here will be obvious if one understands that the Kutumba bhāva is also called the Dhana (wealth) bhāva. Similarly in the yogas indicating the Jātaka being knower of dharma as well as possessed of wealth, talks of his being extremely generous, the reason being the knower of the real dharma who also possessed wealth, used to use their wealth in helping the distressed in ancient times. Thus this multiple wife indication given in the yogas, should be understood in its proper perspective and not literally. We know that one's marital life may be hell and still the marriage survives or the marriage may break altogether. We know that affliction to the 7<sup>th</sup> lord, the 7<sup>th</sup> bhāva, the Kalatra kāraka and so on are the reasons for marital problems. We are also aware that a bhāva is harmed on account of its lord being in a bad placement or the bhāva itself being occupied by malefics or their aspects etcetera. We can also understand that logically the results would not be the same in all these cases. The following shloka give us the indication of how these matters fructify:

नीचमूढारिभागस्थे लग्नेशेदारपडेथवा । कलत्रान्तरभाक् ॥

nécamüòhāribhāgasthe lagnege dārape'thavā| Kālatrāntarabhāk|

If the Lagnesha or Saptamesha occupy the rāshi of their debilitation, enemy or in 6<sup>th</sup> bhāva, one may have more than one marriage.

दारेसे पापसंयुक्ते दारे वा पापसंयुते । कुस्त्रीभाक् ॥

dārege pāpasaàyukte dāre vā pāpasaàyutel kustrébhāk|

When the lord of the 7<sup>th</sup> bhāva or the 7<sup>th</sup> bhāva itself is conjoined with malefics the wife will be vile.

नीचांशेनीचसंयुक्ते दारनाथे च कारके । कुस्त्री भाक् ॥

nécāāge nēcasaàyukte dāranāthe ca kārakekustré bhāk|

When the lord of the 7<sup>th</sup> bhāva or the kāraka (Venus) is in its debilitation navāmsa or be conjunct a debilitated graha one's wife is vile.

दारेसे शुभराश्यंशे कर्मेशे बलसंयुते । सकलत्रभाक् ॥

dārege gubharāgyaāge karmege balasaàyutel saKālatrabhāk|

When the Daresha (lord of the 7<sup>th</sup>) is in shubha (auspicious or henefic) navāmsa and if the lord of the Karma bhāva (10<sup>th</sup> bhāva) is bestowed with strength, one will be bestowed with a good wife

स्वोच्चे मित्रे स्ववर्गे वा । गुरुणा सहिते दृष्टे दारनाथे बलान्विते । सकलत्रभाक् ॥

svocce mitre svavarge vāl guruëā sahite dāñoe dāranāthe balānvitel saKālatrabhāk|

Similarly if the Daresha were in own rāshi, in rāshi of a friend or in exaltation Jātaka gets a good wife. Same results ensue when Guru aspects or conjoins a strong lord of the 7<sup>th</sup> bhāva.

We find here, that if the Lagnesha or Daresha (lord of the 7<sup>th</sup> bhāva) were to occupy a bad bhāva the results are break of marriage, whereas if the Daresha or Dārā bhāva is afflicted by malefics the result is only having a wife who is of vile temperament or character. So affliction to a Bhāvesha gives a more severe result than affliction to the bhāva should be clear. This also implies that the disposition (nature of rāshi occupied and bhāva occupied) of Bhāvesha is capable of influencing the results attributed to the bhāva. This basic principle of astrology has been elaborated upon in the bhāva chapter earlier, when Kalpadruma Yoga is discussed.

Again we find that a combination of lord of the 10<sup>th</sup> bhāva (Karmesha), in strength and Daresha (7<sup>th</sup> lord) occupying auspicious navāmsha is said to give a good spouse. There is no reason to be confused as to why the Karmesha (10<sup>th</sup> lord) gets importance in getting a good wife. Looking at the relative position of 7<sup>th</sup> and 10<sup>th</sup> bhāva we find that the Karma sthāna (10<sup>th</sup> bhāva) is the 4<sup>th</sup> bhāva that is Sukha bhāva (bhāva of happiness) from the 7<sup>th</sup> bhāva. Strength of the lord of this 4<sup>th</sup> bhāva from the 7<sup>th</sup> bhāva, that is the 10<sup>th</sup> bhāva and by implication the bhāva itself, being strong will indicate the state of happiness of the wife. The reader would have understood, having read earlier chapters, the importance to the navāmsha occupied by a graha and that its occupation of a shubha (auspicious) navāmsha can override a graha's occupation of a malefic rāshi or bhāva to a great extent. This is something one must remember when applying the yogas that one will find described in this and especially in classic texts on Vedic astrology. Read the above shlokas again to understand the subtle difference between the results obtained by placement of the bhāva lord in a dusthāna and affliction of a bhāva or bhāva lord on account of malefic grahas association with them. This is the essence of bhāva analysis and must not be lost sight of when one analyzes a chart.

When the Saptamesha is in a kendra and simultaneously aspected by a benefic, be in navāmsha rāshi of a benefic or occupy a rāshi owned by a benefic graha, occupies own, friend's or exaltation rāshi, one will get a chaste wife. If the said Saptamesha were conjunct or aspected by malefics, be bereft of bala (strength), be in debilitation or occupy enemy's rāshi the wife could be of questionable character or of harsh nature. Chandra being Saptamesha and conjunct or aspected by malefics or occupying malefic navāmsha or be in Pāpa Kartari Yoga, that is if Chandra be sandwiched between two malefics who occupy rāshi on either side of that occupied by him, the wife may be of questionable character or quarrelsome and could have criminal tendencies. Here you will be able to see that when Chandra that is the kāraka for mana (mind) is afflicted being the Saptamesha, besides other indications of being Saptamesha, an element of criminality (on account of Chandra being mana kāraka) as indicated by affliction of mind is a natural progression. The difference in results when Chandra is weak and connects with the 7<sup>th</sup> bhāva and when he is also the lord of the 7<sup>th</sup> bhāva should be pondered over well to understand how interpretations are to be carried out, in absence of a specific yoga in texts. If one wants to find out the qualities of the wife of a Jātaka then the texts tell us that:

भवेच्छाङ्गतुल्या वा दारेशस्य गुणान्विता ॥  
bhavecchagāikatulyā vā dāregasya guṇānvitā ॥

Jātaka's wife has qualities akin to the nature, position (occupation of rāshi and bhāva) associations and strength of Chandra and lord of the 7<sup>th</sup> bhāva.

Again it is said:

शुक्रांशकस्माना स्त्री वर्णरूपगुणैर्युता ।  
मदपांशतुल्यं हि स्वभावावरणं तथा ॥  
gukrāṅgakasamānā strī varṇarūpaguṇairyutā ।  
madapāṅgatulyā hi svabhāvāvarṇaṁ tathā ॥

The wife's colour, beauty and qualities follow that indicated by the navāmsha (and its lord), occupied by Shukra. The clothes she likes and nature, of the wife, can be understood from the navāmsha rāshi (and its lord) occupied by the lord of the 7<sup>th</sup> bhāva.

There is no contradiction here, though it may seem to be so to the reader. The Chandra is kāraka for mana and the 7<sup>th</sup> bhāva lord indicates spouse, therefore they are able to mould a Jātaka's mind in a manner that would indicate the qualities of the spouse the Jātaka decides to marry. Again Shukra being kāraka of spouse indicates the colour, qualities and looks of the spouse while lord of the navāmsha occupied by the 7<sup>th</sup> lord shall influence nature and choice of clothes of the spouse. As we have seen earlier the navāmsha lord of the navāmsha occupied by a graha (Navāmshesha) has a say on finer and deeper elements of the bhāva and therefore the Navamshesha highlights unknown elements that affect the selection of clothes and nature of the spouse.

Again it is said that the number of navāmsha that the Saptamesha (7<sup>th</sup> lord) occupies indicates the number of wives. It is to be understood that the number of navāmsha means the number of navāmshas past the first navāmsha rising in that rāshi. We have already seen this in Sahaja bhāva comments. So if the Saptamesha is in say Mesha rāshi in natal chart and if the navāmsha occupied by the Saptamesha happens to be the 3<sup>rd</sup> navāmsha from Mesha, that is Mithuna navāmsha, then he can get three wives. However one should be careful in application of this principle as it may some times not work out, especially if the birth time is in a wide range, leading to navāmsha position of some grahas changing. Again the number so obtained may also include the number of somewhat serious relationships not necessarily

amounting to marriage. We must also understand that in the Jataka's chart, should the Saptama bhāva, the Saptamesha and the 9<sup>th</sup> bhāva be endowed with strength the Jātaka may only marry once, even though the number of navāmsha occupied by Saptamesha is more than one away from rāshi occupied by it and indicates more than one marriage.

Should the Saptamesha occupy the navāmsha lorded by Shani or Mangal, one is likely to have only one wife. With the navāmsha occupied by the Saptamesha, being that of Shani, Mangal or Surya the wife may also belong to low caste. Shukra occupying the 7<sup>th</sup> bhāva in rāshi chart and in the division ruled by Shani or Mangal in any divisional chart and aspected by Shani or Mangal in natal chart, indicates a promiscuous person. If the 7<sup>th</sup> bhāva is occupied by Mangal or Shani and conjunct Chandra such a combination may make both the husband and wife promiscuous. Should Shani be in 7<sup>th</sup> from Chandra, Jātaka may have masturbatory tendencies. If in the yogas for promiscuous behavior, a male graha aspect that yoga, one may indulge in anal sex. By implication in case of a female chart, indicating promiscuous behavior, the aspect of female graha could indicate propensity to lesbian tendencies. However I must warn here, that in case of yogas indicative of deviant behavior, one must assess the strength of Budha, Chandra, Saptama bhāva and lagna and aspects received by them, before predicting that one will in fact indulge in such acts. If they were in strength such thoughts may still arise but would not culminate in action. When none of the Saptamesha, Saptama bhāva or its kāraka, is conjoined or aspected by benefics (and obviously if they receive aspect of malefics) and should the Saptamesha be debilitated or the Saptama bhāva be occupied by a graha in debility, the Jātaka may have either homosexual tendencies, or have sexual congress with the wife of the Jātaka's preceptor or be infected by sexually transmitted disease, or he / she will otherwise behave as a fallen person.

भौमांशकगते शुक्रे भौमक्षेत्रं गतेऽपि वा ।

bhaumāṅgakagate gukre bhaumakñetraà gate'pi vā|

भौमेन युते दृष्टे च परस्त्रीभोगमिच्छति ॥

bhaumena yute dāñōe ca parastrēbhogamicchatil|

Whenever Shukra occupies the navāmsha rāshi owned by Mangal. or occupies the rāshi owned by Mangal or when ever he gets aspect or conjunction of Mangal. the Jātaka will have a desire to enjoy relations with women other than his own wife.

It must be remembered that the yoga becomes quite prominent if Shukra and Mangal occupy each other's navāmsha as well as rāshi. Otherwise the extent of promiscuous will have to be determined from the strength of other factors outlined in earlier paragraph.

Again if the 7<sup>th</sup> bhāva or navāmsha is owned by Shani or Mangal or if they aspect 7<sup>th</sup> bhāva, the wife may be of a loose character. Note that Shani or Mangal occupying the 7<sup>th</sup> bhāva is not mentioned as Shani protects the house it occupies and Mangal by its own strength could make one sexually very active when occupying the 7<sup>th</sup> bhāva, but not necessarily promiscuous, it may however break the marriage if other conditions favor the break. If Chandra occupies the varga (navāmsha) of a malefic and is tenanting 1<sup>st</sup>, 2<sup>nd</sup> or 7<sup>th</sup> bhāva in natal chart, or if Shukra conjoins a malefic, one will have to weep on account of one's spouse. This could be on account of grief, like death or some great problems faced by wife or serious marital discord on account of the spouse.

Many times one wants to know the direction from which the future groom or bride is to be assessed. In these days of people often leaving their place of birth quite often, before getting married, the question becomes complex. Let us see what the Sages say about this.

दाराधिपस्थितं क्षेत्रं दाराजन्मर्क्षकं विदुः ।

dārādhipasthitaà kñetraà dārājanmarkñakaà viduù|

शुक्रजामित्रतो लब्धस्त्रिकोणादेशदिक् ।

gukRājāmitrato labdhistrikoēāddegadik striyaù||

The rāshi/bhava occupied by the Saptamesha is to be treated as the birthplace of the spouse, say the learned. The 7th bhāva indicates the spouse whereas rāshis in trines to the rāshi tenanting Shukra will indicate the country and direction of the future bride/groom.

I would like to clarify here that the words “शुक्रजामित्रतो लब्धस्त्रिकोणादेशदिक्” can be translated to mean the 7<sup>th</sup> rāshi from the rāshi occupied by Shukra or trines to that seventh rāshi would indicate the country and direction of the spouse. However in my opinion rāshi occupied by Shukra and the rāshis trines to it shall be indicative of the country and direction where the spouse lives at the time of marriage.

We see here that the Saptamesha representing the bride/groom is indicative of birthplace and for knowing the direction where they are, Shukra the Kalatra kāraka is considered. In case of Shukra, it is to be understood that the possibility of getting married is to be ascertained from the bhāva that is 7<sup>th</sup> from Shukra, whereas the country/direction is to be understood from rāshis in trine to Shukra. This distinction should be understood when arriving at the answer to the probable direction of prospective bride/groom. The directions allotted to different rāshis we have already seen in Rāshi chapter.

To time the occurrence of marriage, there first needs to be identified a time band within which a marriage is likely to take place. How this should be done will be clear in shlokas that are given below.

दारेसन्निहिते विलग्ननाथस्य बाल्यपरिणीतिमाहुः ।

dāregvare sannihite vilagnanāthasya bālye pariñētimāhuḥ

When Saptamesha is near the lagnesha one gets married early in life.

लग्ने कुटुम्बे यदि दारमावे शुभान्विते शोभनदृष्टियुक्ते । बाल्ये विवाहः ॥

lagne kuōumbe yadi dārabhāve gubhānvite gobhanadāñiōiyuktel bālye vivāhaḥ||

If the lagna. Kutumba (2<sup>nd</sup>) or Dārā (7<sup>th</sup>) bhāva are conjoined or aspected by shubha (benefic) grahas. one gets married early in life.

माने सपापे यदि वा कुटुम्बे भाग्येऽथवा पापयुते कलत्रे । क्रूरदृष्टे दूरे विवाहः ॥

māne sapāpe yadi vā kuōumbe bhāgye'thavā pāpayute Kalatrel krūradāñōe dūre vivāhaḥ||

Whenever the 10<sup>th</sup> bhāva, 2<sup>nd</sup> bhāva, the 9<sup>th</sup> bhāva or the 7<sup>th</sup> bhāva are conjunct malefics or when they receive the aspect of malefics. marriage is delayed.

Having come to the end of the results of the 7<sup>th</sup> bhāva, let us understand the meaning behind some apparently random yogas to understand what was being conveyed to the disciple. That the Sages certainly wanted their Shishyas (disciples) to learn to apply logic before coming to any conclusion as to the eventual outcome of a combination of planetary configuration becomes clear when we read the below shloka.

सप्तमेशे शुभे शुभदृष्टेऽच्चादिगे दध्याज्यक्षिरगुडादिभोजनम् ।

saptamege gubhe ṣubhadāñōe uccādige dadhyājyākñiraguōādibhojanam|

सप्तमेशे क्रूरदृष्टे नीचादिगे दध्याज्यक्षिरगुडादिभोजनं कदाचित् ॥

saptamege krure kruradāñōe nēcādige dadhyājyākñiraguōādibhojanaā kadācital|

When Saptamesha (7<sup>th</sup> bhāva lord) is a benefic and it gets aspected by benefics or is in exaltation (being a benefic) or with other strengths. one gets curd, milk, clarified butter, jaggery and other good foods to eat regularly. If he (the Saptamesha). instead be a malefic and gets aspected by malefics or be weak. in debilitation etc. one will get to eat such good food. only, infrequently.

If one looks at the yoga with critical approach it is apparent that the yoga has actually nothing to do with food, though a variety of foods are mentioned. What is being told here, is that in the first instance (7<sup>th</sup> lord being a shubha graha with shubha influence), the relations between the husband and wife will be very sound and they would love each other, the wife being in love with her husband would then take great pains to prepare good food for him daily, and hence the good foods are mentioned as the benefit of the yoga. In the second instance the 7<sup>th</sup> lord being afflicted the husband and wife would not be on best of terms and as such the wife will only rarely prepare good food for him, hence the reference of his getting to eat good food infrequently. Food is not the focus of the yoga but compatibility and mutual love between husband and wife is the focus of the yoga.

It is therefore necessary to understand that merely memorizing the results indicated by different yogas or combinations of planetary position by heart, without application of one's sense of proportion and intellect, will only give an astrologer a good memorizing skill but it cannot make him understand the philosophy of Vedic astrology. When faced with a real life horoscope, such memory experts may find the analysis of the chart, without any background information difficult, if not impossible. Sanskrit language has many ways of expressing the deeper meaning of the Shāstra and different Nyāyas (analogy/logic) are used in the shlokas. Arundhati Darshan (to look at or witness/sec) Nyāya relates to the practice of showing to a newly wed bride, the star of Arundhati (Alcor). Now the Arundhati star is very small and what is done is to show the Saptarshis (the 7 stars called Big Bear) in the shape of a kite and which can be viewed easily and then show the star



Arundhati which is just below the star of Vasishtha (bright star at the base of constellation Ursa major). The Purānas (ancient scriptures) tell that whereas 6 out of the 7 wives of 7 rishis (sages, whom the seven stars represent) wives, when tested for devotion to their husband by Lord Shiva, failed the test, Arundhati who was very devoted to her husband Vasishtha, remained with her husband. Showing the star Arundhati to the bride is thus, also a way of telling her the virtue of being devoted and loyal to her husband and to remain steadfast in her devotion to him. Thus when a larger principle is given to make one understand a minute principle or when a larger incident is told to make student understand a complex related minute principle, this is known as Arundhati Darshan Nyāya. Then there is what is known as Delhi Deepak Nyāya. This Nyāya derives its name from a lamp being kept on a doorsill thereby illuminating both sides of the door. This Nyāya is used where one direction or principle is indicated and the reader is expected to understand equal effects on other side also. Similarly opposite effects should be understood when reverse of that is applied to similar situation. Actually this Nyāya forms the basis of Arudhas, a concept whose exact use is the subject of much endless debate amongst the learned modern day astrologers.

There are many such Nyāyas, numbering more than 60, which are used in the Sanskrit shlokas that are given in the astrological texts. Therefore it may seem that the texts are telling you something that they certainly do not intend to tell. The drawback of parrot like memorizing of shlokas is that it may lead to one not taking into account the way complex and powerful Shāstras were written. The ancient divine Shāstras were written with lots of allegories and encryption methods like the KaTaPayāDi Varga (a method of giving numerical values to letters), being used in the shlokas that were given to shishyas for memorizing, the key to unraveling their meaning being given only to deserving shishyas. The Sages did not want them to fall into wrong hands as these Shāstras might as well be used to exploit others in hands of the undeserving. This is something the Sages certainly did not want to happen. That is why, unless one tries to understand the philosophy and logic that give rise to the yogas described, it is sometimes difficult to have the right understanding of the Shāstra.

### **Ashtama/ Randhra/Mrityu (8<sup>th</sup>) Bhāva**

The Ashtama (8<sup>th</sup>) bhāva is called the Ayush (life), Mrityu (death) or the Randhra (crevice / chasm / fissure / vulva / anterior fontanelle). Being the 12<sup>th</sup> bhāva from the 9<sup>th</sup> bhāva, which represents the father, it also refers to the legacies and ancestral properties. The Ashtama bhāva also rules over unexpected results and health problems or bodily harm that can occur, on account of the Jātaka's karma of previous life. It is also referred to as SauBhāgya bhāva in case of a lady. The word "SauBhāgya", literally, means good fortune. But here the reference is to happy marital status of a lady. The Ashtama bhāva also represents an inclination towards research and occult sciences. It refers to the sexual organs of the Kāla Purusha (time personified).

It is necessary to understand why this bhāva is called both Ayush (life) and Mrityu (death) bhāva. This dual nomenclature is actually the crux of Hindu philosophy and is the basis of the origin of Jyotish. It is believed that the Atman (soul), being a minute form of the Para Brahman and thus indestructible, takes birth again and again in various forms and the pleasure, sorrow, success, failure etcetera that the living being experiences, are the results of punishment or reward for the karma (actions) of past and present life. Thus what one is to experience in this birth is for the most part preordained and its execution begins at the time of birth. A horoscope therefore defines the elusive time of birth in graphical representation based on the relative position of grahas with reference to the time and place of birth as well as position of zodiac at the eastern horizon. Kāla (time) referred to as the fourth dimension in scientific terminology, is thus taken into consideration while drawing a birth chart. In other words, a birth chart is a graphical representation of the precise moment of birth of a Jātaka.

Now, since the birth is a consequence of death of some being whose Atma is liberated and enters a new living being, it should be abundantly clear that life would not begin unless death occurs and death cannot occur unless life begins. This is why the 8<sup>th</sup> bhāva is called both Ayush and Mrityu bhāva. It is also interesting to know that this bhāva is also called Randhra bhāva. Randhra means a crevice/wound or a hole, and wounds are also seen from this bhāva. There is a deeper meaning to the word used and it relates to the fact of the existence of an opening in the anterior fontanelle (called soft spot) of a newborn's skull. This is an opening in the skull that is covered by a thick membrane, and it gets joined over a period of about 2 years. This is referred, as "Brahma Randhra" and Hindu religion believes that it is through this opening that the Atma or soul enters the new living being. Yogis (realized souls) try to open up this crack at the time of their Samadhi (refers to the time a Yogi decides that he must leave this world) and force the Prāna (breath) to pass through "Brahma Randhra" in order that their soul can become one with the lord. It would, perhaps now be easier to understand why the bhāva of both death and life is called "Randhra" that is one of the synonyms of 8<sup>th</sup> bhāva. This is the reason I enjoin upon astrologers to understand that no word is used in vain by the ancient Sages in the classic texts. Each word is used to convey some deeper meaning and modern day writers of astrological texts, should try to fathom that meaning for posterity instead of trying to find meaning where none exists.

It is said that when the Ashtamesha (lord of the 8<sup>th</sup> bhāva) is conjunct malefics or when the Ashtama bhāva tenants malefics, lifespan could be short. Some authorities are of the opinion that Lagnesha occupying the 8<sup>th</sup> house makes one short lived. However I do not subscribe to that opinion and hold that Lagnesha in the



8<sup>th</sup> makes a Jātaka possessed of good health. Similarly afflictions to Shani or the Karmesha (10<sup>th</sup> bhāva lord) could lead to short life. Shani being Ayush kāraka, it would be easy to understand why Shani being afflicted could influence life span, but why should affliction to the Karmesha or Karma bhāva (by implication) give short life? The logic behind this yoga appears to be that 10<sup>th</sup> bhāva is 12<sup>th</sup> from the 11<sup>th</sup> bhāva that is the 4<sup>th</sup> bhāva of happiness from the 8<sup>th</sup>. Therefore, affliction to the 10<sup>th</sup> lord is capable of shortening the happiness of being born. In other words, being 3<sup>rd</sup> from the 8<sup>th</sup> bhāva the 10<sup>th</sup> bhāva is the 8<sup>th</sup> bhāva from the 8<sup>th</sup> from the 8<sup>th</sup> bhāva, whose affliction could shorten life in the same fashion as affliction to the original 8<sup>th</sup> bhāva shortens life.

If we look at this principle from another angle, we know that the 10<sup>th</sup> bhāva is also 2<sup>nd</sup> bhāva from the 9<sup>th</sup> bhāva indicating wealth of father. In Hindu philosophy a son is considered as wealth of his father, while whatever is done in the Jātaka's life for final emancipation of the soul is considered to be his accumulated wealth (as opposed to the actual material wealth indicated by the 2<sup>nd</sup> bhāva). The son is supposed to perform the last rites of the father, without which the soul of father cannot get emancipation. It might interest the readers to know that the word Putra meaning son is indicative of one who protects the father from going to one of the seven hells named as "Pum". The 5<sup>th</sup> bhāva indicating the son being 8<sup>th</sup> from the 10<sup>th</sup> bhāva, the 10<sup>th</sup> bhāva indicating the last rites like Shraddha etc. performed by the son, without which rites the Jātaka's soul shall not obtain the final emancipation. Having said that, mere affliction to the Karmesha (10<sup>th</sup> lord) may not be enough reason for short life and my personal opinion is that some harm to the 8<sup>th</sup> bhāva, lagna lord, and Shani (karaka for life) will also have to be simultaneously present for one to actually die. If this not be so then the Jātaka might experience death like pains only due to some disease or accident, but not death.

When Shashthcscha (6<sup>th</sup> lord) or Vyaycscha (12<sup>th</sup> lord) occupy 6<sup>th</sup> or 12<sup>th</sup> bhāva, or should they occupy lagna or the 8<sup>th</sup> bhāva, one gets long life. Lagnesha, Ashtamcscha (8<sup>th</sup> lord), Karmesha (10<sup>th</sup> lord) and Shani occupying a kendra, trikona (trine) or Lābha (11<sup>th</sup> bhāva) indicate long life. The logic is straightforward, as occupation of the concerned bhāvas by these grahas will strengthen the grahas referred and therefore the bhāvas owned by them, leading to long life.

Let us look at one shloka to find out how a shloka needs to be tested on the anvil of principles of astrology by an astrologer, before applying its principles to a chart.

“Sugam Jyotish” has the following shloka about 8<sup>th</sup> bhāva:

स्वस्थे स्वांशके नाधिमित्रांशे मित्रमन्दिरे ।

svastho na svāṅgake nādhimitrāṅge mitRāMāndire|

दीर्घायुषं करोत्येव लग्नेशोऽष्टमपः पुनः II

dérghāyuiiāē karotyeva lagneṣo'ñōamapaū punaū|

When the Lagnesha or Ashtamcscha occupying own house or friend's rāshi and not being in own or adhimitra (refer Panchadhā Maitri) navdmsha. they indicate a long life.

The logic of this yoga is difficult to understand. When a graha occupies same rāshi and navāmsha it becomes vargottama. A vargottama graha is very strong and in turn strengthens its own bhāva. Now if a graha occupies own rāshi and own navāmsha it would be an even stronger graha and should protect its bhāva. Even when it is in own rāshi and navāmsha of adhimitra (a graha that is both a permanent mitra (friend) and a temporary mitra, as given in the Panchadhā Maitri chart) graha it would be stronger than being in a mitra (friends) navāmsha, and protection afforded should be greater. Mere presence of only Lagnesha or Ashtamcscha in friend's rāshi is not likely to override their presence in by implication, navāmsha of an enemy. At the most it will give medium life term as it occupies own rāshi or friend's rāshi, but does not derive strength from navāmsha. The shloka by itself is not incorrect, but the excellent results attributed to the placement of Lagnesha or Ashtamcscha, suggested in the shloka are at variance with the principles of astrology and must be treated as incorrect. I have given this so that the reader/student does not fall in the habit of blindly accepting results attributed to any yoga that appears in any shloka or quote given as being from some secret or even normally reliable source, without verifying as to whether the results being attributed are in accordance with the principles of astrology. Thus the yoga given in this shloka does not pass the test of principles of astrology and should be given up by an astrologer as untenable, in so far as it refers to long life for the Jātaka. It may, however, give medium life term.

When the lord of the 8<sup>th</sup> bhāva occupies its rāshi of debility, 8<sup>th</sup> bhāva being occupied by a malefic and should the Lagnesha be simultaneously bereft of strength, the Jātaka will have a short lifespan. If Shani is in the 8<sup>th</sup> bhāva, then it is not treated as a malefic for giving short life span, as Shani is Ayush (life) kāraka and 8<sup>th</sup> bhāva is Ayush bhāva. Similarly if Ashtamcscha (8<sup>th</sup> lord) is conjunct malefics, malefics occupy 8<sup>th</sup> bhāva, and 12<sup>th</sup> bhāva is also tenanted by a malefic the Jātaka may

die immediately after being born. The difference between the first yoga and this yoga is that in the earlier yoga the Ashtamsha is weak being in debility, but not afflicted by malefics, whereas here it is afflicted by malefics. In both the cases the 8<sup>th</sup> bhāva is afflicted by presence of malefics. In the first case the Lagna is bereft of strength but not afflicted, indicating low vitality. However in the second case the 12<sup>th</sup> house, which is the Vyaya (expenditure) of the lagna, is afflicted by presence of a malefic that will naturally aspect the 6<sup>th</sup> bhāva the bhāva of roga (disease), leading to birth of diseased baby who is not likely to survive. These yogas therefore appear to be consistent with the principles of astrology.

When the lord of 8th bhāva occupies the 5th bhāva of a chart, and the 8<sup>th</sup> bhāva is occupied by malefics, one gets short life span. Here the indications arise because the 8<sup>th</sup> lord in 5<sup>th</sup> bhāva would indicate lack of progeny and malefics in 8<sup>th</sup> bhāva would indicate diseases, leading to short span of life. Thus lack of progeny coupled with diseases indicated in the chart, appears to confirm the Jātaka not getting progeny on account of short life arising out of his demise on account of diseases. So one should understand that merely affliction of one bhāva or bhāva lord does not lead to a dire occurrence in one's life, though some problems in that area would certainly exist. Extreme results occur only when the bhāva and bhāva lord are afflicted and the connected bhāvas get afflicted simultaneously. If kāraka is also similarly afflicted, dire results are almost a certainty.

At this stage of the lesson there could arise a doubt that the 6<sup>th</sup> bhāva is said to give disease being Roga sthāna (place of disease) and now in 8<sup>th</sup> bhāva also we are talking about diseases. If this is right is there any difference between the two types of diseases? Indeed there is a difference, and if one has understood the bhāvas by this time it would not be difficult to understand what the difference is. The 6<sup>th</sup> bhāva being afflicted, diseases are generally those brought upon oneself through one's own mistakes. The reason is that the 6<sup>th</sup> bhāva is 2<sup>nd</sup> from the 5<sup>th</sup> bhāva which is the bhāva related to buddhi (knowledge or intelligence) and thus also represents the wealth of the intellect. We have seen that 2<sup>nd</sup> bhāva is treated as Māraka house for lagna. So the disease indicated by the 6<sup>th</sup> bhāva would be on account of mistakes committed by one's own buddhi (intellect), or way of thinking, leading to some behaviour that gives disease. Lord of the 6<sup>th</sup> occupying the 8<sup>th</sup> bhāva and conjunct a malefic will indicate diseases like piles, fissures, fistulā etcetera.

Diseases are on two counts one is the basic weakness of a person's constitution and other is that brought upon by his own actions/mistakes. We have seen, above, that diseases brought upon oneself on account of one's own faults/ mistakes/ behavior/habits refer to the 6<sup>th</sup> bhāva. The diseases that are constitutional are caused by the affliction to the 8<sup>th</sup> bhāva. Let us now try to understand the logic behind looking at constitutional diseases from the 8<sup>th</sup> bhāva.

We have seen earlier, that the 8<sup>th</sup> bhāva also relates to wealth from ancestors or legacies. Now the constitution of our body is also a gift or wealth that we receive from our ancestors or previous birth. Therefore the disease that is indicated by affliction to this bhāva is on account of constitutional weakness. For example let us say that if Chandra who represents Kapha dosha (phlegm humor), is aspecting or occupying 8<sup>th</sup> bhāva, this would indicate the Jātaka being susceptible to cough and colds, whereas Chandra conjunct or aspecting 6<sup>th</sup> would indicate his getting same cough and cold due to voluntary over exposure to cold weather or rains. The diseases would be indicated according to the nature and attributes of the grahas connected to the relevant bhāva by reason of lordship, occupation or aspects. Malefics tend to give disease when in the 8<sup>th</sup> bhāva. Benefics tend to indicate less severe complaints when occupying the 8<sup>th</sup> bhāva, though many authorities believe that benefics in 8<sup>th</sup> bhāva do not give disease and makes the Jātaka extremely healthy. My personal opinion is that whether benefic or malefic, a graha in the 8<sup>th</sup> bhāva will indicate some constitutional weakness or other and that this weakness will be in accordance with the nature and indications attributed to the relevant graha and would afflict the region of body indicated by the rāshi occupying the 8<sup>th</sup> bhāva and the 8<sup>th</sup> bhāva itself, in proportion to the strength or weakness of the graha concerned. One should analyze the position of the grahas in 8<sup>th</sup> bhāva very carefully since the 8<sup>th</sup> bhāva is both the life force of the Jātaka as well as his sexual organs. An example would be Chandra in 8<sup>th</sup> bhāva conjunct malefics like Mangal, Shani, or Rāhu is said to bring about one's death on account of epileptic fits. Chandra being kāraka for mind, it being in 8<sup>th</sup> bhāva reduces one's control on senses and the malefics induce the element of violence, which is the external manifestation of epileptic fits. The astrologer should understand that if Mangal is conjunct Chandra here, it would indicate extreme stiffness of the body during the epileptic fit coupled with some violence while Shani or Rahu conjoining will indicate difficulty in breathing indicated by choking and foaming at mouth respectively being more prominent during the fit. Similarly it is said that Mangal conjunct Budha in the 8<sup>th</sup> bhāva will give offensive smell to a person. The reason is not far to see if one remembers that Budha rules Twachā (skin) and its smell is pleasing. Mangal's conjunction indicates heat, thus sweat from the body (skin) gets a bad smell, the bad part being imparted on account of Mangal being a malefic and the sweat coming from heat associated with the agni tatwa of Mangal. The placement of Budha in 8<sup>th</sup> bhāva can also indicate skin disease and Mangal conjunct there can cause this skin disease leading to offensive smell as conjunction of Budha with a malefic makes him a malefic and skin eruptions etc., coupled with offensive smell are the likely result of such a combination. One should, similarly understand diseases from

the 6<sup>th</sup> bhāva. The difference is that the 6<sup>th</sup> bhāva indicates the diseases that would be brought on by the native's own actions.

We have also seen that 8<sup>th</sup> bhāva is related to bodily harm as well as ancestral properties. One can therefore understand many things from analysis of the 8<sup>th</sup> bhāva. Let us see the opinion of Sage "Lomasha" one of the highly respected Sage amongst the 18 Pravartakas that gave this divine Shāstra of Vedic astrology to us.

Lomasha Samhitā says:

सुखेशे व्ययरंध्रस्थे सुखहीनो भवेन्नरः ।

sukheṣe Vyayarandhrasthe sukhahēno bhavennaraḥ ।

पित्रसौख्यं भवेदल्पदीर्घायुर्जायते ध्रुवम् ॥

pitṛāsaukhyāḥ bhavedalpaā dērghāyurjāyate dhāvam ।

Jātaka will lack happiness should the lord of the 4<sup>th</sup> bhāva occupy the 12<sup>th</sup> or the 8<sup>th</sup> bhāva. He will (also) be tacking happiness from father and will be long lived.

Let us look what is happening here. The 4<sup>th</sup> lord is the 8<sup>th</sup> lord from the 9<sup>th</sup> bhāva that indicates the Jātaka's father. So the 4<sup>th</sup> lord represents life of the father, thus, having been placed in the 8<sup>th</sup> house of the Jātaka, it becomes weak and therefore it indicates lack of happiness from father or his untimely demise. Whether this lack of happiness will be early demise of father, Jātaka being forced to live away from father, having difference of opinion with father etcetera would depend on the strength of the 4<sup>th</sup> house its kāraka, the 4th lord and also the 9<sup>th</sup> bhāva, its lord and its kāraka. Similarly the 4<sup>th</sup> lord being lord of the 4<sup>th</sup> bhāva of sukha or happiness, its occupation of the 8<sup>th</sup> bhāva which is a dusthana, it follows that there will be harm to or lack of sukha for the Jātaka himself. Now in the same breath Lomasha tells us that the Jātaka himself will have long life and a question may arise as to why 4<sup>th</sup> lord in 8<sup>th</sup> bhāva should give long life. One has now to bring in all the knowledge that he has learnt from the earlier lessons to bear upon this apparent anomaly in order to understand it. If one analyses the bhāva, logically, it is pretty simple. Let us see the logic of the yoga now.

In earlier chapters I have given the principle that grahas give results of their bhāvas, through the shelter of the bhāvas they occupy. I am sure it might have been seen as either a pretty obvious or even a superfluous statement by many of the readers. But that seemingly innocuous principle is the most important principle that needs to be thoroughly understood if one has to achieve any success in proper analysis of a chart. Once this is understood and applied in proper manner the bhāva analysis, which appears to be most complex, becomes relatively easy to follow. So we should understand that as the 8<sup>th</sup> bhāva influences the bhāva owned by the graha occupying the 8<sup>th</sup> bhāva, so does the bhāva lord that occupies the 8<sup>th</sup> bhāva influence the 8<sup>th</sup> bhāva itself. Thus 4<sup>th</sup> bhāva lord occupying the 8<sup>th</sup> bhāva causes damages to 4<sup>th</sup> bhāva giving lack of happiness as a result of this position. Simultaneously 4<sup>th</sup> bhāva carries its quality of happiness to the 8<sup>th</sup> bhāva, which is also known as Ayush or life, and this happiness to life translates into long life for the Jātaka. I would strongly advise the students of this divine science to develop a habit of testing any yoga or combination of grahas and bhāvas with their results that is given in various texts or by various learned astrologers, on the anvil of these basic principles of Vedic astrology that I am trying to elaborate at length for easy comprehension, before accepting them blindly and trying to apply them to real life horoscope. This precaution will save both you from the embarrassment of wrong prediction and the Shāstra from being labeled as superstition or inaccurate.

Before we turn to the next bhāva that is the Navama bhāva (9<sup>th</sup> bhāva), I will give below some diseases and problems or enmity that are connected with certain grahas, when that graha becomes the lord of the 8<sup>th</sup> bhāva and occupies the 6<sup>th</sup> bhāva (enmity and self imposed disease). Sage "Garga", who is quoted by Pārāshara in Brihat Pārāshara Horā Shāstra as having learnt the Shāstra from Sage Nārada, says in his, "Garga Samhitā":

छिद्रेशेरिपुसंस्थिते दिनकरे भुभृद्विरोधीगुरौ स्वांगेसीदति दृष्टिरोग कलितः शुक्रेसरोगोविधौ ।

chidregeripusaàsthite dinakare bhubhâdvirodhégurau svāṅgesédati dāññōiroga kalitaḥ gukresarogovidhau ।

भौमे कोपयुते बुधेऽहिभयंभृदःखाभिभूतः शनौ TO राहुबुधेहितत्रशशभृत्सौम्येक्षितैर्नैवकिम् ॥

bhaume kopayute budhe'hibhĀyambhâddaḥkhābhībhiḥtāḥ ganau kaññōāḥ rāhubudhehitatra ṣaṣabhâtsaumyekñītainaivakim ।

When the lord of the 8<sup>th</sup> bhāva occupies the 6<sup>th</sup> bhāva and if such a lord of the 8<sup>th</sup> bhāva be Ravi (Surya) one has to face opposition from the King. when it is Guru he suffers on account of own acts. Shukra being the Ashtamesha (8<sup>th</sup> lord) one gets eye disease. Chandra gives a sickly constitution. Mangal gives a high temper. Budha

gives one fears. Saturn so positioned gives one sorrows. should Budha (being 8<sup>th</sup> lord) and Rāhu occupy the 6<sup>th</sup> one suffers hardships and if Chandra is there but in aspect of benefic grahas. no sorrows come to the Jātaka.

You will see that in case of Ravi (Surya) the kārakatwa is used to understand what is likely to happen when in 6<sup>th</sup> bhāva as 8<sup>th</sup> lord, in the case of Shukra it is the specific organ ruled by Shukra (eyes), it is the nature of the Jātaka when considering Mangal, general constitution when considering Chandra, sex of graha itself when considering Budha (eunuch) and similarity in nature to Shani and when considering Rāhu's conjunction with Budha, as Budha is a neutral graha and Shani represents hardships being a servant in planetary cabinet. I trust I have been able to convey to the readers that one must use all of these parameters, while taking into consideration influences on and by individual grahas, to interpret the likely results. The Sages gave us the basic principles and we must understand their intention in using apparently unrelated parameters for different grahas in a single shloka.

Thus Sun in the 6<sup>th</sup> could also mean problems on account of one's ego since ego is the nature of Surya. Again, it could also mean enmity/opposition from father, as Surya is kāraka for father while it could mean the diseases of head, as Surya is the kāraka for the 1<sup>st</sup> bhāva which is called the head of the Kālapurusha. Being of the warrior caste, Surya in the 6<sup>th</sup> could also mean some scar or injury to head and its humour being "Pitta", this position of Surya can also indicate the diseases like acidity while Surya being karaka for heart it could also indicate some disease related to the heart. This principle could also be extended for other kārakas occupying the 6<sup>th</sup> bhāva. Thus Guru occupying the 6<sup>th</sup> bhāva could mean displeasure of Guru as it is kāraka for the 9<sup>th</sup> bhāva which represents Guru, displeasure of Mother if Chandra is in 6<sup>th</sup> and so on for each of the kārakas for persons in one's life. Exactly what will be the results will have to be ascertained from the strength of relevant bhāvas and their lords. For example, if Gum is aspecting the 9<sup>th</sup> bhāva while Surya as lord of the 8<sup>th</sup> bhāva, occupies the 6<sup>th</sup> bhava then opposition of father and Guru would not be there, but opposition of King and one's ego could be indicated as bringing harm and disease to the native, on account of Surya as 8<sup>th</sup> lord, occupying the 6<sup>th</sup> bhāva. We must also remember that these diseases could occur in full strength when the grahas that occupy or aspect 6<sup>th</sup> or the 8<sup>th</sup> bhāva, the lords of the relevant house and the house itself are bereft of strength or are simultaneously afflicted. However even when powerful benefics aspect the 6<sup>th</sup> or the 8<sup>th</sup> bhāvas, though there would be protection from the diseases being virulent, some irritation in the area indicated will always be there. Having understood this principle of looking at results of a bhāva and its occupation by a graha, let us look at certain diseases connected with each of the grahas below:

*Surya:* Disease of the head, injuries to or scar on head, high fever.

*Chandra:* Disease of cough, cold, lung, disease of mucous membranes.

*Mangal:* Blood letting as in piles, accidents, throat disease, scars, boils, blisters on skin etc.

*Budha:* Chronic disease, disease to the region below navel, skin disease.

*Guru:* Usually healthy, but diseases related to glands, gulma (chronic enlargement of spleen or any other glandular enlargements and cluster like growth), body fat, excessive eating, excessive weight, diabetes, etcetera are likely.

*Shukra:* Diseases of private parts, semen, ovarian disturbance, eyes, breakup of marriage or lack of or unusually high interest in sexual congress.

*Shani:* Arthritis, breathing difficulties like asthma, breakage of bones and diseases related to them.

*Rāhu:* Diseases similar to those attributed to Shani, and the lord of the bhāva occupied by Rāhu, are indicated by Rāhu. Getting poisoned and diseases like cancer are specifically attributed to Rāhu.

*Ketu:* Diseases like Mangal, the bhāva lord and diseases of the stomach. Susceptibility for Abhichāra (possession by or harm through spirits) is also indicated by presence of Ketu in 6<sup>th</sup> or 8<sup>th</sup> house.

When two or more grahas are involved, an intelligent astrologer should factor in the diseases indicated by the grahas and looking at the relative strength of kāraka, bhāva concerned and its lord, lagna etc. and come to a well reasoned conclusion about what area of life/organ and what sort of disease will manifest. Rāshis falling in the 6<sup>th</sup> and 8<sup>th</sup> bhāva could also be the indicator regarding the body part that might be afflicted. The fact that for the 6<sup>th</sup> bhāva Mangal is the kāraka, and for the 8<sup>th</sup> bhāva Shani is the kāraka should always be remembered. It should also be remembered that Shani gets sthāna bala (positional strength) in 8<sup>th</sup> bhāva and gives long life and does not shorten it as is normally presumed. One should also remember that affliction of any bhāva could also indicate some mark/scar/mole or health



problem related to the organ indicated by that bhāva, besides afflictions to the 6<sup>th</sup> or the 8<sup>th</sup> bhāva, depending on the graha involved.

## **Bhāgya/ Dharma/ Pitru/Navama (9<sup>th</sup>) Bhāva**

Bhāgya or the 9<sup>th</sup> bhāva in a horoscope is one of the two important trikona (trine) bhāvas in a kundali (horoscope). It is primarily called the Bhāgya bhāva, amongst the many synonyms for 9<sup>th</sup> bhāva. It is the indicator of one's fortune and therefore assumes the position of prime importance in analysis of the chart. Together with the 5<sup>th</sup> bhāva, representing the intellect or knowledge, the 9<sup>th</sup> bhāva forms the basis of one's progress in life. It is said that one should analyze the Bhāgya bhāva in depth before analyzing the chart in detail. Many of the shortcomings of a chart are overcome by a strong Bhāgya bhāva indicative of good Bhāgya (fortune or luck) and strong sense of duties of the Jātaka. It also indicates the Jātaka's father, Guru (preceptor), sense of one's duties and religious inclinations.

Gum is to be analyzed as the kāraka for religion and Sun as the kāraka for father together with the lord of the 9<sup>th</sup> bhāva, grahas tenanted by it, grahas aspecting it and the navāmsheśha (lord of the navāmsa occupied by the depositor of the 9<sup>th</sup> lord) in order to understand the strength of this bhāva. We shall now see some of the yogas (combinations) that influence the Bhāgya of a person.

When the Bhāgyesha (lord of the Bhāgya bhāva) and Shukra occupy the 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva in company of malefics a person is devoid of Bhāgya (luck/fortune). If they however, occupy a kendra, trikona (trine, also called kona), or Lābha (11<sup>th</sup> bhāva) bhāva, the Jātaka is fortunate. The reason for lack of fortune on account of Bhāgyesha occupying trika sthānas (6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup>) and their affliction by malefics leading to lack of fortune is obvious, but why Shukra is the question that must arise in the reader's mind. If one looks at the Naisargika Kundali (natural zodiac with Mesha as Lagna) it would be clear that the 2<sup>nd</sup> and the 7<sup>th</sup> rāshis are owned by the graha Shukra. So Shukra is lord of Kutumba and Kalatra bhāva. Now Shukra being placed in trika sthāna will indicate harm to those bhāvas, in addition to the Bhāgya bhāva. This means that the person will have no support from the family or the spouse, besides being unable to accumulate wealth as the 2<sup>nd</sup> bhāva is also the bhāva of Dhana (wealth), thus leading to lack of fortune. In this condition the Jātaka would not benefit from even the family and will be truly without any fortune whatsoever. If Bhāgyesha and Shukra are however, in a kendra or a trikona they gain strength, and in Lābha bhāva all grahas give good results. This will fortify the Bhāgya bhāva, the 2<sup>nd</sup> bhāva and the 7<sup>th</sup> bhāva (on account of Shukra owning 2<sup>nd</sup> and 7<sup>th</sup> in naisargika kundali) and hence the Jātaka is fortunate.

We know that the 9<sup>th</sup> bhāva also represents the Gum so let us see what happens in connection with the Gum, when it is afflicted.

लघ्ने सपौष्यदि धर्मराशौ भृगोः सुखे गुरुदारगामी ।

lagne sapāpe yadi dharmarāgau bhāgoḥ sute vā gurūdāragāmēl

When Shukra occupies the 9<sup>th</sup> bhāva or the 5<sup>th</sup> bhāva, with malefics occupying the ascendant simultaneously, the Jātaka can have sexual relations with Guru's wife.

Some authorities opine that Chandra similarly placed will also indicate the same results.

धर्माधिपे तादृशखेचरेण युतेसपौष्यगुरुदारगामी ॥

dharmādhipe tādāṣakhecareṇa yute sapāpe gurūdāragāmēl

Similarly if Bhāgyesha is conjunct those grahas (Shukra or Chandra) and conjunct malefics (lagna being conjunct a malefic), the Jātaka could have relations with the Guru's wife.

Let us try to understand the logic for these results to ensue. Shukra is owner of the 6<sup>th</sup> bhāva (Vrishabha rāshi) from the 9<sup>th</sup> bhāva (Dhanu rāshi) in Naisargika Kundali (natural zodiac) and is the indicator of spouse, besides being natural enemy of Guru who is kāraka for guru (preceptor) and owns the 9<sup>th</sup> bhāva in Naisargika Kundali. Shukra's other rāshi Tulā, is 8<sup>th</sup> from the other rāshi of Guru that is Mesha, and represents the kalatra or spouse in natural kundali. Both these rāshis being in 12<sup>th</sup> and 2<sup>nd</sup>, respectively, from the 7<sup>th</sup> bhāva (representing spouse of Guru) from the rāshis of Guru, some harm to the Guru and wife of Guru is indicated. With the lagna itself being afflicted in the first case, and the Dharmesha (lord of bhāva of righteous behavior) being afflicted in the second, the Jātaka may be cruel enough to do such a heinous act. In the above case the 5<sup>th</sup> bhāva lord, replacing the 9<sup>th</sup> lord, will also give similar results as it is 9<sup>th</sup> from the 9<sup>th</sup> bhāva and capable of giving results of that bhāva and additionally the buddhi (understanding or thoughts) will be sufficiently afflicted for the Jātaka to undertake such acts. The fact of Shukra

ruling Vccrya (semen) of the Kālapurusha will be an additional factor in both the cases, pointing to the harm to the wife of guru, involving a sexual act. Similar will be the results, when the lord of the 9<sup>th</sup> bhāva is afflicted by malefics and is conjunct Shukra, as the 5<sup>th</sup> and 9<sup>th</sup> bhāvas are also afflicted. The results are again in line with the basic principles of Vedic astrology.

Some authorities are of the opinion that in such a situation, Chandra can also give similar results. Therefore let us look at the logic behind that proposition, too. In case of Chandra one can understand that Chandra owns the 8<sup>th</sup> bhāva (Karka rāshi) from the 9<sup>th</sup> bhāva (Dhanu rāshi) in Naisargika Kundali, and thus the wife of the guru. Lest there be any confusion, remember that father is indicated by the 9<sup>th</sup> bhāva and mother by the 4<sup>th</sup> bhāva (8<sup>th</sup> from the 9<sup>th</sup> bhāva). Chandra ruling the mana (mind), being afflicted and connected with the 9<sup>th</sup> bhāva will thus indicate harm to the guru's wife. Both the results occur because the lagna is also afflicted and this must be borne in mind before jumping to any conclusion when analyzing a chart. One should check the strength of the Lagnesha and the 5<sup>th</sup> bhāva, at the very least, before arriving at such a dire conclusion. It must also be understood that wife of the guru does not mean, only wife of one's preceptor or teacher, it also includes wives of persons who are like one's father, as guru and father are given almost equal status by Hindu dharma. My personal opinion is that both Chandra and Shukra should occupy the 9<sup>th</sup> bhāva, 5<sup>th</sup> bhāva or conjoin the Navamesha (9<sup>th</sup> lord) or the Panchmesha (5<sup>th</sup> lord) and be aspected or conjunct malefics, which influences the bhāva lord when they are placed in the relevant bhāva and the bhāva when they are conjunct the bhāva lord, for the yoga to occur in all its severity.

It is said that when either Guru or Shukra is in exaltation or in navāmsa owned by a friend, and the lord of the 9<sup>th</sup> bhāva is strong one becomes the administrator of Justice. On the other hand, should Rāhu and Shani occupy the 9<sup>th</sup> bhāva, and should the lord of the 9<sup>th</sup> bhāva also be placed in a rāshi owned by a malefic, he becomes one indulging in cruel acts. So association and influence on the bhāva as well as the Bhāvesha (lord of the bhāva) by malefics makes one undertake cruel deeds, whereas for one to be upholder of justice the grahas that are ministers in the planetary cabinet have to be with strength and the Navamesha also needs to be strong. Again if the Navamesha (9<sup>th</sup> lord) is in a rāshi owned by a benefic and in aspect of or conjunct or aspected by Guru or Shukra and being conjunct at least one of them, the father of the Jātaka becomes a happy person. Similarly, if the Navamesha being a malefic were in its neccha (debility) navāmsa and conjunct Rāhu and Shani the Jātaka's father suffers sorrow. If the lord of the 9<sup>th</sup> bhāva were stronger than the Lagnesha (ascendant lord) and if it is aspected by benefics, the Jātaka will obey his father. We are learning a very important principle here, in that the lord of the bhāva indicates the person indicated by the bhāva. So 9<sup>th</sup> bhāva, being indicator of father, the strength or weakness of the 9<sup>th</sup> lord is indicating the relations of the Jātaka with his father and the father's happiness or sorrow. Again should amongst the Lagna lord and the 9<sup>th</sup> lord if the later is stronger, while both or the 9<sup>th</sup> is under aspect of a benefic the Jātaka shall abide by wishes of his father, on account of the father's affectionate behavior whereas a malefic aspect could indicate that he obeys out of fear of the father. Extending this principle, we can also try to fathom the nature of the father by finding out whether the Navamesha is a malefic or a benefic. We must also remember that in case of Navamesha, Surya being karaka for father is not considered a malefic. On the other hand when its kāraka is strong and bhāva lord is also strong in turn strengthening the bhāva, the Jātaka gains strength in other matters indicated by the bhāva, like dharma (righteous behavior).

Let us look at another concept that needs to be understood when analyzing real life charts. It is a well established principle of astrology that grahas occupying each other's rāshi act as if in own house. This position of grahas is called Parivartana (exchange) or Anyonyāshraya (taking shelter in each other's house) Yoga. This yoga means that both the grahas have the same strength as if occupying own rāshi in the rāshi of the other graha that they occupy. Let us take an example, if the graha Shukra occupies Simha rāshi in the 2<sup>nd</sup> bhāva and if simultaneously Surya occupies Tulā rāshi in the 4<sup>th</sup> bhāva, both are in rāshi of enemy and should give ill results. However Surya acts as if he is occupying own rāshi, Simha, in the 4<sup>th</sup> bhāva and Shukra will act as if occupying own rāshi, Tulā, in the 2<sup>nd</sup> bhāva. So instead of having problems with own property or mother and father (it will aspect the 10<sup>th</sup> bhāva which represents the speech of father) on account of Surya occupying an enemy rāshi and leading to not very comfortable life and loss of dhana (wealth) as Shukra occupies the Dhana (wealth) bhāva, again in an enemy rāshi, the Jātaka will get good results of both the bhāvas. The reason is that grahas, even pāpagrahas, give good results when occupying own rāshi and both the grahas under consideration would act as if in own rāshi. An intelligent astrologer will understand the principle that is being given and understand that even triple or quadruple exchange of houses by grahas will give similar results. But astrologers, many a times, fail to understand the signification of triple or quadruple sequential exchange of houses. The below shloka will make their importance very clear.

धनाधिपे लाभगते तदीशे भाग्यस्थिते तद्भवनाधिपेऽर्थे ।

dhanādhipē lābhagatē tadēge bhāgyasthite tadbhāvanādhipē'rthe|

कर्माधिपेनापि युतेऽथ दृष्टे जातो महाभाग्ययुतो नरः स्यात् ॥



karmādhipenāpi yute'tha dāññe jāto mahābhāgyayuto naraṇ syāti

When the lord of the Dhana (2<sup>nd</sup>) bhāva is posited in the Lābha (11<sup>th</sup>) bhāva and its lord (that of the 1<sup>st</sup> bhāva) is posited in the Bhāgya (9<sup>th</sup>) bhāva, the lord of that (9<sup>th</sup>) bhāva occupying the Artha (2<sup>nd</sup>) bhāva and conjunct or aspected by the Karmesha (10<sup>th</sup> lord), such a person is possessed of great fortune.

Here the 2<sup>nd</sup>, 11<sup>th</sup> and 9<sup>th</sup> bhāva lords are occupying each other's houses or bhāva in a cyclical order and thus they are acting as if in own house being very strong. When in such a case the 2<sup>nd</sup> bhāva gets aspect of the 10<sup>th</sup> lord ruling one's karma or work, naturally the person is blessed with good wealth, fortune or luck, income and work and the Jātaka is very fortunate on that account.

When Bhāgyesha (9<sup>th</sup> lord) is conjunct Parākramesha (lord of the 3<sup>rd</sup>) and gets aspected by a benefic or is conjunct a benefic or when he is in navāmsa owned by a benefic, one's fortune gets a boost on account of wealth of his brother. Remember here that 3<sup>rd</sup> bhāva indicates brother of the Jātaka and therefore his fortune is on account of the brother's help. Again when Panchamesha occupies the Bhāgya bhāva and is conjunct or aspected by the Bhāgyesha and if the kāraka of Bhāgya bhāva occupies the 5<sup>th</sup> bhāva one gets wealth on account of his son. In similar position if Bhāgya bhāva is occupied by a street graha (female planet) or the 7<sup>th</sup> lord, and should the bhāgya be conjunct or aspected by the Bhāgyesha and gets aspect of a benefic etcetera, its kāraka being in the 7<sup>th</sup> bhāva the Jātaka will get wealth through his wife. This principle can be extended to other relatives depending on the bhāva in which the kāraka of the Bhāgya bhāva will be deposited, its lord (depositor of Bhāgyesha) being conjunct or aspected by Bhāgyesha in Bhāgya bhāva and the benefic or malefic influence on these factors. It, naturally, follows that if Bhāgyesha is placed in 8<sup>th</sup> bhāva, in aspect of enemy graha or a debilitated graha, occupying a malefic navāmsa or in rāshi of its debility, the Jātaka will be bereft of fortune. When many malefics occupy the Bhāgya bhāva, the Bhāgyesha and Lagnesha being weak the Jātaka will be bereft of Bhāgya (fortune or luck).

The 9<sup>th</sup> bhāva is also an indicator of tapa or religious austerities, being Dharma bhāva. Therefore when the Karmesha (10<sup>th</sup> lord) occupies the Bhāgya bhāva, Bhāgyesha is with strength and the Bhāgyesha be connected with the Bhāgya bhāva one will be one who recites mantras, practices dhyana (meditation) and can reach the state of Samadhi (state of oneness with the Para Brahman or the formless lord). When the Navamesha occupies the 4<sup>th</sup> bhāva, Karmesha is in a kendra, and Guru aspects the Vyayesha (lord of 12<sup>th</sup>) the Jātaka is a great donor. It is said that when there is a sambandha (relation) between a kona (trine) and a kendraāhipati (kendra lord), or kendraāhipati (trine lord) and a kendra, or between the two lords, Rāj Yoga (combination for wealth and power) occurs. Thus, Bhāgyesha occupying the 4<sup>th</sup> bhāva gives strength of a Rāj Yoga and Sukha (4<sup>th</sup>) bhāva being indicator of houses, vehicles and other means of happiness, the 4<sup>th</sup> bhāva occupation of the Bhāgyesha will make one wealthy. Guru casting its benefic aspect on the Vyayesha (lord of expenditure / 12<sup>th</sup> bhāva lord), indicates that the person will certainly spend the wealth accrued due to the Rājyoga but on a good cause hence called a donor.

We shall now look at the 10<sup>th</sup> bhāva, also called the Karma (work/profession) bhāva, which is of utmost interest in this materialistic world.

### **Karma/Rājya/Dashama (10<sup>th</sup>) Bhāva**

Karma bhāva indicates the work that one may undertake and is of primary interest to many when trying to find out what line of work may suit one. However as we have seen in the Ashtama bhāva above, this also has a bearing on one's life span, this fact must be remembered by an astrologer when analyzing a horoscope. It is said that if the Rājyesha (indicator of kingdom) or Karmesha (indicator of work), that is the lord of the 10<sup>th</sup> bhāva is bereft of strength, a person will not perform good work. This should not be taken literally. It would primarily mean that the person would not have enough drive to undertake serious work. However if the Karma bhāva (10<sup>th</sup> bhāva) is also afflicted by malefic influence and Navāmsahesha of the 10<sup>th</sup> lord is placed in trika (6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup>) bhāvas the prediction about his not doing good work, in the sense of performing bad work, or not doing any work at all may come true. Should the Karma bhāva or its lord be aspected by benefics or if Shani occupies the Karma bhāva, the Jātaka will have many servants. While applying these principles one must remember that strength of the Karmesha (10<sup>th</sup> lord) and strength of the Karma bhāva or rāshi occupied by Shani will have great bearing on the ultimate results. The reference to a large number of servants is to indicate the scale of success obtained by the Jātaka and should not be taken literally. However Shani in 10<sup>th</sup>, in own rāshi, friend's rāshi or exaltation, does make one a leader of men and the Jātaka would have a large following or a large number of servants.

Karmesha occupying the Sukha (4<sup>th</sup>) bhāva or the Karma (10<sup>th</sup>) bhāva makes one happy, knowledgeable, valourous, worshipper of gurus (teacher or preceptor), one who worships god and speaker of truth. Should the Karmesha occupy the Putra (5<sup>th</sup>) bhāva or the Lābha (11<sup>th</sup>) bhāva the Jātaka becomes wealthy, blessed with

sons, always happy and upholder of truth. Karmesha occupying lagna makes one a poet and sick in his childhood, but later on he becomes wealthier day by day. Karmesha in Dhana (2<sup>nd</sup>), Saptama (7<sup>th</sup>) or Bhṛātru (3<sup>rd</sup>) bhāva makes the Jātaka broadminded, with many qualities, a good speaker and upholder of truth. The connection of the lord of the Karma bhāva occupying various bhāvas and the results arising there from are easy to understand. However one would no doubt wonder why truth is part of the results to its occupation of various bhāvas. One should understand that Karma bhāva is 2<sup>nd</sup> house from the Dharma (9<sup>th</sup>) bhāva. Now dharma means righteousness in Hindu philosophy (though many translate it as religion). We know that 2<sup>nd</sup> bhāva is dhana (wealth) as well as vacha (speech) of the lagna. Applying this information to the Dharma bhāva, logic dictates that the dhana and vacha of the Dharma bhāva would necessarily be truth. One must remember that the upholding of truth part of the prediction will only apply if the Karmesha is himself a benefic and also the bhāva is influenced by benefic grahas or functional benefics for that lagna.

Now let us look at how a person's profession or career can be seen from the Karma bhāva. It is said that the grahas occupying or aspecting the Karma bhāva, the lord of the navāmsa occupied by the Karmesha and grahas conjunct or aspecting the Karmesha give an indication of the profession or career that a person may follow.

Vaidyanātha, in his "Jātaka Pārijāta", tells that:

आज्ञामानविभूषणानि वसनव्यापारनिद्राकृषि प्रव्रज्यागमकर्मजीवनयशोविज्ञानविद्याः क्रमात्।

Ājāmānavibhūṇāṇi vasanavyāpāranidrākṛāṇi pravRājyāgamakarmajévanĀyaçovijñānavidyāù kramāt|

कर्मस्वामिदिनेशबोधनगुरुच्छायासुतैश्चिन्तयेदुक्तानि प्रविहाय पूर्वमशुमानी विमानेभवत् ॥१५॥ II

karmasvāmidineṣabodhanagurūcchāyāsutaiçcintayeduktāni pravihāya piirvamagubhe māné vimāno bhavet|15|1||

Ability to rule or issue orders, honours received, ornaments, clothes, trade, ability to work (also translated as sleep by some authors), agriculture activities, pravrajya (becoming an ascetic), matter related to religious sciences, source of livelihood, success, sciences and education should be thought of from the (strength of) the lord of the Karma bhāva (10<sup>th</sup> lord), Surya, Budha, Guru and Shani, respectively. When malefics occupy the Karma bhāva, the Jātaka will lose respect commanded in the society.

The shloka talks about taking certain indications respectively from the Karmesha, Surya, Budha, Guru and Shani. This means that, in addition to Karmesha influencing the Karma bhāva indicating the source of livelihood, Surya, Budha, Guru and Shani are also indicators or kāraka for the Karma bhāva. Therefore the strength or weakness of these grahas would also have to be considered, in order to assess the success one might have in his career.

Though Pārāshara gives the kārakatva (ability to become kāraka or causative agent for indications of a bhāva) of 10<sup>th</sup> bhāva to Budha, exclusively, other authorities include Surya, Guru and Shani also as the kāraka for 10<sup>th</sup> or Karma bhāva. This is correct in that to achieve success in any source of livelihood one should have the four qualities of Atma bala (self confidence) which is granted by Surya, ability to grasp new concept and trading abilities granted by Budha, knowledge of many sciences and righteous behavior granted by Gum and the ability to put in great deal of efforts and to bear with disappointments and sorrows that is granted by a strong Shani. Again there is an indication, in the shloka, that the ability of ruling others, public honors received and various ornaments are to be seen from connection of a strong Surya with 10<sup>th</sup> bhāva, clothes (rich clothes like Coat of Arms and honour granted by kings are indicated here), trading, ability to exert oneself and agriculture are to be understood from the strength of Budha, becoming an ascetic, performing religious ceremonies to earn livelihood and success in life are to be seen from the strength of Gum whereas scientific knowledge and education should be understood from the strength of Shani.

The word "JeevanayashoviGYāna", appearing in the above shloka, could also be translated to signify management sciences, being indicated by Shani. Needless to say that when the Sage says that a person loses respect in the society if the Karma bhāva is occupied by a malefic, Surya, Mangal and Shani being natural malefics one should understand that they should be simultaneously functional malefics for their presence in the Karma bhāva to cause loss of respect in the society. Should Surya, Mangal or Shani be functional benefics one will have position of authority in the society, though relations with mother and father may not be very congenial. The reason for strains in parental relation would be on account of the fact of Surya, Mangal and Shani being natural malefics tenanted the 10<sup>th</sup> house, which represents speech of father indicating harsh words being spoken by the father and their aspect on the 4<sup>th</sup> bhāva representing mother herself. In the case of Rāhu or Ketu occupying the Karma bhāva, obviously, they should occupy a rāshi owned by a natural malefic and be conjunct a natural malefic that is also functional malefic, for loss of respect in the society to occur. In this manner should the natural and functional beneficence/ malefeasance of a graha be understood and applied to a real life horoscope for an astrologer to analyze what the future holds for a Jātaka.

If all the four kāraka grahas for the 10<sup>th</sup> bhāva viz. Surya, Budha, Guru and Shani are weak (by reason of occupying enemy rāshi, enemy navāmsa, affliction by nodes etc.), and should they be posited in the trika sthānas (6<sup>th</sup>, 8<sup>th</sup>, 12<sup>th</sup> bhāva) then the Jātaka will be reluctant to work and earn his livelihood, or he would be involved in some bad work. It should be noted that I have not included being in debility amongst the sources of weakness of the grahas, above. The reason for exclusion of debility as a source of weakness of the grahas when considering their placement in trika sthānas, being that should grahas be in debility in a trika sthāna they give rise to Viparecta Rāj Yoga.

Rāhu or Surya tenanting 10<sup>th</sup> bhāva makes the Jātaka to take a dip in the holy river "Ganga" (which is said to cleanse one's pāpas or sins). This should not be literally taken to mean only dip in Ganga, but understood to mean that one will have pilgrimage in holy places. The reason is that besides being dhana or vacha (speech) of father, the 10<sup>th</sup> bhāva also indicates the wealth and speech of dharma (religion), 9<sup>th</sup> bhāva being Dharma bhāva. Again it is said that Dashāmesha (10<sup>th</sup> lord) being in exaltation, occupying a kendra and conjunct Shukra simultaneously, one will obtain similar punya (results of good deeds). The term "similar punya" here, refers to the punya that one accumulates by bathing in the holy river Ganga. Again should Budha in exaltation occupy the 9<sup>th</sup> or the 12<sup>th</sup> bhāva, a person gets similar punya (bath in Holy Ganga).

It is said that Mccna being the rāshi obtaining in the 10<sup>th</sup> bhāva, one will become "mukta" (free of the cycle of birth and rebirth) after his death, if Mangal and Budha also occupy the 10<sup>th</sup> bhāva. Let us again try to understand the logic behind this yoga. We can understand the logic when we treat the bhāva under consideration as lagna. Mccna being treated as the lagna, the 4<sup>th</sup> and 7<sup>th</sup> lord will be Budha and the 9<sup>th</sup> and 2<sup>th</sup> lord will be Mangal. Guru, who is the natural kāraka for Dharma bhāva, rules Mccna rāshi. We have also seen that the Moksha (freedom from cycle of birth and death) trikona is formed by the 4<sup>th</sup>, 8<sup>th</sup> and the 12<sup>th</sup> bhāvas. Now if we look at the natural zodiac (with Mesha rāshi being treated as lagna), we observe that 8<sup>th</sup> bhāva is ruled by Mangal, 3<sup>rd</sup> which is 7<sup>th</sup> from 9<sup>th</sup> and the 6<sup>th</sup> bhāva of diseases is ruled by Budha, and Mccna rāshi is in the 12<sup>th</sup> bhāva, the bhāva of moksha. Thus when Mccna becomes the 10<sup>th</sup> bhāva the entire work one does is towards obtaining Moksha if simultaneously, Mangal and Budha occupy such a bhāva. Now looking at the chart with Mccna rāshi occupying the 10<sup>th</sup> bhāva, it is note worthy that when Mccna rāshi is the 10<sup>th</sup> bhāva, Lagnesha and Sukhesha (lord of the 4<sup>th</sup> and also the bhāva of material happiness called Sukha) will be Budha and Mangal will be the lord of the 11<sup>th</sup> and 6<sup>th</sup> bhāva, which are capable of giving death to a Jātaka (we will look at this part in depth in the Dashā chapter). Guru will be the lord of the 7<sup>th</sup> bhāva in that case and will own the apex house of the "Kāma" (desires) trikona. The fiery Mangal will then help burn the desires of material wealth that gives a normal person much happiness. This is the reason that Mccna rāshi falling in 10<sup>th</sup> bhāva and occupied by Mangal and Budha will give one "mukti" (freedom/ emancipation).

If Lagnesha and Dashāmesha (10<sup>th</sup> lord) are conjunct, or should one graha own both the bhāvas (this can only happen in Kanyā and Mccna lagna), the Jātaka will earn his livelihood by own efforts. Similarly should the Dashāmesha and Lagnesha be in sambandha (relation with each other) the Jātaka will earn through own efforts. In both these cases the Jātaka will also perform religious ceremonies from own earnings. Lagnesha representing self and Dashāmesha representing work, the reason for the yoga to fructify will be obvious to the readers who have followed the logic and basic principles of astrology leading to a yoga that has been discussed so far with total concentration. We also know that the 10<sup>th</sup> bhāva is the Dhana bhāva (wealth) of the 9<sup>th</sup> bhāva, which is called Dharma bhāva. Therefore the native, through doing religious ceremonies that find a mention in the yoga, accumulates the wealth of dharma.

It is said that should the Dashāmesha, Navamesha, and Lagnesha be strong (by reason of occupying own rāshi, exaltation rāshi, friend's rāshi, occupancy of kendra or trikona), in the six vargas (divisional charts), the Jātaka will be learned and an expert in all the six branches of the Vedic sciences such as nyāya (logic and validation), vaisheshika (distinction through analysis), saankhya (analysis of existence and reality), yoga (physical and mental practices to be one with the Supreme being), purva mimaamsa (early analysis - system of performance of various Vedic rituals as a means of liberation), and uttara mimaamsa (later analysis - conclusions of what is taught in Vedas). He would be expert in nigan (Vedas and holy scriptures) and will be blessed by a guru giving him gyāna deeksha (initiation in knowledge-generally of God).

If Dashāmesha is a natural benefic and conjoins Chandra, but is devoid of conjunction of Rāhu or Ketu, the Jātaka will be successful. Budha, Guru and Dashāmesha (all three) getting aspect of or conjunct Chandra and Shukra one will be equal to a king (wealthy) and honoured in society.

One can look at the sources of getting wealth/occupation through the graha occupying the 10<sup>th</sup> bhāva counted from the lagna, Chandra and Surya. The 10<sup>th</sup> bhāva from the strongest amongst them is to be considered for analysis of occupation/ sources of wealth. If Surya occupies the 10<sup>th</sup> bhāva the person gets wealth through his father, if Chandra occupies the 10<sup>th</sup> bhāva his mother is the source of wealth, Mangal occupying the 10<sup>th</sup> bhāva indicates that enemies are the source of wealth of the

Jātaka and Budha thus placed indicates that friends would be the source of his wealth. Guru indicates that the source of his wealth will be through brothers. Shukra in the 10<sup>th</sup> bhāva indicates that he will earn through wife and Shani there will indicate that he gets wealth through servants. It must be understood that placement or influence of these grahas shall not only indicate the people who shall be the source of income but the other indications of these grahas shall also provide the work that the Jātaka might carry on to earn wealth through own efforts.

Another way to understand the source of income or the work that one may do is to look at the lord of the navāmsha occupied by the lord of the 10<sup>th</sup> bhāva, especially if no graha occupies the 10<sup>th</sup> bhāva.

These parameters could, as well, be applied to the graha occupying the 10<sup>th</sup> bhāva. Jātaka Pārijāta gives us the following indications about the activities one may undertake if the navāmsha occupied by the lord of the 10<sup>th</sup> bhāva is ruled by various grahas:

*Surya:* Medicine, wool, grass or vegetation, foodstuff growing in water (rice etc.), trade of gold, pearl etc., working as representative who needs to travel, working for king or government.

*Chandra:* Pearl, singhara (a waterborne vegetarian delicacy), fish, or trading, agriculture, earthenware, musical instruments, clothes or by grace of the queen (one may include help from a powerful lady here). Trade involving material that is received or sent over water (import-export) also comes under the domain of Chandra.

*Mangal:* Activities like trade in gold (note that both Surya and Mangal rule over gold. Surya rules over gold, as he is king in planetary cabinet and Mangal being senapati (Army General) wins the gold from enemy. Again the fact that gold needs to be heated over flame, ruled by Mangal means that Mangal, more specifically rules over gold ornaments, where as king Surya rules over gold in form of coins and gold bars), metals, arguments, fights or armed forces, stationary fire (where fire is lit meaning restaurants etc.), art, thievery or acts requiring some daring or valour.

*Budha:* Trades like sculptures, drawings and paintings, writing and communication media, clothes (weaving), knowledge of scriptures, astrology, performing religious rites, and studies of various sciences and accountancy.

*Guru:* Earns through worship of deities and Brāhmins (knowledgeable persons also to be considered here), teaching, ancient sciences, preaching and giving money on interest.

*Shukra:* Trade in gold, pearl, ruby (their ornaments), jaggery, sugar, curd (yogurt), trade of horses, elephants and cattle, entertainment industry, through attracting women.

*Shani:* The Jātaka earns through wood work (like carpentry), despicable manner (thievery included), killing, hurting others (interrogation), carrying loads, deceiving others and through creating disputes or settling disputes.

One must remember that these activities should not be taken literally as the trades or careers that were pursued for one's livelihood, as when the ancient texts of Jyotish were written thousands of years ago, trades have undergone many changes. One should learn various objects that are ruled by each of the grahas as we have seen in the chapter on grahas and apply them to these placements and understand the career that one may pursue.

For example when we say that Shani influencing the 10<sup>th</sup> bhāva, the Jātaka's profession could be creating disputes, this term could include the work done by him for livelihood and thus one can include the practitioners of the legal profession, brokerage activities, insurance etcetera, as settlement of disputes is also one of their activities. The reason behind this is that when we talk of connection with some trade or profession in connection with a graha, the concerned graha shall produce the good or bad results in that trade, according to its strength, nature, and strength. Now we know that in case of Shani it reduces the bad results in the area it influences or put other way we might say it gives good results when with strength. Shani on the other hand gives much sorrow when weak. Therefore if Shani is weak he might indicate the Jātaka earning out of raising disputes whereas when strong he will indicate that the Jātaka shall earn through settlement of disputes. Therefore Shani being involved with the 10<sup>th</sup> bhava, the person could be earning his livelihood through trades like legal profession, brokerage, insurance, trade of scrap and other trades ruled by Shani. The Jātaka can head a disputes settlement tribunal, be a stock broker, highly placed insurance executive etc., if Shani and the 10<sup>th</sup> bhāva are strong.

In the above circumstances when Mangal also exerts its influence simultaneously on the 10<sup>th</sup> bhāva one may be a good arguing lawyer, as Mars rules logical arguments. If Surya similarly influences the 10<sup>th</sup> bhāva, along with Shani, one could be a Government pleader, a Judge etcetera, requiring involvement of government. Again in case of Surya and Mangal influencing the 10<sup>th</sup> bhāva, one could become a surgeon as Surya is called “भिसज्ज” (Medical practitioner) and Mangal rules over blood. If the grahas or the bhāvas concerned were weak then the Jātaka would still be in related fields but at a lower level. An example would be when



Shani is in exaltation and if its own rāshi also is endowed with strength, it could indicate one owning oilfields (natural oils/gas are governed by Saturn) whereas the same Shani if in debility and the rāshis owned by it are also influenced by malefics can make one work at a petrol pump as a low paid employee. An astrologer should try to analyze the probable career that a Jātaka is likely to follow, in this logical fashion.

Let me make it clear that prediction of exact life span and the profession of the Jātaka is the most difficult part of the analysis of a chart that an astrologer has to undertake contrary to whatever claims might be made by modern day astrologers. It is only with years of serious study and analyzing a large number of charts that one acquires a satisfactory level of proficiency in prediction of this aspect of astrological analysis. We will now try to look at position of certain grahas or combination of grahas placed in the 10<sup>th</sup> bhāva from Chandra specifically and the likely career one may follow.

We have seen that profession/career can also be seen from the 10<sup>th</sup> bhāva from Chandra. Let us see what career is likely when different grahas occupy the 10<sup>th</sup> bhāva from the rāshi occupied by Chandra. When the 10<sup>th</sup> bhāva counted from the rāshi occupied by Chandra contains Surya, the Jātaka will be able to finish any enterprise that he undertakes successfully. Mangal so placed will make one have a cruel mentality and makes him a daring person, Budha so placed will indicate an intelligent and knowledgeable person, whereas Guru so placed makes one wealthy like a king. When Shukra occupies the 10<sup>th</sup> bhāva from Chandra, the Jātaka enjoys life in many forms and sources. Shani occupying the 10<sup>th</sup> bhāva from Chandra however indicates that the Jātaka will have many sorrows in life (related to his profession and parents). Even when Chandra is weak, as compared to the lagna or Surya, the 10<sup>th</sup> bhāva from Chandra will indicate the natural inclination of a person towards a certain career. This is so as Chandra is the kāraka for mana (mind/emotions).

We have seen that the 10<sup>th</sup> bhāva also indicates the "AaGYaa" (pronounced as aadhnyaa) or orders. Let us see what types of orders a person is likely to give by analyzing 10<sup>th</sup> bhāva.

"Jātaka Pārijāta" tell us that:

आज्ञास्थानाधिपे सौम्ये शुभयुक्तेक्षितेऽपि वा ।

ājīāsthānādhipē saumyē gubhayuktekṣite'pi vā|

शोभनांशगते वाऽपि जातस्त्वाज्ञाधरो भवेत् ॥१५॥५६॥

gobhanāāgagate vā'pi jātastvājñādharo bhavet| 15|56||

आज्ञाधिपे मन्दयुते रन्ध्रनाथेन वीक्षिते ।

ājñādhipē mandayute randhranāthēna vīkṣite|

क्रूरांशे केन्द्रर शो वा क्रूराज्ञांप्रकरोति सः ॥१५॥६०॥

kriirāāge kendrarāgau vā krūrājñāā prakaroti saḥ| 15|60||

When the lord of the aaGYaa(10<sup>th</sup>)bhāva is a benefic and is conjunct or aspected by a benefic or occupies the navāmsa ruled by a benefic graha. the person is in the position to issue orders (implying that his orders are accepted by others). Should the lord of the 10<sup>th</sup> bhāva be conjunct Shani and aspected by the lord of the 8<sup>th</sup> bhāva and occupy the navāmsa ruled by a malefic or he be in kendra rāshi the Jātaka gives cruel orders.

The 10<sup>th</sup> bhāva is also called "Māna" bhāva or bhāva of honor/repute, and it should not be difficult for the reader now to understand that benefics associated with the 10<sup>th</sup> bhāva will indicate that the Jātaka will get a good reputation and honor. This logic is confirmed by the following shloka of Jātaka Pārijāta,

मानेशे शुभसंयुक्ते शुभमध्यगतेऽपि वा ।

mānege gubhasaāyukte ṣubhamadhyagate'pi vā|

शुभग्रहांशके वाऽपि कीर्तिमानभिमानवान् ॥१५॥६२॥

gubhagrahāāgake vā'pi kīrtimānabhimānavān| 15|62||

When the lord of theMaana (10<sup>th</sup>) bhāva is conjunct or hemmed in between (two or more) benefics or should he occupy the navāmsa ruled by a benefic the Jātaka

gets a good reputation and has self respect.

I am certain that the reader having followed the above reasoning carefully, will be able to understand the interplay of grahas and bhāvas even without knowing specific combinations of grahas and bhāvas, which are called yogas in Sanskrit. Some astrologers rely upon these yogas to a great extent, many a times, without understanding the modification and transformation brought about to their results on account of changes in the nature of grahas influencing them or the influence of the bhāvas where these yogas occur. This can some time result in strange, if not downright ridiculous predictions being made, thereby bringing a bad name to this divine science of Vedic astrology. A sincere student of the divine science must try to understand not only the interplay of the grahas and bhāvas, he must also look at the logic behind the yogas and their results and try to understand them in depth instead of accepting them verbatim, otherwise one is liable to give absolutely wrong predictions. An example of wrong interpretation of the results of a perfectly right shloka can be done, is the following shloka from "Jātaka Pārijāta":

कर्मेशतन्त्रवांशेशौ शनिसम्बन्धसंयुतौ।

karmesha tannavāṅgashau shanisambandhasaṅyutau

षष्ठाधिपयुतौ द्वौ बहुदारान्वितौ भवेत् ॥१५॥६४॥

ṣaṣṭhādhipayutau dvau bahudārānvitau bhavet ||15||64||

When the Karmesha (lord of the 10<sup>th</sup>) and its Navāmsheśha (lord of the navāmsa occupied by the karmesha) are conjunct Shani or a sambandha (relation) with Shani (look up the different types of sambandhas that the grahas can have earlier) and should they also be aspected by the 6<sup>th</sup> lord the Jātaka will have many wives.

I have seen too many astrologers predicting multiple marriage or promiscuity as its result, for a Jātaka having this yoga, and quoting the above shloka in support of such a prediction. Now why should there be anything to do with many wives in this combination is the question that must strike a serious student of astrology. Neither is Shukra the kāraka for spouse afflicted nor is there any affliction to the 7<sup>th</sup> bhāva, apparent here. But then it is also true that a revered astrologer of the stature "Vaidyanātha" is giving us this combination and it cannot be ignored. So an in-depth analysis of the yoga becomes necessary. We see that there is a connection between the Karmesha indicating something to do with the career or work, Karmesha, and its Navāmsheśha, being involved in the yoga. Shani who is capable of giving ability to work hard, being the servant in the planetary cabinet is also involved.

Again, we know that the lord of the 6<sup>th</sup> bhāva that indicates service is also connected to this yoga and the fact that the 6<sup>th</sup> bhāva forms the Karma trikona together with the 10<sup>th</sup> and 2<sup>nd</sup> bhāva (Dhana) is known to us. We also know that when kendra and kona lords have relation with each other by way of aspects, conjoining, occupying each other's house etc., Rāj Yoga (combination for wealth and power) results. Put all this together and what we understand is that the Jātaka, on account of his untiring efforts and being in service or through utilizing the services of others, has the potential to become wealthy person. If we also remember that in the days when the classics were written having many wives was both a sign of the extent of one's virility and wealth (not that modern ultra rich have any other outlook towards this inference). We can understand that the reference to many wives is indicative of the substantial wealth that the Jātaka is likely to accumulate, would be crystal clear to the discerning reader.

## Āya/ Lābha (11<sup>th</sup>) Bhāva

Lābha means profits and Āya means income and both are indicated by the 11<sup>th</sup> bhāva of the natal chart. The 11<sup>th</sup> bhāva also indicates the elder brothers/sisters and friends that one may have. It is better that one understands the difference between the 10<sup>th</sup> bhāva that indicates the work or career that one may pursue, the 11<sup>th</sup> bhāva that indicates the manner in which one can reap benefit or have his income and the 2<sup>nd</sup> bhāva that indicates the wealth that one may accumulate. The three bhāvas in the ultimate analysis, do indicate what one earns, but the 11<sup>th</sup> indicates the income on account of work done, whereas the 2<sup>nd</sup> bhāva indicates the wealth that one may accumulate and retain and the 10<sup>th</sup> bhāva indicates the work one will do to earn these monies. This distinction must be understood well. Similarly it should be understood that the 2<sup>nd</sup> bhāva indicates the self-earned wealth whereas the 8<sup>th</sup> bhāva indicates the legacy that one may get. Other bhāvas that indicate wealth are the 5<sup>th</sup> bhāva, which indicates developments leading to unexpected or sudden gains through some new career, since its getting malefic association in transit gives rise to the thoughts of beginning something new by way of change in career, the thoughts coming suddenly to mind with ingress or aspect of a malefic over the 5<sup>th</sup> bhāva, and the 9<sup>th</sup> bhāva shows gains on account of one's Bhāgya (gains on account of some good deeds in past life or what is referred to as fortune).



One must remember that totally unexpected gains are also indicated by 8<sup>th</sup> bhāva.

Having understood this, another distinction that needs to be understood is about the fact of one having trained for one profession but earning from some different source. The 11<sup>th</sup> bhāva being the bhāva of Aya/Lābha (income/profits) indicates the source of income from all sources, whereas the 10<sup>th</sup> bhāva generally indicates income from the work that a Jātaka performs. The 10<sup>th</sup> bhāva also generally indicates work done according to the career of one's choosing and could relate to the formal education one gets in modern times. This result of the 10<sup>th</sup> bhāva is on account of it being 7<sup>th</sup> from the 4<sup>th</sup> bhāva, which is related to the education that one may acquire. Other parameters like nature of grahas occupying the bhāva, strength of its lord, strength of the depositor of its lord etcetera that we have seen in earlier bhāvas applies to all the bhāvas as it does to the 11<sup>th</sup> bhāva.

It is said that the direction of the income is indicated by the direction indicated by the lord of the Lābha bhāva. For example if Budha is the lord of the Lābha bhāva one may have income from the northerly direction, with respect to the Jātaka's place of birth, and so on. Since the Lābhcsa (lord of the 11<sup>th</sup> bhāva) gains strength in a kendra (quadrant or square), trikona (trine) or when in exaltation and as it imparts strength to the Lābha bhāva by occupying it, in these positions it gives a substantial income. Similarly Lābhcsa occupying the navāmsha of Surya also is indicative of a substantial amount of gains. When Lābhcsa occupies the 9<sup>th</sup> or the 10<sup>th</sup> bhāva one gets respect from others and is an expert in the work that he does, the Jātaka is also a wealthy person. As we have seen earlier, these parameters should not be blindly applied but one must understand the strength of the bhāvas and bhāveshas involved to gauge the extent to which these results will fructify.

One must understand the difference between the Lābha bhāva and other bhāvas. Malefics generally cause harm to the bhāvas occupied especially when in strength (exception being Shani who is least troublesome when strong). However Lābha sthāna is somewhat different. It is said:

लाभस्थानेन लग्नादखिलधनचयप्राप्तिमिच्छन्ति सर्वे लाभस्थानोपयातः सकलचलयुतः खेचरो वित्तदः स्यात् ।

lābhassthānena lagnādakhiladhanacAyapṛāptimicchanti sarve lābhassthānopayātau saKālabalayutau khecaro vittadau syāt

All grahas that are in strength give gains, when occupying the. Lābha sthāna with respect to the lagna.

It is said that all grahas whether benefic or malefic give income when they occupy the Lābha bhāva. Rāhu and Shani are said to give best results when occupying the 3<sup>rd</sup>, 6<sup>th</sup> or the 11<sup>th</sup> bhāva. The reason is not far to see. Being the bhāva which indicates gains from all sources, and being upachaya that is the house of growth, any graha occupying the 11<sup>th</sup> bhāva will indicate the gains coming to the Jātaka from the area over which the graha rules.

Surya occupying the Lābha bhāva indicates gains from people of own caste. This should be taken to mean that, besides own caste, one stands to gain from those whom he interacts with or his friends. Surya, being king amongst grahas, could also indicate income from activities related to Government. Chandra, in Lābha, indicates gains from mother, aunt and other female relatives, as Chandra is kāraka for mother and a stree (female) graha. Mangal will indicate gains from brothers (also sisters), as he is kāraka for brothers. Budha occupying the 11<sup>th</sup> bhāva indicates gains from maternal uncle, king, gods (religious work or temple work) and friends, as Budha owns the house of maternal relatives in natural zodiac (6<sup>th</sup> house that is Virgo rāshi) and also indicates great grasp of any subject so he is likely to please the King and even religious heads. Guru occupying the Lābha bhāva indicates gains from religious rituals, one's own behavior (upright and truthful as befits Guru), and from one's own son as Guru is the kāraka for son (progeny). When Shukra occupies the 11<sup>th</sup> bhāva the Jātaka may have gains from women, poetry, arts, music and education. Shukra is a female graha and is kalatra kāraka (kāraka for wife) so there are gains from women including, but not exclusively, from wife. Shukra is also called kavi (poet) and we can understand why he will indicate gains from poetry. Arts and music also come under Shukra's domain and if we see that one of his names is Daityaguru (teacher to the enemies of gods) the connection to education will become clear. When Shani is powerful and occupies the 11<sup>th</sup> bhāva one gains from agriculture and from a large number of employees. Shani is the servant in the planetary cabinet and agriculture is a profession where one has to put in a lot of physical efforts, therefore the connection should be easily understood. Shani being ruler of servants one must remember that he will either serve himself or will get work done through the labour of numerous other servants.

Again we see that if both Surya and Mangal occupy the Lābha bhāva, one earns from Kshatriya caste (warriors). This should not be literally taken but understood that they could gain from armed forces or such other martial activities, which could also include security services. When Guru and Shukra occupy the 11<sup>th</sup> bhāva one earns from those of Brāhmin caste (people who work on the basis of their knowledge). Chandra in the 11<sup>th</sup> will also give gains through Vaishya caste people (traders) and Budha so placed will give gains through Shudra caste (low type of people). Shani gives gains through persons of Mleccha caste (foreigners). Rāhu being like Shani will also cause one to earn through foreigners. One will observe here the use of castes of grahas that we learnt in the chapter of grahas being used in interpreting the sources of one's gains when a graha occupying the Lābha bhāva. This is the reason I recommend that one must study all the attributes of grahas so

that interpretation of charts becomes somewhat easy even if one does not remember the numerous yogas some of which we shall learn in next chapters.

When benefics occupy the Lābha bhāva, one earns through fair means and when it is occupied by the malefics the means of income might not be strictly above board. I must again caution the reader that influence on the Lābha bhāva, its lord etcetera should be studied carefully before branding some Jātaka with being a crook, merely because a malefic occupies the 11<sup>th</sup> bhāva. Should a powerful graha occupy the Lābha bhāva the person will be very learned and will have many good qualities, friends and will get good wife, clothes, ornaments, vehicles etcetera. One need not be confused by the mention of vehicles, good clothes and ornaments here. In the days the Shāstra (science) was written or passed on to the shishyas (disciples) in person, kings used to honor the learned by gifting them expensive clothes, ornaments and allowing them to use vehicles to suit their status. So these are indicative of a highly knowledgeable person. Again the question may arise as to why a graha in the 11<sup>th</sup> should make one knowledgeable in the reader's mind. Look at the chart after placing a graha in the 11<sup>th</sup> bhāva and it would be obvious, as that graha will aspect the 5<sup>th</sup> house that is the house of knowledge. Now if a powerful benefic so aspects the 5<sup>th</sup> house the result will be a knowledgeable person. Obviously a person of great knowledge and respected by the king will not have to use unfair means to make money.

Now I would like to remind the reader that in Jyotish modification to any specific yoga (combination) will indicate the final results and so is it here too. If the graha occupying the Lābha bhāva is bereft of strength, defeated in graha yuddha (planetary war), debilitated or if he be the lord of the trika sthānas (6<sup>th</sup>, 8<sup>th</sup> and 12<sup>th</sup> bhāvas), and should a graha capable of causing Rckā Yoga (combination leading to penury) occupy the Lābha bhāva, one is bereft of wealth (the actual words are that he will be a beggar). The 4<sup>th</sup> lord when combust and conjunct a malefic, Lagnesha conjunct a malefic (Shukra and Guru being simultaneously combust), lord of the 4<sup>th</sup> conjunct 8<sup>th</sup> lord and aspected by 6<sup>th</sup> lord (Lagnesha being simultaneously in debility) are the grahas that cause Rckā Yoga. A malefic if in debility and occupying the 11<sup>th</sup> bhāva, being simultaneously aspected by an enemy and malefic graha is also called a graha causing Rckā Yoga. Grahas are said to be in Graha yuddha when they are within 1 degree of each other (excluding Surya and Chandra). The graha that is on the north side is called the winner. However Shukra is treated as a winner whether in north or south of the other graha.

If Surya or Chandra is the lord of the Lābha bhāva the person will gain by the support of a King or a powerful person. Mangal being the 11<sup>th</sup> lord he will gain from the Minister (of a less powerful person or say middle management, in modern terms), his brothers and from agriculture (Mangal is called “Bhauma” son of the earth). Budha being the Lābhcscha (11<sup>th</sup> lord), he will gain from education, friends and relatives. Guru, being Lābhcscha, will grant gains through the Jātaka's good behavior. Shukra owning the 11<sup>th</sup> bhāva will give gains through women, gems, elephants (heavy vehicles in modern terms) and animals. Shani so placed will indicate gains through a lot of efforts, lowly work and work involving numerous small units like say the field of Insurance where numerous small policyholders give huge profits to the insurer.

## Vyaya/Shayana (12<sup>th</sup>) Bhāva

The last of the bhāvas in a horoscope or kundali is the Vyaya bhāva. This bhāva is also relevant when one analyzes the loka (heaven or hell) that one attains after one's death. The reason that the final loka is seen from this bhāva is not very difficult to understand. It is believed that we are born after having reaped the rewards/punishments of our actions or karma of our previous birth, from nakshatra loka. So between the times we leave this earth, and the time when we come back to nakshatra loka for eventual birth in this world, we have to occupy some other loka. This intermediate loka would be either amongst the seven heavens or the seven hells that are given in the scriptures. Now as the Lagna bhāva signifies our moment of birth obviously the bhāva prior to it, that is the 12<sup>th</sup> bhāva, will be the loka that we shall attain when we leave this life. We are not going into the interpretation of which loka one is likely to go on one's eventual death here, but this concept needs to be clear for understanding the various results arising out of the combinations that we shall discuss later. Understanding this concept will help understand as to why this bhāva is also considered for bondage in this life as we are held in bondage till we are, in modern terminology, re-launched in this world, by way of our birth.

We have, in earlier chapters, seen that the Vyaya (expenditure) bhāva is also called the Shayana (sleep or bed pleasures) bhāva. Therefore it follows that many areas of life are considered from this bhāva. We shall now, try to understand the different ways in which, the placement of the Vyaycscha (lord of the 12<sup>th</sup>) in different bhāvas and occupation of Vyaya bhāva by different grahas is interpreted by the Sages.

It is said that either Chandra or the Vyaycscha placed in the 9<sup>th</sup>, 11<sup>th</sup> or the 5<sup>th</sup> bhāva or if they occupy their exaltation rāshi, own rāshi or own Navāmsa one gets good houses, fragrances, beds etcetera. This happens because the Vyaycscha gains strength when in exaltation, own rāshi or own navāmsa, and gives the good effects related to the Vyaya bhāva and, therefore, the bhāva owned by it is also strengthened. Chandra being the seed of strength of all grahas, its gaining strength also

strengthens the Vyaya bhāva, especially as its rāshi Karka, in natural zodiac, trines the Vyaya bhāva. When occupying the 9<sup>th</sup> bhāva, being the lord of the bhāva, which is in kendra (square) from 9<sup>th</sup> bhāva, becoming Paraspara kāraka (mutual helper) to 9<sup>th</sup> bhāva and thus they help the house of fortune and gives good results related to the Vyaya bhāva. When Vyaycsa occupies the 11<sup>th</sup> bhāva it is placed in 12<sup>th</sup> to own bhāva thus reducing the results of that bhāva regarding expenditure and being the lord of the 2<sup>nd</sup> that is the Dhana (wealth) bhāva with respect to the 11<sup>th</sup> bhāva beings in its good results by way of gains of houses, beds etc. Again when it gets placed in the 5<sup>th</sup> bhāva, it occupies the 6<sup>th</sup> bhāva from the Vyaya bhāva and reduces the indication of Vyaya bhāva. The converse also holds true, and when Vyaycsa occupies the navāmsa of its enemy graha, neccha navāmsa, is in combustion, occupies the 8<sup>th</sup> bhāva or a rāshi owned by its enemy, it denies bed pleasures to the Jātaka. It also gives worries on account of excessive expenditure and denies all sorts of enjoyments to the Jātaka. Vyaycsa occupying a kendra or kona, being with strength, gives a good wife to the Jātaka. It is said that benefics occupying the 12<sup>th</sup> bhāva give wealth to the Jātaka whereas malefics there will give contrary results. However this is partially true in that, with benefics there, one may spend for a good cause whereas malefics there may cause him to spend for not so good reasons. Of course malefics will make one spend much more than when benefics occupy the Vyaya bhāva. It must also be remembered that Shukra in Vyaya bhāva gives one sufficient wealth for all sorts of "bhoga" (enjoyment) as the Vyaya bhāva is the rāshi of exaltation that is Meena rāshi, in natural zodiac for Shukra and Shukra rules "bhoga".

It is also said that Surya occupying the 12<sup>th</sup> bhāva makes one a spendthrift, Chandra there makes one a miser, Guru so placed makes him a big spender, Rāhu could make him spend for some underhand dealings and so could Shani. Shani could also indicate spending on speculations. If Guru, full Chandra (of Purnimā-15<sup>th</sup> tithi of bright half of lunar month), Budha and Shukra occupy the 12<sup>th</sup> bhāva the person will accumulate moneys. Surya conjunct Mangal in the Vyaya bhāva indicates loss of wealth. I must remind the readers again that the results would be dependent on the strength or weakness of the graha occupying the Vyaya bhāva and a malefic in the Vyaya bhāva could also indicate one going abroad and increase in fortune there, especially if such a malefic owns the 9<sup>th</sup> bhāva. The functional nature of the graha also must be taken into consideration before attributing dire results to placement of a graha in the 12<sup>th</sup> bhāva. The following shloka from "Jātaka Pārijāta" helps explain this concept:

रिषस्थानगते शुशुभयुतेसौम्यग्रहालोकिते तन्नाथे वित्तव्ययाभावभाक् ।

riṇphasthānagate gubhe gubhayute saumyagrahālokite tannāthe vibale'rinécagāhage vittavyayābhāvabhākl

रिषस्थे विवले बलेन सहिते रिषाधिपेवित्तहानिं सकलमश्रिव्यय देहिनाम् ॥१५॥७३॥

riṇphasthe vibale balena sahite riṇphādhipe vittahā migravyomacarānvite tu saKālaā migraVyayaā dehināml |15|73||

Shubhagraha occupying the Rishpha (12<sup>th</sup>) bhāva, with the lord of the Rishpha bhāva being weak, positioned in the rāshi of its enemy or debility, wealth will not be spent. Should the lord of the Rishpha (12<sup>th</sup>) bhāva be strong and the Rishpha bhāva tenant a weak graha, wealth will be lost. Should the Rishpha (12<sup>th</sup>) bhāva be housing both henefic and malefics and should its lord be somewhat weak and somewhat strong then one will spend for good as well as bad causes.

The meaning is self-explanatory, but the meaning of the graha being somewhat weak and somewhat strong needs to be clarified for easy comprehension. This means should the graha, for example occupy own rāshi and thus be strong, but simultaneously occupy a dusthāna (2<sup>nd</sup> , 3<sup>rd</sup> , 6<sup>th</sup> , 8<sup>th</sup> , 11<sup>th</sup> or 12<sup>th</sup>) it will be called somewhat strong by reason occupying own rāshi and somewhat weak by reason of occupying a dusthāna.

The concept is further clarified when Vaidyanātha says in "Jātaka Pārijāta", that:

इष्टव्ययोभवति शोभनवर्गाते दुष्टव्ययोविवलखेटयुतेक्षिते वा ।

iṇōavyayo bhāvati śobhanavargayāte duṇōavyayovibalakheōayutekṣite vā|

यत्कारकद्युचरवर्णजनादनर्थं जातःसमेति बलहीनदशापहारे ॥१५॥७४॥

yatkārakadyucaravarēajanādanarthaā jātaū sameti balahēnadaçāpahāre| |15|74||

If the Vyaycsa occupies the shubha (auspicious) vargas, the expenditure is on account of shubha causes and the expenditure will be on account of ashubha (bad) reasons, should the Vyaya bhāva be occupied by weak grahas, or should the weak grahas aspect the 12<sup>th</sup> bhāva then the graha is termed as dushta (inauspicious).

The expenditure is indicated by the caste of the rāshi occupied by such a graha and will occur during the dashā and apahaara (antardashā) of that graha.

The good expenditure mentioned above, is for matters such as marriage, donations or gifts, helping others, building of rest houses for travelers to holy places, hospitals etcetera, and are indicated by the shubha graha as above. Dushta (weak) grahas indicate expenditure on account of disease, gambling, legal cases and such activities. If the lord of the 6<sup>th</sup> or 8<sup>th</sup> bhāva occupies the 12<sup>th</sup> bhāva, being a malefic and in strength, there shall be loss of agricultural lands, wealth and other indications of the 12<sup>th</sup> bhāva. Here the good indications like bed pleasures, good fortunes after going abroad etcetera are to be understood when we say the indications of the 12<sup>th</sup> bhāva will suffer.

This may cause the readers to assume that a graha if weak and in 12<sup>th</sup> will necessarily give bad effects. This is not the case. One has to find out whether the 12<sup>th</sup> lord and the 12<sup>th</sup> bhāva are stronger than the graha that occupies it, before coming to the conclusion of wealth being lost. Obviously if the graha occupying the Vyaya bhāva is stronger than the Vyaycscha, wealth would not necessarily be lost. It would also be certain that a natural malefic and a natural benefic behave in different fashion when occupying the 12<sup>th</sup> bhāva much as they do when occupying other bhāvas. So if a shubha graha being strong occupies the 12<sup>th</sup> bhāva the results would be favourable whereas such a graha being a natural malefic (pāpa) with strength is likely to hurt a bhāva as we have seen in other bhāvas. I would therefore draw the attention of the readers to the fact that for harm to come through, the malefic lord occupying the 12<sup>th</sup> bhāva has to be with strength. If the malefic lord occupying the 12<sup>th</sup> bhāva not be with strength, a Viparecta (contrary) Rāj Yoga is caused, on account of lords of dusthānas occupying each other's houses. This Viparecta Rāj Yoga is stronger when the lords of the dusthānas are weak or debilitated. Now one should understand that a graha becomes weak by reason of being in a trika sthāna, as also by owning a trika sthāna and therefore to become strong when in the 12<sup>th</sup> bhāva the graha will obviously have to be in exaltation. Thus we deduce the principle that exalted planets in dusthānas give bad results especially when they are also malefics and debilitated grahas in dusthānas give rise to Viparecta Rāj Yoga of a particularly strong intensity. Should there be any confusion, the readers will do well to read the shlokas again and understand that in the first instance the author is talking about the 12<sup>th</sup> lord being strong and a weak graha occupying it simultaneously, for wealth to be spent on good causes. In second instance he talks about weak graha aspecting the 12<sup>th</sup> bhāva, 12<sup>th</sup> lord remaining strong. He is thus asking us to assess whether a graha tenanted or the graha aspecting the 12<sup>th</sup> bhāva will be able to influence the indications of the 12<sup>th</sup> bhāva. He states that the graha owning the bhāva being strong, the effects of weak grahas occupying the bhāva will not be bad, whereas in same case the aspect of graha will give bad effects. In the second shloka the author is talking about weak grahas aspecting the 12<sup>th</sup> bhāva, in connection with loss of wealth and not their occupation of that bhāva. This is in line with the general principles of astrology and though the concept may appear to be confusing, at the first reading, it is not so.

When the Vyaycscha is conjunct or aspected by the Saptamesha (7<sup>th</sup> lord), the expenditure could be on account of wife or a woman. Dashāmesha (10<sup>th</sup> lord) conjunct or aspecting the Vyaycscha will be indicative of expenditure on account of one's father. If the Vyaycscha is in strength like exaltation etc. one attains heavens and other good lokas, after his death. Should the Vyaycscha be neccha (debilitated), one attains narka (hell) and other evil lokas, after one's death. Should the Vyaya bhāva be aspected by own lord or a benefic one is likely to spend on good causes and the reverse shall apply if it were aspected by malefics and be otherwise weak.

It is said that Surya or weak Chandra in the 12<sup>th</sup> bhāva indicates loss of wealth through the king, which would mean fines, tax penalties and the like imposed by the government, in modern context. One or two grahas conjunct Chandra, Shukra and Guru, when occupying the 12<sup>th</sup> bhāva, protect one's wealth. If in this case Budha is conjunct Shukra one will have bed pleasures. Should Mangal be conjunct or aspected by Budha the wealth of the native is lost through various means.

Shukra or Shani occupying the 4<sup>th</sup> or the 12<sup>th</sup> bhāva and conjunct Ketu indicates fall of a person from bed when asleep. This should not be taken literally. Fall of a person from bed is a bad omen, therefore this means that misfortune shall fall a native having this combination in his horoscope. Similar results ensue when a malefic conjoin Shukra in one of those bhāvas. Should Mangal or Budha be there (in place of Shukra and conjunct a malefic), similar results will occur. Budha in 4<sup>th</sup> or 12<sup>th</sup> bhāva conjunct a malefic can also indicate a dog bite.

Shani, Rāhu or Ketu occupying the 12<sup>th</sup> bhāva and conjunct Ashtamesha (lord of the 8<sup>th</sup> bhāva), makes one go to bad lokas. Rāhu or Ketu in the 12<sup>th</sup> and aspected by the Shashthesha (6<sup>th</sup> lord) also gives similar results. Guru in lagna, Shukra in Saptama (7<sup>th</sup> bhāva) and Chandra in Kanyā rāshi, for one born in Dhanu lagna with Mesha navāmsa rising in lagna, will indicate that the native will attain final emancipation. Again I would like to remind that the bad results would occur only if the bhāva and bhāvesha were weak and unaspected by benefics or their own lord. The strength in navāmsa also needs to be taken into consideration before an astrologer makes any negative prediction.

In the next chapters we shall be looking at various yogas (combinations) that occur because of certain combination of grahas and bhāvas or rāshis. There is a

tendency amongst astrologers to memorize the yogas and base their predictions on this basis blindly. This practice will only lead to wrong predictions as the results of the yogas are modified to a great extent on account of their owning certain bhāvas or occurring in certain bhāvas or rāshis.

I cannot emphasize enough, the importance of bhāva analysis as it provides a sound foundation for the entire science of logical Vedic astrological predictions. The reader should therefore, try to master this chapter before applying the yogas to a horoscope, so that any modification caused to the yogas, on account the bhāva ownerships and placement of bhāva lords can be factored in and a correct prediction arrived at.





## CHAPTER VII

### Yogas (Planetary Combinations)

Yogas are certain combinations occurring in a horoscope, on account of the position of individual grahas with respect to bhāvas, rāshis, in regard to their mutual position or a combination of all these factors. The grahas in yogas could be considered as grahas themselves, like Ravi (Surya), Chandra etc., or as bhāveshas like Dashāmeśha (10<sup>th</sup> lord), Chaturthēsha (4<sup>th</sup> lord) and so on based on their owning certain bhāvas and position in certain other bhāvas or in sambandha with each other like conjunction, aspect, occupation of each other's bhāvas and so on.

Another type of yoga may be based upon a graha occupying certain rāshi or bhāva and simultaneously occupying a particular varga like navāmsa (D-9) or Dreśhkāna (D-3) ruled by some other graha or itself and so on. Again there are what are called the "Nābhasa" Yogas consisting of 4 subgroups that are dependent on the shape that appears due to certain placement of grahas called the "Akriti" (figure) Yogas, based on the bhāvas occupied being the "Ashraya" (shelter) Yogas, those based on the number of rāshis occupied by all the grahas called the "Sankhyā" (number) Yogas and those yogas in which the shape of the grahas appear to be like a petal in the chart that are known as "Dala" (petal) Yogas.

Astrologers give much emphasis on the yogas occurring in a chart. Before we delve into different yogas, let me remind the readers that the yogas can be compared to empirical formulae. They are no doubt easy to remember but difficult to apply, unless one has a firm understanding of the basic principles of astrology that we have been looking into at depth, so far. One must not take the results attributed to the yogas blindly, without taking into consideration the strength of bhāvas, bhāveshas and both the natural and functional malfeasance or beneficence of grahas. One must also remember that in order that yogas fructify, all the three parameters must operate simultaneously. These parameters are the position of grahas in the natal horoscope, the operation of appropriate dashā of the relevant grahas and the appropriate transit of relevant grahas. Not remembering this will cause much confusion when in a chart with very strong yogas, the astrologer does not find the results matching the promise of the chart. It is well to remember that if the dashā of a graha capable of giving rise to a particular yoga operates when the Jātaka is a child then it is his father or guardian, as the case may be, who will get the results promised by that yoga. One also must understand that any yoga in a chart is likely to happen only once in a lifetime, as all the three parameters of natal chart position grahas, dashās (period of influence of grahas) and gochar (transit of grahas) do not occur simultaneously, daily in one's life, but the results of a yoga, whenever it occurs, are felt throughout one's life. We shall look at some of the important yogas below.

### Pancha Mahāpurusha Yogas

It is said that when either of the five grahas that is, Mangal, Budha, Guru, Shukra or Shani occupy any of the four kendras, in the rāshi that is their exaltation or own rāshi, a Pancha Mahāpurusha Yoga (five yoga for great personalities) takes place in the horoscope.

Brihat Pārāshara Horā Shāstra says:

अथ वक्ष्यामहं पञ्चमहापुरुषलक्षणम् ।

atha vakñyāMahaā paicamahāpuriiñalākñāēamI

स्वभोच्चगतकेन्द्रस्थैर्वलिभिश्च कुजादिभिः ॥७७॥१॥

svabhoccagatakendrasthairbalibhigca kujādibhiñe ||77|1||

क्रमशो रूचको भद्रो हंसो मालव्य एव च ।

kRāmago riicako bhadro haāso mālavya eva ca|



The Sage Pārāshara tells Maitreya (his disciple):

/ shall now define the indications of Pancha Mahāpurusha. When grahas like Kuja (Mars) etc. occupy a kendra. in strength, in their exaltation or own rāshi the Ruchaka. Bhadra. Hansa. Malavya and Shasha Yogas occur in their natural order (Mangal. Budha. Guru. Shukra. Shani).

Surya and Chandra, being luminaries, are not considered as grahas for the purpose of "Pancha Mahāpurusha" Yogas. The sages have indicated the importance of these yogas by naming them Mahāpurusha Yoga, to imply that a great personality is born when one of these yogas are present in a kundali (chart). The yoga caused by Mangal, so positioned, is called "Ruchaka" Yoga, for Budha it is called "Bhadra", with Guru in such a position it is called the "Hansa" Yoga, with Shukra being placed likewise the yoga is called "Malavya" Yoga and should Shani occupy a kendra in its exaltation or own rāshi the yoga is called "Shasha" Yoga. Results of the yogas are given below.

### Ruchaka (Large/Mountain/Garland) Yoga

The Jātaka born in Ruchaka Yoga is said to be endowed with long life, with strength in blood (good hemoglobin), adventurous, with prominent brows and black hair, hands and legs of equal proportion, knower of mantras, cruel, famous, with dark reddish colour, valorous, respectful to Gurus and Brāhmins and with weak knees and thighs. He is a good adviser, with medium stature, of seventy years life and attains death at a religious place. Amongst the results of the yoga, some authorities say that the Jātaka will become a king. I think that if he becomes a king he would become a warrior king, a dictator or an army general as Mangal is involved in the yoga.

### Bhadra (Auspicious/Gentleman) Yoga

The Jātaka born in Bhadra Yoga is said to be endowed with a lion like aura, walk like an elephant (slow and steady pace), prominent chest which is wide, strong and well formed arms, with good libido, fine hair, well formed cheeks, of a delicate body, strong, with hands and feet like lotus (red palms and feet) and knower of yoga (certain meditation techniques that include body poses to keep the body supple). He is very intelligent, of good speech, religious, courageous, and with very dark and curly hair. He is of an independent nature, kind to human beings in general, wealthy and one whose wealth is also enjoyed by others. He lives for eighty years and becomes a king.

### Hansa/Hansa (Swan) Yoga

The Jātaka born in the Hansa Yoga is of red face, of prominent nose, well formed feet, of a happy disposition, voice like a hansa (swan), very fair, of prominent cheeks, red fingernails, good head, with affinity to water bodies, with heightened libido, eight six fingers (widthwise) tall, of ninety six years life span and is likely to meet his end in a forest. He becomes a king.

### Malavya (Prince of the province of Mala va) Yoga

A person born in Malavya Yoga is of thick lips, weak body, of a uniform body structure (of square body) and a thin waist. He is with good hands, nose, cheek, of white teeth, splendid, hands reaching the knees, and enjoys seventy years of life. His face is 13 fingers (widthwise) long and 10 fingers broad. He becomes a king.

### Shasha (Rabbit) Yoga

The Jātaka of Shasha Yoga is with small body (face), possessed of an angry nature and is very shrewd. He is fond of forests, hills, forts and rivers. He is favourite of guests, somewhat famous, able to gather a large army, with somewhat distorted line of teeth, of somewhat vacillating nature, fond of women, and able to take away wealth of others. He is devoted to his mother, with good thighs, weak in middle portion of body, of very good intellect and is able to understand weakness of other. He lives to the age of seventy years, and is a king that administers his kingdom well.

Many astrologers think that the yogas could occur even when the grahas conjoin other grahas. Such is not the case. Mānsāgari, a classic work of astrology says:

शार्वातिनोर्वीपतिमात्मपाके यच्छन्ति ते केवलसत्फलानि ॥

kendroccagā yadyapi bhūsutādyā mārtaēōagētāāguyutā bhāvanti

gārvantinorvépatimātmapāke yacchanti te kevalasatphalānī

Even when Mangal or other grahas occupy a kendra in exaltation etcetera, if they are conjunct Surya or Chandra, dashā of those grahas would not make a king, but only (other) good results (other than becoming a king) of that yoga will occur.

So the presence of Surya or Chandra, conjunct the graha causing the Pancha Mahāpurusha Yoga, would effectively reduce the intensity of the yoga. This is in line with the principle of Chandra or Surya being amongst the grahas involved causing nullification of Veshi/Voshi or Sunaphā/Anaphā Yogas.

Again Nādi granthas (ancient texts of south India) tell us that when Shani aspects Guru, while Shukra causes Malavya Yoga, results of Malavya Yoga will not materialize. The reason appears to be, the special connection between Shani and Guru, which when in aspect of each other or one aspected by other and other sambandhas discussed earlier, cause one to be more attracted towards matters religious, at an advanced age, than impart the drive to become a king. We can safely assume that aspect between Shani and Guru would also nullify or, at the very least, reduce the extent and/or duration of the results of other Pancha Mahāpurusha yogas.

It is also important to understand that for each graha the yoga could occur in 12 different ways on account of the rāshi occupied by it and the kendra that it occupies, barring Budha who would have 8 variations. Thus, there would be 56 primary variations that are worthy of being considered as Pancha Mahāpurusha Yogas. One must therefore understand that merely because one graha is placed in its own rāshi, these results would not ensue in their entirety but shades of what is attributed to such a position would definitely be observed. Again a graha in exaltation, occupying a kendra, is more likely to give these results with greater intensity than a graha occupying its own rāshi.

## **Yogas with more than one Combination**

### Parvat (Mountain) Yoga

- When the 7<sup>th</sup> and 8<sup>th</sup> bhāva are either occupied by shubha grahas or when they are unoccupied and when shubha grahas occupy kendras, Parvat Yoga is said to have occurred.
- Similarly when the lords of the lagna and Vyaya (12<sup>th</sup>) bhāva occupy mutual kendra position and when both are in aspect of their friends, Parvat Yoga is said to have occurred.
- Parvat Yoga is also said to have arisen when shubha grahas occupy kendras and 6<sup>th</sup> as well as 8<sup>th</sup> bhāva.
- Similarly the yoga is said to arise when shubha grahas occupy the kendras and the 9<sup>th</sup> bhāva.
- Parvat Yoga is defined in "Shatamanjari Rāj Yoga" as having arisen when the depositor of Lagnesha occupies his own rāshi or Mooltrikona rāshi and when such rāshi falls in either kendra or kona from the lagna.
- Parvat Yoga is also said to have arisen when shubha grahas occupy the lagna, 7<sup>th</sup> and 10<sup>th</sup> bhāva.

The person born in Parvat Yoga is very fortunate, learned and gives various donations. He is also libidinous, has connections with others' wives, is successful and can be the head of a town.

### Kaahala Yoga

There are four variations of Kaahala Yoga, available in the texts. The yoga results in the Jātaka being strong, valorous, a fool, served by many and owner of some towns.

- Gum and Chaturthesha (4th lord) being in mutual kendra, should the Lagnesha (lagna lord) also be bala (with strength), Kaahala Yoga is said to have occurred in a chart.
- When the Sukhesha (4th lord) being in its exaltation rāshi or own rāshi, conjoins the Karmesha (10th lord), Kaahala Yoga occurs in a chart.

- When the depositor of the Chaturthesha (4th Lord) is in mutual kendra from the Chaturthesha, Kaahala Yoga is said to occur.
- When lord of the 4th bhava and the 9th bhava are in mutual kendra, the Lagnesha being with strength, Kaahala Yoga is said to have arisen.

### **Chaamara (Fan made of hair) Yoga**

- Lagnesha occupying its exaltation rashi, occupying a kendra and being aspected by Gm gives rise to Chaamara Yoga.
- Chaamara Yoga is also said to have arisen when 2 shubha grahas occupy either of the lagna, Saptama (7th), Navamsha (9th) or Dashama (10th) bhava.
- Chaamara Yoga also arises when the Lagna being occupied by shubha graha, the Lagnesha is in exaltation or occupies a good bhava (kendra or kona).

A Jātaka born under Chaamara Yoga, is said to be respected by king, learned, good speaker, himself either a king or knowledgeable, knower of Vedas (scriptures), having knowledge of all sciences and lives till the age of 70 years of age.

### **Shankha (Conch Shell) Yoga**

- Shankha Yoga is said to have occurred when the Panchamesha (5th lord) and the Shashthesha (6th lord) are in mutual kendras, Lagnesha being bestowed with strength.
- Shankha Yoga is also said to have arisen when both the Lagnesha and the Karmesha (10th lord) occupy chara (movable) rāshi and Bhāgyesha (9th Lord) also is strong.

The Jātaka born in Shankha Yoga enjoys luxuries, takes pity on those that suffer, is kind, possessed of wife, son, landed property and wealth. He is learned, a gentleman and lives till 80 years of his age.

### **Bheri (Wind instrument used in war) Yoga**

- When the 2nd, 12th and the 7th bhāvas are occupied by grahas and the Karmesha (10th Lord) is bali (with strength), Bheri Yoga is said to have occurred in a chart.
- Bheri Yoga is also said to have arisen when Bhāgyesha (9th lord) is bali and Guru, Shukra and Lagnesha occupy kendras.

A Jātaka born in Bheri Yoga is blessed with a long life and good health. He is without fear, a King, possessed of (good) wife, sons, lands, wealth, well behaved, with a good ancestry, renowned, expert in many sciences and possessed of valour and happiness.

### **Sharada (pronounced “Shaaradaa”/Goddess of education) Yoga**

- The combination of Karmesha occupying the 5th bhāva, Budha occupying a kendra and Surya occupying own rāshi and bestowed with strength (by reason of strength in navāmsa etc.) gives rise to Sharada Yoga.
- Guru occupying either the 5th or the 9th bhāva from, Chandra, Mangal occupying a trikona (trine) from Budha, and Gm being posited in the 11th bhāva from Budha gives rise to Sharada Yoga.

Sharada is one of the names of Goddess Saraswati, the goddess of education, and as expected the results are in tune with this. A person born in Sharada Yoga is capable of discussion on various sciences, expert in sexual matters, of good character, with good brotherly love, liked by a king and worshipper of Guru, Brāhmins and God.

### **Lakshmi (Goddess of wealth) Yoga**

- Lakshmi Yoga occurs, in a chart, when Bhāgyesha, being in its paramoccha (deep exaltation), occupies a kendra.
- When Bhāgyesha occupies its mooltrikona rāshi and the Lagnesha is endowed with strength, Lakshmi Yoga is said to have arisen.
- When Mangal and Chandra are in mutual kendra, Lakshmi Yoga arises.

The Jātaka of Lakshmi Yoga is possessed of qualities of masculinity, rules over many countries, is renowned for his education and reputation, having a beautiful

physique like Kamdeva (God of seduction), well known in all directions, respected by kings, King of kings and possessed of many wives and sons.

#### Chatussagara (Four Oceans) Yoga

All the grahas, that is all the shubha and pāpa grahas, occupying all the kendras, give rise to Chatussagara Yoga. The yoga is said to impart wealth and kingdom to the Jātaka.

Another form of Chatussagara Yoga occurs when all the grahas occupy Mesha, Karka, Tulā and Makara rāshis in a chart. The Jātaka is said to be possessed of many gems, elephants, horses, wealth and a King of the universe.

The reader will observe that the rāshis mentioned are kendras in natural zodiac (with Mesha as lagna) and understand the importance given to bhāvas in natural zodiac.

### **Other named Yogas**

#### Mridunga (A percussion instrument of barrel shape, tapering at both ends) Yoga

When a graha is in exaltation, its Navāmsheśha (lord of the navāmsa occupied by the graha) also is in a kendra or a kona (trikona/trine), in its exaltation, own rāshi or endowed by strength and if the Lagnesha is also bali (with strength), Mridunga Yoga is said to have taken place in a chart. The Jātaka born in this yoga is said to be helpful to others, and successful like a King.

#### Shrinath (Lord Vishnu) Yoga

When the Saptamesha (7<sup>th</sup> lord) occupies the Dashama (10<sup>th</sup>) bhāva and if the Karmesha (10<sup>th</sup> lord), in its rāshi of exaltation, conjoins the Bhāgyesha (9<sup>th</sup> lord), Shrinath Yoga takes place. The Jātaka born in this yoga is a King like the Lord Indra (King of the gods).

#### Koorma (Tortoise) Yoga

When shubha (benefic) grahas occupy their own or exaltation rāshi or navāmsa of their mitra (friend) in the 7<sup>th</sup>, 5<sup>th</sup>, and the 6<sup>th</sup> bhāva and the pāpa (malefics) grahas also, similarly strong, occupy the 3<sup>rd</sup>, 11<sup>th</sup> and the 1<sup>st</sup> bhāva, Koorma Yoga rises in a chart. The Jataka of Koorma Yoga is renowned, enjoyer of kinglike powers, pious, with Satwa guna, having a great deal of patience, happy, helping others through his speech or himself a king.

#### Kliadaga (A broad and short bladed sword like weapon) Yoga

Kliadaga Yoga occurs when Bhāgyesha (9<sup>th</sup> lord) occupies the Dhana bhāva (2<sup>nd</sup> bhāva) and Dhangesha (2<sup>nd</sup> lord) occupies the Bhāgya bhāva (9<sup>th</sup> bhāva) with the Lagnesha occupying a kendra or kona.

Jātaka of Kliadaga Yoga knows the meaning of Vedas (scriptures), is intelligent, valorous, strong, happy, bereft of jealousy, great on account of his deeds, expert in many sciences and one who acknowledges any help rendered by others.

#### Kusuma (Flower) Yoga

Kusuma Yoga occurs when in a chart of Sthira lagna (Vrishabha, Simha, Vrishchika or Kumbha rāshi), Shukra occupies a kendra, Chandra is in Panchama (5<sup>th</sup> bhāva) and Shani occupies the Karma bhāva (10<sup>th</sup> bhāva).

The Jātaka of Kusuma Yoga is known for his donations, respected by kings, enjoyer of luxuries, with good ancestry, important amongst kings, renowned in the world, very valorous and a king.

#### Pārijāta/ Kalpadruma (Celestial flower/tree) Yoga

This yoga arises when the Lagnesha, its depositor (Bhāvesha of the bhāva occupied by Lagnesha), the depositor of the depositor of the Lagnesha and the Navāmsheśha of the depositor of depositor of the Lagnesha are in a kendra, trikona or in exaltation in a chart.

The Jātaka born in this yoga is endowed with all type of wealth, is a pious person, very powerful, one who likes to fight, is kind and merciful. The reference to Pārijāta (celestial flower) or Kalpadruma (celestial tree), in the name of the yoga, suggests that the person will fulfill wishes of all those who approach him with some request for donation. My opinion, about fructification of the Kalpadruma Yoga, is that the graha causing the yoga will be indicative of the type of donation that a person born of Kalpadruma Yoga is likely to give. Thus if the graha is Guru the person will teach whomsoever approaches him for learning and so on.

#### Kalānidhi (Wealth of many arts) Yoga

When in a chart Guru is in 2<sup>nd</sup> or the 5<sup>th</sup> bhāva and Budha or Shukra are conjunct or aspect such a Guru or Guru occupying the rāshi owned by Budha or Shukra gives rise to Kalānidhi Yoga. Jātaka born under Kalānidhi Yoga is possessed of libido and good qualities. He is worshipped by the king, possessed of army, horse, elephants, conch shells and war drums and is bereft of any fear of disease, other fears and enemies.

#### Hari, Hara and Brahma Yoga

*Hari Yoga:* When shubha grahas (benefics) occupy the 2<sup>nd</sup>, 12<sup>th</sup> and 8<sup>th</sup> bhāvas, counted from the bhāva occupied by the Dhaneśha (2<sup>nd</sup> bhāva lord), Hari (Lord Vishnu) Yoga is said to have arisen.

*Hara Yoga:* When the shubha grahas (benefics) occupy the 4<sup>th</sup>, 9<sup>th</sup> and the 10<sup>th</sup> bhāva, from the bhāva occupied by the Saptameśha (7<sup>th</sup> lord), Hara (Lord Shiva) Yoga is said to have occurred.

*Brahma Yoga:* When the 4<sup>th</sup>, 10<sup>th</sup> and the 11<sup>th</sup> bhāva, from the bhāva occupied by the Lagnesha, are occupied by shubha grahas, Brahma (Lord Brahmā) Yoga arises in a chart.

The Jātaka, in whose chart any one of the three yogas occurs, is said to be happy, learned and possessed of wealth and sons.

#### Laguādhi Yoga

Shubha (benefic) grahas occupying the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> bhāvas of a horoscope, lead to Laguādhi Yoga. It must be understood that for the yoga to occur in all its strength, the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> bhāvas should be devoid of association or aspect of ashubha/pāpa (malefic) grahas. The results of the Laguādhi Yoga are to make the native a great and learned person and he is happy in his life.

#### Simhāsana (Throne) Yoga

This yoga occurs when all the grahas occupy the 2<sup>nd</sup>, 12<sup>th</sup>, 6<sup>th</sup> and 8<sup>th</sup> bhāvas. It is a Rāj Yoga giving power and wealth.

#### Dhwaja (Flag) Yoga

When the 8<sup>th</sup> bhāva is occupied by pāpa grahas (malefics) and the lagna is occupied by shubha grahas (benefics), Dhwaja Yoga occurs. A Jātaka born in this yoga is leader of men.

#### Hamsa (Swan) Yoga

All the grahas occupying the 5<sup>th</sup>, 9<sup>th</sup>, Lagna and the 7<sup>th</sup> bhāvas lead to Hamsa Yoga. This yoga is not to be confused with the Hamsa/Hamsa Pancha Mahāpurusha Yoga that we have seen earlier. The yoga results are that the Jātaka takes care of his family.

#### Kārikā Yoga

Kārikā Yoga is said to occur, when all the grahas occupy the 11<sup>th</sup>, the 10<sup>th</sup> or the lagna. The grahas have to occupy any of these one bhāvas. Ketu or Rāhu will obviously be in 7<sup>th</sup> from such a bhāva, occupied by all the other grahas, as one is 180° away from other. Therefore I think grahas other than Rāhu/Ketu will have to occupy one of the bhāvas, above for the yoga to occur. This needs to be understood in all the yogas that mention one bhāva tenanted by all the grahas, as many yogas requiring this appear in Nābhāsa Yogas, hence in my opinion Rāhu and Ketu are not to be considered when we consider Nābhāsa Yogas. A Jātaka of Kārikā Yoga will become a king, even if born in a low family and more so if born in a royal family.

#### Ekāvali (String of single items) Yoga

This yoga occurs when there is one graha in each bhāva, in continuity, from lagna or from any other bhāva. The Jātaka of Ekāvali Yoga becomes a Mahārāja (King amongst kings). In my opinion the yoga is strongest when this occupation of bhāvas, in continuity, begins from lagna bhāva.

#### Amala Yoga

Amala Yoga is said to have occurred when the 10<sup>th</sup> bhāva from either Chandra or Lagna is occupied by benefic/s alone (no malefic should be there). The Jātaka born in this yoga is honoured by kings, enjoys many pleasures and his fame is said to last as long as Moon and Sun exist in this world. He is a righteous person, fond of relatives and of charitable nature.

#### Shubha Yoga

Shubha Yoga is said to have occurred when the lagna is occupied by shubha (benefic) graha/s. The native is a good speaker, intelligent, and possessed of good looks, character and qualities.

#### Ashubha Yoga

Ashubha Yoga is said to have occurred when the lagna is occupied by ashubha (malefic) graha/s. The native born in Ashubha Yoga is said to be somewhat libidinous by nature and given to sinful acts.

#### Shubhakartari (Auspicious scissors) Yoga

Shubhakartari Yoga arises when any bhāva/graha is flanked by shubha (benefic) grahas on either side of the bhāva. This means that when grahas occupy 2<sup>nd</sup> and 12<sup>th</sup> bhāva from the bhāva/graha under consideration, the bhāva is said to be subject to Shubhakartari Yoga. The bhāva/graha under Shubhakartari Yoga acquires strength and therefore the good results attributed to it are realized.

#### Pāpakartari Yoga

Pāpakartari Yoga occurs when a bhāva/graha is flanked by ashubha (malefic) grahas, by occupying the 2<sup>nd</sup> and 12<sup>th</sup> bhāva from the bhāva/graha under consideration. The bhāva/graha losing its strength, bad results of the bhāva/graha are then realized.

### **Yogas based on Bhāva, Kāraka or other Lordships of Grahas**

#### Mahārāja (King of kings) Yoga

- Mahārāja Yoga is said to arise when the Lagnesha (ascendant lord) and the Panchamesha/ Putresha (5<sup>th</sup> lord/lord of the putra bhāva) conjoin in either the lagna or the Panchama (5th bhāva) or exchange of bhāva occurs between them. Similarly if amongst the Chara kārakas (changeable kārakas), the Atmakāraka and the Putra kāraka are similarly situated in a horoscope. Besides being in the above places if they occupy their exaltation, own rāshi or own navāmsa and be in aspect of shubha grahas, Mahārāja Yoga is said to have taken place in a chart. The native born in Mahārāja Yoga will be famous and happy.



- When the Lagnesha and the Atmakāraka are in the lagna, the 5<sup>th</sup> or the 7<sup>th</sup> bhāva in conjunction or in aspect to a benefic, a Rāj Yoga is said to have occurred. The readers will remember that a graha who has traversed the maximum degrees in any rāshi is called Atmakāraka, from the earlier chapter on different kārakas.
- Should shubha grahas (benefics) occupy the 2<sup>nd</sup>, the 4<sup>th</sup> and the 5<sup>th</sup> bhava from either the lagna lord or the Atmakāraka or should the 3<sup>rd</sup> and the 6<sup>th</sup> be occupied by pāpa grahas (malefics), a Rāj Yoga takes place.
- If even a single graha aspects all the three lagnas, that is the lagna, Horā lagna and the Ghatikā lagna. This yoga is translated as if even a single graha aspect any of the three lagnas in some of the editions of BPHS. The student should understand that a Raj Yoga can not occur if only one of the lagnas is aspected by a single graha and it is necessary that the graha should aspect all the three lagnas simultaneously, for the yoga to occur in a chart and that position could alone be said to be in line with the basic principles of Vedic astrology. This will be clear from the next Rāj Yoga.

When all the above three lagnas, that is the Rāshi lagna, Horā lagna and Ghatikā lagna, are occupied by grahas in exaltation, own rāshi or if the lagna, drekkāna (D-3) lagna and the navāmsha lagna are occupied by grahas in exaltation a Rāj Yoga is formed.

Again it is said that if even two of the three that is the Bhāva lagna, Horā lagna and Ghatikā lagna are aspected by exalted grahas, a Rāj Yoga occurs.

Thus it would be clear that more than one of the three lagnas have to be influenced by grahas in exaltation, own rāshi etcetera for a Rāj Yoga to occur.

## Debilitated Grahas

Another principle, which needs to be understood is that debilitated grahas are not always bad in the matter of giving results. Brihat Pārāshara Horā Shāstra tell us that:

षष्ठेऽष्टमे तृतीये वा स्व स्वनीचगता ग्रहाः ।

लग्नं पश्येत् स्वभोचस्थोलग्नपो राज्ययोगदः ॥३९।१९॥

ñañöhe'ñöame tâtéye vā sva svanécagatā grahāu]

lagnaā pagyet svabhoccastho lagnapo rājyayogadau | 39|19|

If the 6<sup>th</sup>, 8<sup>th</sup> or 3<sup>rd</sup> bhava is occupied by debilitated grahas and should the Lagnesha be exalted or in own rāshi. and aspects the lagna. Rāj Yoga is said to have taken place.

Again we see that:

षष्ठाऽष्टमव्ययाधीशा नीचस्था रिपुभेऽस्तगाः ।

स्वोच्चस्वभगलग्नेशो लग्नं पश्यंश्च राज्यदः ॥३९।२०॥

ñañöhä'ñöamavyayādheçā nécasthā ripubhe'stagāu]

svoccasvabhagalagnesho lagnaā pagyaāgca rājyadau | 39|20|

Lords of the 6<sup>th</sup>, 8<sup>th</sup> or the 12<sup>th</sup> being in debility, inimical rāshi or combust and should the Lagnesha be placed in own rāshi or exaltation and aspects the lagna a Rāj Yoga occurs.

Again Pārāshara tells in Rāj Yoga Adhyāya (chapter on Rāj Yogas) that:

लग्नं पश्यति ये खेटास्तैः सर्वे शुभदायिनः ।

नीचखेटोऽपि लग्नं चेत्पश्येद्राजा प्रकीर्तितः ॥२६॥

lagnaā pagyati ye kheöaste sarve gubhadāyinau]

nécakheöo'pi lagnaā cetpagyedrajā prakértitaù | 26|

All the grahas that aspect lagna give shubha results. If a graha occupying its rāshi of debilitation aspects lagna. it is capable of making the Jātaka a King.

This statement, about all grahas aspecting lagna giving good results, may seem a bit contradictory since even malefics will aspect the lagna. But if we look at this statement, we shall understand that barring Mangal, Guru and Shani, other grahas will cast aspect only from the 7<sup>th</sup> bhāva which being a kendra makes the graha strong. Now we have seen in shloka 15.75 of Jātaka Pārijāta in earlier chapter that it is the weak grahas's aspect that gives ill effects. So even strong malefics will not give ill effects to the lagna bhāva but will influence the bodily structure of the Jātaka according to its own colour etc. Guru will have to occupy either the 5<sup>th</sup> or the 9<sup>th</sup> to aspect lagna when not in the 7<sup>th</sup> bhāva and will gain strength, both the bhāvas being trikona bhāvas, as trikona is also a strong bhāva. Mars will be in either 6<sup>th</sup> or the 10<sup>th</sup> and malefics are said to give good results when they occupy the trishadāya bhāvas (3<sup>rd</sup>, 6<sup>th</sup> or 11<sup>th</sup>), so it will give good results in 6<sup>th</sup>, and 10<sup>th</sup> being a kendra it will be strong, thus giving good results. Shani will aspect from the 4<sup>th</sup> and the 11<sup>th</sup> bhāva, 4<sup>th</sup> being the kendra and 11<sup>th</sup> a trishadāya bhāva, giving good results to lagna.

The reason for even neecha grahas aspecting lagna giving good results is that from the 7<sup>th</sup> bhāva is the fact that they will be aspecting the rāshi of their exaltation. Shani and Mangal will give good results of the 10<sup>th</sup> and the 4<sup>th</sup> bhāva and Guru's tendency to harm the bhāva occupied will be reduced when it occupies the 5<sup>th</sup> (progeny) and Dharma (religion/father) bhāva. Thus it would be clear that unlike the understanding amongst many astrologers, neecha grahas or combust grahas are not always bad for a Jātaka. Much depends on the bhāvas occupied by them. This is in line with the basic principles of astrology wherein malefics are said to give good results when occupying the trishadāya (3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup>) bhāvas.

It may interest the reader to know that a great astrologer, of yesteryears, H.N. Katwc was of the opinion that debilitated grahas give good results whereas the exalted ones harm the Jātaka. It should also be understood that not all classical texts attribute bad results to debilitated grahas and "Mānsāgari" a much-respected classic gives the good results of debilitated grahas. So Mr. Katwc was not entirely wrong in the proposition that debilitated grahas tend to give good results.

Whether grahas in debility, or exaltation for that matter, would give good or bad effects is dependent on their nature and the bhāvas occupied by the grahas. When malefics are in exaltation, having attained strength, they are likely to harm the bhāva occupied as also the bhāva aspected by them as they would be aspecting the rāshi of their debility, whereas when in debility specific effects when occupying a bhāva and commented upon at length in the chapter on grahas must be remembered before making a judgement of their effects of debility. Guru in debility in the 7<sup>th</sup> bhāva is likely not to harm the bhāva occupied, being weak, and it would aspect the rāshi of its exaltation and thus increase its good indications, almost similar to when aspecting own rāshi. Again in case of Guru and Shani, they would cause marital discord or even break of marriage instead of marital felicity, when occupying the 7<sup>th</sup> and the lagna bhāva in exaltation respectively. This result is on account of the fact that Guru tends to harm the bhāva occupied and Shani tends to harm the bhāva that it aspects. It must also be understood that benefics in debility are therefore, more likely to harm than help a Jātaka when in good bhāvas. Thus the principles of astrology should be understood and applied, by an intelligent astrologer, so that correct assessment of the effects of grahas on a chart is carried out.

Readers might like to see what Masanasaagari a classic on Vedic astrology says about the debilitated grahas. This will also help understand that grahas in debility can also give excellent results .

निष्ठुरदन्तो वदनः ऋमात्रस्थूलजङ्घकरपादः।

स्त्री विवाहार्जितचित्तो भ्रातुर्नीचस्थितः कुरुते॥१॥

niñōhuradanto vadanaḥ samāntrasthiilajaghakarapādaḥ

stré vivāhārjitacitto bhāurnécasthitaḥ kuriitel |1|

When Surya is neecha. the Jātaka is with strong teeth, proportionate body and strong thighs, arms and legs. He is desirous of possessing a woman through marriage.

नृत्यकादकजल्पकधूर्तकृतश्चापि संगतिः सहसा ।

कुमतिः संशयोनेरतो नीचस्थो हिमकरः कुरुते॥२॥

nātyakavādakajalpakhūrtakātaçcāpi saigatiḥ sahasā

kumatiḥ saāgAyanirato nécastho himakaraḥ kuriitel |2|

When Chandra is in its neecha. the Jātaka is a good dancer, complainer, player of instrumental music, deceitful and likes company of deceitful persons. He is cruel

and suspicious by nature.

लक्ष्मीर्ह्यत्युग्रबला स्थिरविभवो बुद्धिमान्गुणज्ञः ।

रात्रिचरोऽतिचैरो दुष्टात्मा भूसुतः कुरुते ॥३॥

lakñmérhyatyugrabalā sthira vibhavo budhdimānguëajiaù|

rātriicaro'ticauro duñöätmā bhūsutaù kuriitel |3||

When Mangal occupies its neecha rāshi. the Jātaka is wealthy, with high temper, strong, of steady nature, intelligent and one who understands good qualities of others. He could also become wanderer in night and a thief and possessed of cruelty.

शुभमतिर्वरयुवतिः शुभशीला भर्तृवचनं अनुमोदिता ।

संततिपुत्रविहीनो नीचस्थश्चन्द्रजः कुरुते ॥४॥

gubhamatirVārayuvatiù gubhagélā bhartāvacana anumoditā|

santatiputravihéno nécasthagcandRājau kuriitel |4||

Budha occupying its neecha rāshi makes the Jātaka possessed of good intellect, beautiful and virtuous wife. He is likely to be deprived of progeny, especially a son.

दिव्यस्त्रीवरकञ्चनपुष्पफलप्रकरपूजितः पुरुषः ।

भर्ता देशान्तरस्थो नीचस्थः सुरगुरुः कुरुते ॥५॥

divyastréVārakaīcanapuñpaphalaparakarapūjitaù purüñaù|

bhartā degāntarastho nécasthaù suragurüù kuriitel |5||

A Jātaka who has Guru in neecha rāshi is worshipped with flowers and gold (he is well respected) by beautiful women (or he may have a very beautiful wife) and his employer will be staying in a different country.

अतिकौतुकी विनोदि सभासु सुवाक्सदा प्राज्ञः ।

राज्यकलामणिमण्डितो नीचस्थेभार्गवः कुरुते ॥ ६ ॥

atikautuké vinodi sabhāsu suvāksadā prājiaù|

rājyakaīmaēīmaëòito nécastho bhārgavaù kurüte| ||6||

One with Shukra in neecha rāshi is possessed of gaiety, is witty and a good speaker in an assembly of men. He is very intelligent. He is an expert in politics (administration).

शत्रुणां क्षयकारको दृढवपुर्दीप्ताभिकान्तिश्चलो ।

देशग्रामपुरादिपत्तनवलि साम्राज्याराज्याधिपः ।

स्वेच्छाचारविचारदक्षसुभगः स्त्रीसौख्ययुक्तः सदा ।

ज्ञातिभ्रातृजनान्वितं च कुरुतेऽर्चि स्थितार्कि सदा ॥७॥

gatrüää kñAyakārako dāòhavapurdéptāgnikāntiçcalo|

degagrāmapurādipattanabali sāmrajyārājyādhipaù|

svecchācāravīcāradakñasubhagaù strésaukhyayuktaù sadā|

jīatibhrātājanānvitā ca kuriite nécasthitārki sadā| |7||

Shani in neecha rāshi makes the Jataka a destroyer of enemies, possessed of strong body, possessed of a radiant complexion and king of a good kingdom, city or village (depending on the strength of other grahas). He is independent by nature, very alert in his work and possessed of a beautiful wife who pleases him. He is also possessed of (support of) his clan and brethren.

दुर्भगश्चखलो दुष्टः पापात्मा दुष्टबुद्धिकृद्दुलः ।

स्वकुटुंबपक्षहीनो नीचस्थो राहुरिती कुरुते ॥८॥

durbhagagca khalo duñöaù pāpātmā duñöabuddhikābdahulaù|

svakuöumbapakiiahéno nécastho rāhurité kurüte||8||

A Jataka in whose chart Rāhu is in neecha rāshi, is ugly, cruel, of devious mind and deprived of happiness of his family.

कुशीलोऽपि तथा काणः स्त्रीविरहि दुःखकामिनो विरूचः ।

अतिपक्षदक्षकुशलो नीचस्थकेतुरपि कुरुते ॥९॥

kuçélo'pi tathā kääaù strévirahi duùkhakāmīno viriicaù|

atipakñadakñakuçalo nécasthaketurapi kuriitel |9||

Ketu occupying the neecha rāshi makes the Jataka have bad character, has only one eye (one eye could have problems also), having worries on account of separation from wife, lustful and with many diseases. He, however, is capable of being attentive to many matters, simultaneously, alert and an expert in some matter or other.

## **Yogas arising out of Bhāvesha's relative positions**

We shall now look at some of the other yogas that arise in a chart, on account of bhāva ownerships alone. It would be clear from the yogas that they arise on the basis of functional nature of the grahas, as against the natural beneficence or malfeasance that we have looked at earlier. There are three excellent shlokas in Brihat Pārāshara Horā Shāstra, which give us the principle behind occurrence of these yogas.

विष्णुस्थानं च केन्द्रं स्यालक्ष्मीस्थानं त्रिकोणकम् ।

तदीशयोश्च सम्बन्धाद्राजयोगः पुरोदितः ॥४१॥२८॥

viññeusthānaà ca kendraà syāllakñmésthānaà trikoëakam|

tadégayogca sambandhādrājayogaù puroditaù |41|28||

The kendras (angles or squares) are the place of Lord Vishnu and so are the trikonas (trines) those of Goddess Lakshmi. When the lords of these bhāvas are in sambandha (mutually connected) Rāj Yoga is said to occur.

तपःस्थानाभिन्त्री मन्त्राधीशो विशेषतः ।

उभावन्योन्यसंहृष्टौ जातश्चेदिह राज्यभाक् ॥३९॥३३॥

यच्कुत्रापि संयुक्तौ वापि तौ समसप्तमौ ।

राजवंशभवो बालो राजा भवति निश्चितम् ॥३९॥३४॥

tapaùsthānādhipo mantré mantrādhégo vigeñnataù|

ubhāvanyonyasandāñöau jātagcediha rāajyabhāk| |39|33||

yatra kutrāpi saàyuktau vāpi tau samasaptamaù|

The lord of the Tapa (9<sup>th</sup>) bhāva is a minister and more especially is the lord of the Mantra (5<sup>th</sup>) bhāva, their mutual aspect will bestow a kingdom on a Jātaka. Even when these two are conjunct in any bhāva or should they be in sama saptaka (mutually in 1/7 position or opposition), one born of a royal family will certainly become a king.

It is thus very clear that when a trikona and a kendra lord conjoin or have sambandha (connected in the different ways we have seen in an earlier chapter), a Rāj Yoga takes place in a chart. Similarly sambandha between two trikona lords also gives rise to Rāj Yoga. Amongst these kendras and trikonas, the 9<sup>th</sup> and the 5<sup>th</sup> bhāva lord are stronger in ascending order as trikona lords (some authorities opine that the strength of these bhāvas is in descending order) and the lagna, 4<sup>th</sup>, 7<sup>th</sup> and the 10<sup>th</sup> lord amongst the kendra lords are stronger in ascending order. The shlokas also point to another important factor that needs to be taken into consideration by an astrologer, when analyzing Rāj Yoga. In a weaker Rāj Yoga (shloka 34 above) the sage tells us that one born in royal family will become a king. So one has to take into consideration the financial situation and social status of the Jātaka at the time of birth before one makes a prediction about someone becoming a king, or very powerful person in today's context. It is like setting for zero error in a measuring instrument. Many are the times that astrologers have become a subject of derision on account of predicting great wealth or power to a Jātaka on account of presence of one of the numerous Rāj Yogas in a chart, the Jātaka not making much headway in life. One must understand that a Rāj Yoga implies that the Jātaka would reach a higher status with reference to his family's financial situation and status at the time of his birth. There are some Rāj Yogas which specifically mention that one will become a king even if born of poor parents, and only when such yogas are present in a chart one can say that he would be wealthy and powerful, despite of his background. Even here all the yogas in a horoscope are to be examined in depth, since no yoga operates in isolation and if yogas for penury were simultaneously present in a chart, their influence would also operate during the dashā of the relevant grahas. We will look at some of the yogas to understand the principles of kendra / trikona sambandhas better.

The Jātaka will be a king when the 4<sup>th</sup> lord is in the 10<sup>th</sup> bhāva and the 10<sup>th</sup> lord is in the 4<sup>th</sup> bhāva in aspect of the lord of the 5<sup>th</sup> or the 9<sup>th</sup> bhāva. Here what is happening is the Parivartana (exchange of rāshi owners) or Anyonyāshraya (taking shelter in each other's house/rāshi) yoga between the 4<sup>th</sup> and the 10<sup>th</sup> bhāva lords. It is said that the lords of bhāvas that are in exchange give results as if they are in their own rāshi. We know that the occupation of a rāshi by its lord makes both the lord and the bhāva where the rāshi falls, strong. Now the aspects of the trikona lords i.e. the 5<sup>th</sup> and the 9<sup>th</sup> lords, on 4<sup>th</sup> and 10<sup>th</sup> lords who are kendra lords are creating a sambandha between the lords of trikona and kendra. We have already seen that whenever there is a sambandha between the trikona and the kendra lords it gives one wealth and power, during their respective dashās (period of maximum influence). Earlier we had seen the direct relation or sambandhas between the kendra and trikona lords by exchange of rāshis owned by them whereas here we are looking at a somewhat indirect sambandhas. The results of different sambandhas in a chart are almost similar hence an astrologer should understand different sambandhas properly.

It is said that when lords of the lagna, 5<sup>th</sup>, 10<sup>th</sup> and the 4<sup>th</sup> bhāvas occupy the 9<sup>th</sup> bhāva one will become a ruler and his fame will spread in four (all) directions. This yoga has all the kendra and trikona lords, barring the 9<sup>th</sup> lord and the 7<sup>th</sup> bhāva, occupying a trikona bhāva, which happens to be the 9<sup>th</sup> bhāva thus connecting all the important kendras and trikonas and as such the results are greater in magnitude and the Sage Pārāshara tells us that he will not only be a king but his fame will spread worldwide.

If the 5<sup>th</sup> lord occupies the lagna, the 4<sup>th</sup> or the 10<sup>th</sup> bhāva and is conjoined with the 9<sup>th</sup> lord, one will become a king.

Guru occupying the 9<sup>th</sup> bhāva in own rāshi and conjunct either Shukra or the 5<sup>th</sup> lord one becomes a king. When an astrologer reads about such yoga he should immediately find out the relevance of the grahas mentioned in the yoga to ascertain whether the results of the yoga are likely to fructify in accordance with the basic principles of astrology. What is happening here is that Gm owning the 9<sup>th</sup> house will imply that lagna would be either Mesha when Dhanu rāshi owned by Gm will be in the 9<sup>th</sup> bhāva or it would be Karka when the 9<sup>th</sup> bhāva will be Meena rāshi owned by Guru. In the former case Shukra will own the 7<sup>th</sup> bhāva thus being a kendra lord and in the second case it will become the 4<sup>th</sup> lord again owning kendra. So what we are looking at is conjunction of kendra and trikona lords occurring in a trikona, when Shukra conjoins Guru in the 9<sup>th</sup> bhāva and this is in line with the basic principles of Jyotish. When the 5<sup>th</sup> lord conjoins Guru in the 9<sup>th</sup>, the rāshi being its own, in the first case (Mesha Lagna) the graha will be Surya, who becomes a Yoga kāraka, as he owns only the 5<sup>th</sup> bhāva, having ownership of no other rāshi and in the second case that is with Karka lagna, the 5<sup>th</sup> lord is Mangal who is Yoga kāraka by reason of being a trikona and a kendra lord.

These results tell us that whereas such a sambandha between the kendra and trikona lord happening in any bhāva makes one a king only when born in a royal family, the yoga occurring in a trikona or a kendra makes one a king irrespective of his circumstance of birth. This principle of the importance of the bhāva where the

yoga occurs can also be applied to other yogas. This will also help one understand that the intensity with which any yoga is likely to fructify, is dependent on the bhāva in which the yoga occurs.

The importance of digbala of a graha is illustrated by the following shloka:

दिनार्धाच्च निशार्धाच्च परं सार्धद्विनाडिका ।

शुभावेला तदुत्पन्नोराजास्तत्समोऽपि वा ॥३९॥४०॥

dinārdhācca nigārdhācca paraā sārddhadvināḍikā|

gubhā velā tadutpanno rājā syāttatsamo'pi vā|39|40||

Two and half ghaties (60 minutes) period from midday or midnight is an auspicious time for a birth to take place. One born at this time will be a king or equal to a king (in wealth and status).

Here one has to understand that the midday or midnight refers to exact halving of the time from Sunrise to Sunset to arrive at the midday and the time from Sunset to Sunrise of next day, similarly halved, will give the time of midnight. Why should a birth at such a time, by itself, give rise to a Rāj Yoga is the question that should arise in the mind of a studious astrologer. What is happening here is that Surya is exactly above our head at midday and thus occupies 10<sup>th</sup> bhāva of the Rāshi chart. In the 10<sup>th</sup> bhāva it also gets Digbala and 10<sup>th</sup> bhāva being the bhāva of Karma, Surya being King amongst the grahas and lord of the 5<sup>th</sup> bhāva in the Naisargika Kundali (natural zodiac with Mesha rising) one gets a Rāj Yoga, the 5<sup>th</sup> lord joining the 10<sup>th</sup> bhāva causing kendra kona relation in the strongest amongst the kendras. At midnight, though it is bereft of digbala (directional strength) occupying the 4<sup>th</sup> bhāva, it is aspecting the 10<sup>th</sup> bhāva where it gets strength, thus strengthening the 10<sup>th</sup> bhāva, the bhāva of Karma and being the lord of 5<sup>th</sup> in Naisargika Kundali, occupying a kendra it causes the Rāj Yoga. The Sages here give one very important principle. Not only should we look at ownership in the lagna chart, the bhāva lordship in Naisargika Kundali also needs to be taken into account to understand what will be the results of placement of grahas in different bhāvas in a chart.

चन्द्रः कविश्चन्द्रमन्योऽन्यं त्रिभवस्थितः ।

वेः पश्यतिवा क्वापि राजयोगं उदाहृतः ॥३९॥४१॥

candrau kaviṣcandRāmanyō'nyāḥ tribhāvasthitaù|

mithaù pagyati vā kvāpi rājayoga udāhātaù||39|41||

Chandra and Shukra. in mutual 3/11 positions or aspecting each other and placed anywhere in a chart will give rise to Rāj Yoga.

Why should Chandra and Shukra, in aspect to each other or in 3/11 position from each other cause Rāj Yoga? In order to understand the logic of this yoga, we have to look at the Naisargika chart (chart with Mesha as lagna) again. Here Chandra is the 4<sup>th</sup> lord and Shukra is the 7<sup>th</sup> lord besides being the lord of 2<sup>nd</sup> bhāva, that is the 11<sup>th</sup> bhāva from the 4<sup>th</sup> bhāva, which being Karka rāshi in Naisargika Kundali, is owned by Chandra. When in 3/11 position they would act as if occupying their own bhāvas. Being together or in mutual aspect, they would be in mutual kendra and as such Paraspara kārakas (mutual helpers). The bhāvas under consideration being the 2<sup>nd</sup>, the 4<sup>th</sup> and the 7<sup>th</sup> bhāvas indicating Kutumba (family), Dhana (wealth), Sukha (happiness), Griha (house and lands), Kalatra (wife) as well as wealth of enemies, as 7<sup>th</sup> bhāva is Dhana bhāva for the 6<sup>th</sup> bhāva, and Kalatra bhāva being indicative of associates, enterprise and so on, the coming together of the two bhāva lords gives rise to Rāj Yoga. The fact that when viewed from Karka rāshi, with Karka being treated as lagna, Chandra owns both a kendra and a trikona being Lagnasha, as it owns only one rāshi, hence coming together of Chandra and Shukra makes this a Kendra-Konaadhipati Yoga (yoga between lords of the kendra and trikona) when in mutual aspect. When the 11<sup>th</sup> lord (Shukra) occupies the 3<sup>rd</sup> bhāva from lagna it would indicate valour as the source of wealth.

An enquiring astrologer must think after reading through the yogas so far, as to why there are no yogas indicating conjunction or other sambandhas between two kendra lords when we are told that kendra lordship imparts strength to a graha. The above shloka will indicate that sambandha (relation or connection) between kendra lords can also give rise to Rāj Yoga under certain circumstances. Thus, it is the application of basic principles of Jyotish in relation to the position of grahas that will enable an astrologer to understand their results even when he is not able to remember specific yogas.

Another principle that should be understood when we look at grahas capable of granting wealth, is effect of the conjunction of grahas with the 5<sup>th</sup> or the 9<sup>th</sup> lord.



Sage Pārāshara tells us that:

धनर्द्धर्मधीनाथौ ये वा ताम्ब्या युता ग्रहाः।

तेऽपि स्वस्वदशाकाले धनदा नाऽत्र संशयः॥४१॥१६॥ II

**dhanadau dharmadhénāthau ye vā tābhyāà yutā grahāù |**

**te'pi svasvadaçākāle dhanadā nā'tra saàgAyaù |41|16||**

The lords of Dharma (9<sup>th</sup> bhāva) and Dhi (5<sup>th</sup> bhāva) are capable of making one wealthy. The grahas conjunct either of these lords also confer wealth on the Jātaka during their dashā period.

Thus it will be clear that not only are trine lords capable of conferring wealth, grahas that conjoin them are also capable of conferring wealth during their own dashā periods.

We should also understand the results when grahas occupy the same rāshi and more specifically, should they be in their exaltation rāshi, own rāshi or in their mooltrikona rāshi, in more than one divisional chart. If a kendra or trikona lord be connected with another trikona or kendra lord respectively and be in the position of dignity in more than one divisional chart, they are capable of conferring very good results, wealth and status wise. We shall see what are the different names by which the grahas are referred to on account of being in such a position in more than one divisional chart.

Occupation of two vargas by a graha with bala (dignity/strength) is called Pārijātamsha, that in three vargas is known as Uttamāamsha, in four vargas it is known as Gopurāmsha, in five vargas the graha is said to be in Simhāsanāmsha, in six vargas it is in Pāravatāmsha, in seven vargas so placed, the graha is called as being in Devalokāmsha, if it be so in eight vargas it is known as being in Brahmaloakaamsha, in nine vargas it is called as a graha occupying Shakravaahanaamsha or Airavataamsha and when a graha occupies position of dignity in ten vargas charts it is said to be in Sri-Dhaamaamsha according to Pārāshara. Other authorities use different names for dignities when in more than nine vargas. The reader need not be confused by the change in nomenclature but try to understand the principle that if a graha gets dignity in more than one chart, it gives better results. If a graha is occupying the same rāshi in rāshi chart and the navāmsha chart, it is called as being in vargottama. It is treated as being on par with occupying its own bhāva but treated to be with a somewhat higher strength.

Without going into different manifestations of a graha being in dignity in more than one varga chart, I would like to point the reader to the interpretation of the results, which will obviously vary according to the lordship of the graha involved in such yoga. When a graha is in Pārijātamsha and if it happens to be a kendra lord, the Jātaka will be of charitable disposition, if 5<sup>th</sup> lord he will receive education in accordance with the education received by his ancestors (same branch of knowledge), when it is the 9<sup>th</sup> lord he will visit holy places. Similarly when a graha occupies Brahmaloakaamsha, it being a kendra lord the Jātaka will be a saintly person, if the graha is 5<sup>th</sup> lord the Jātaka will be devoted to the Lord (God) and if 9<sup>th</sup> lord the Jātaka would be performing many religious rituals and be like Lord Indra. So, one can see that as a graha gains dignity in more than one varga its results are better and better in the area indicated by the functional nature of the graha. Pārāshara gives some interesting yogas called Rāj Sambandha (relation or connection with the king) Yogas, based on the relative positions of Atmakāraka and/or Amaatyakāraka from bhāvas and grahas. Atmakāraka is the graha that has traversed highest degrees in any rāshi. Amaatyakāraka is the graha that is in 2<sup>nd</sup> highest degrees in a chart.

राज्यनाथेजनुर्लगादमात्येशयुतेक्षिते ।

अमात्यकारकेणापि प्रधानत्वं नृपालये॥४०॥१॥ II

**rājyanāthe janurlagnādamātyeçayutekñite|**

**amātyakārakeëäpi pradhānatvaà nāpālaye||40|1||**

When the lord of Rājya (10<sup>th</sup>) bhāva is conjunct or aspected by the depositor of the Amaatyakāraka or aspected / conjunct Amaatyakāraka itself the native will be the chief of a King's court.

When we look at the Chara kārakas, most of the yogas in astrological texts are given with reference to the navāmsha or rāshi occupied by the Atmakāraka. For example, Mahārāja Yoga is caused by a combination of Atmakāraka and Putra kāraka. Thus astrologers tend to forget the importance enjoyed by Amaatyakāraka in bestowing wealth and status to a Jātaka. Amātya, in Sanskrit, means the chief minister of a king and one must understand that the Sages never used any word in vain in a language that has umpteen numbers of synonyms for a single word. Let us see how Amaatyakāraka is capable of giving wealth and status to a Jātaka, in certain

conditions.

Sage Pārāshara says:

अमात्यकारकेणापि कारकेन्द्रेण संयुते ।  
तीव्रबुद्धियुतो वालो राजमन्त्री भवेद्भुवम् ॥४० ॥३॥  
amātyakārakeēāpi kārakendreēa saāyutel  
tévrabuddhiyuto bālo rājamantṛé bhaved dhruvaml |40|3|

When Amaatyakāraka and the depositor of the Atmakāraka graha are conjunct, the Jātaka is possessed of a sharp intellect and becomes minister to the King.

This shloka also makes it clear that the depositor of a graha is capable of carrying the results of a graha disposed by it, since the Sage is telling that the depositor of Atmakāraka conjoining with Amaatyakāraka makes one of sharp intelligence besides making him a minister. Here we also get the principle that as a bhāva relates to qualities of a person, so would depositor of a graha and thus the depositor of Atmakāraka gives the results of sharp brains in the yoga, in addition to being a minister of the King.

अमात्यकारके विप्र सवले शुभसंयुते ।  
स्वक्षेत्रेस्वोच्चगे वापि राजमन्त्री भवेद् भुवम् ॥४० IV II  
amātyakārake vipra sabale gubha saāyutel  
svakñetresvoccage vāpi rājamantṛé bhaved dhruvaml |40|4|

When Amaatyakāraka is endowed with strength (occupying kendra or being vargottama) and is conjunct shubha grahas. or if he were to occupy his own rāshi or his exaltation rāshi the Jātakabecomes a minister.

That the Amaatyakāraka, on its own, when conjunct a benefic and strong otherwise, is capable of making one a minister is clear from the shloka and therefore it is the presence of depositor of Atmakāraka that has obviously made the Sage allot sharp intellect to the Jātaka as the result of the previous shloka.

अमात्यकारके लग्ने पञ्चमे नवमेऽपि वा ।  
राजमन्त्री भवेद्वाला विख्याता नोऽत्र संशयः ॥४० ॥५॥  
amātyakārake lagne pañcame navame'pi vā |  
rājamantṛé bhaved bālo vikhyāto nā'trasaāçĀyaù |40|5|

When Amaatyakāraka occupies the lagna. 5<sup>th</sup> or the 9<sup>th</sup> bhāva the Jātaka becomes a minister.

Here, the importance of the trikona bhāvas (5<sup>th</sup> and 9<sup>th</sup>) is the basis of one becoming not only a minister but also famous. The lagna gains importance, as it is also a trikona bhāva besides being a kendra bhāva. This is why the trikona bhāva lords are always considered shubha, even when natural malefics. And what is happening here is that the Bhāvesha being shubha is adding to the intensity of the yoga making him famous. One should study the difference in the results between shloka 40.4 and shloka 40.5 to better understand the area in which results are given by grahas themselves, as against those given by the functional nature of their depositor.

आत्मकारकतः केन्द्रे कोणे वाऽमात्यकारके ।  
तदा राजकृपायुक्तो जाते राजाश्रितः सुखी ॥४० ॥६॥  
ātmakārakataù kendre koē vā'mātyakārake |  
tadā rājakāpāyukto jāto rājāgritau sukhē |40|6|

Atmakāraka or Amaatyakāraka. when placed in kendra or kona (trine) from the Lagna will make the Jātaka happy through Royal patronage and the King's pleasure.

Placement of Atmakāraka or Amaatyakāraka alone, in a kendra or kona, on the other hand, only makes one get the patronage of a king, not a minister ship.

Let us now look at the role of Atmakāraka in giving certain results.

कारके केन्द्रे त्रिकोणेषु स्वतुंगे च स्वभे स्थिते ।

भाग्यपेन युते दृष्टे राजमन्त्री भवेद्भुवम् ॥४०॥ ८ ॥

kārake kendre trikoēñu svatuige ca svabhe sthite ।

bhāgyapena yute dāñōe rājamantré bhaved dhruvam । 40 । 8 ॥

When Atmakāraka is occupying kendra or kona in exaltation or in own rāshi and is also aspected by or in conjunction with the Bliāgyesha (9th lord), the Jātaka certainly becomes a minister in the King's court.

We see that not only should the Atmakāraka in kendra or trikona, it should also occupy its exaltation or own rāshi and be either conjunct or be aspected by the 9<sup>th</sup> lord for one to become a minister.

Again the Sage tells that:

कारके जन्मराशीशे लग्ने शुसंयुते ।

मन्त्रित्वे मुख्ययोगोऽयं वाध्यर्कनोऽत्र सशयः ॥४०॥ ९ ॥

kārake janmarāgēge lagnage gubha saàyutel

mantritve mukhyayogo'yaà vārdhyakenā'tra saàgAyaù । 40 । 9 ॥

When the lord of the rāshi occupied by Chandra is the Atmakāraka and occupies lagna, conjunct shubha graha/s, the Jātaka would certainly become a minister in advanced age.

This is a very important shloka, as it indicates the strength of depositor of Chandra. It also in indirect terms gives an indication of the time when the depositor of Chandra comes in to its own, which is at a late age.

Such an Atmakāraka, occupying the lagna, appears to be capable of making one a minister. Here the Atmakāraka receives an additional qualification of having to be the depositor of Chandra to give ministership by his placement in lagna, even when alone. What is happening here apparently is that the influence of Atmakāraka, leading to the Jātaka becoming a minister, is strengthening both Chandra and lagna.

कारकेशुभ संयुक्ते पञ्चसप्तमेऽपि वा ।

दशमे नव्वाऽपि धनं राजाश्रयाद् भवेत् ॥४०॥ १० ॥

kārake gubha saàyukte paicame saptame'pi vā ।

dagame navame vā'pi dhanaà rājāçrayād bhavet । 40 । 10 ॥

When Atmakāraka is conjunct a shubha graha in either of the 5<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup> or the 10<sup>th</sup> bhāva the Jātaka gets wealth from king's service or his patronage.

The previous contention, of connection between patronage of the King and Atmakāraka, is supported by this shloka which says that when the Atmakāraka, conjunct shubha graha, occupies 5<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup> or 10<sup>th</sup> bhāva one gets wealth on account of patronage of the King.

These shlokas are very important if one has to understand the attributes of Chara kārakas and their effects in various areas of the life of a Jātaka. Most modern day astrologers fail to understand that Atmakāraka needs support of other Chara kārakas, bhāvas and shubha grahas for it to be able to deliver results indicated by the other Chara kāraka.

There is a trend nowadays, to propose Atmakāraka being a graha who will indicate miseries one has to undergo. While an attractive proposition on the face of it, and possessed of some logic as it is a graha that is in either BalyaAwasthā or Mritavastha by reason of its being the graha with highest degrees, depending of its occupation of odd or even rāshi, most of the time, there does not appear to be any respected text to support this.

## Yogas giving Wealth

These yogas are based on position of grahas in the 5<sup>th</sup> bhāva, and aspects received by them from graha's posited in the 11<sup>th</sup> bhāva. Since as many as three grahas (Mangal, Guru and Shani) can aspect a bhāva from other than the bhāva that is in the 7<sup>th</sup> from the bhāva receiving the aspect, the importance of Saptama drishti (7<sup>th</sup> house aspect) can be understood here. The importance is derived from the fact that it is actually sama (equal) Saptama drishti, as planets in the 1<sup>st</sup> and the 7<sup>th</sup> bhāva aspect each other, thus the results that both the grahas can give are modified by the nature of such grahas.

The principle of a graha giving results of another bhāva that is the 7<sup>th</sup> bhāva from the bhāva occupied by the graha under consideration can also be understood here. The 5<sup>th</sup> bhāva is called the buddhi sthāna (bhāva or place indicating intelligence) whereas 11<sup>th</sup> bhāva is called the Aya/Lābha sthāna (place or bhāva indicating income/profit). Their interdependence is obvious, being exactly 180° apart and thus equidistant from each other. At the same time it is also necessary to understand that when a graha occupies either of them, it also aspects the other bhāva thus modifying or influencing the effects due to such a bhāva placed in 7<sup>th</sup> from the bhāva occupied. Let us look at some of such yogas:

When Shukra occupies its own rāshi in the 5<sup>th</sup> bhāva and gets aspect of Mangal, from the 11<sup>th</sup> bhāva, the native obtains much wealth.

When Budha occupies its own rāshi in the 5<sup>th</sup> bhāva and gets aspect of Chandra, Gum and Mangal, from the 11<sup>th</sup> bhāva, one becomes wealthy.

Ravi (Surya) occupying the 5<sup>th</sup>, in own rāshi, and getting aspect of Shani, Chandra and Gum from the 11<sup>th</sup>, gives wealth to a Jātaka.

Shani when occupying the 5<sup>th</sup> bhāva in own rāshi and getting aspected by Ravi and Chandra, from the 11<sup>th</sup> bhāva, makes one wealthy.

When Guru occupies the 5<sup>th</sup> bhāva, which is also a rāshi owned by Guru, and should the 11<sup>th</sup> bhāva be occupied by Budha one gets wealth.

Mangal in the 5<sup>th</sup> bhāva in its own rāshi and Shukra simultaneously occupying the 11<sup>th</sup> bhāva results in the Jātaka becoming wealthy.

Chandra occupying its own rāshi in the 5<sup>th</sup> bhāva, Shani simultaneously occupying the 11<sup>th</sup> bhāva leads to much wealth for the Jātaka.

When an astrologer looks at these combinations it would be obvious that either there is a kendra-konaadhipati sambandha (relation between a kendra and trikona lord) or two of the grahas occupy own rāshi and 6<sup>th</sup> lord occupies the 11<sup>th</sup> bhāva. Kendra-konaadhipati sambandha is easily understood. The relevance of 6<sup>th</sup> lord occupying the 11<sup>th</sup> has to be understood from the principle of a trishadāya (3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> bhāva) lord occupying another trishadāya sthāna leading to Rāj Yoga and the principle of grahas giving results or the bhāvas owned by them, through shelter of the bhāva occupied by them about which I have already written in the chapter on Bhāvas. What is happening here is the enemy or servant that is represented by the 6<sup>th</sup> expresses through 11<sup>th</sup> bhāva by giving their wealth to the Jātaka. This again is why it is said that all grahas give good results when in the 11<sup>th</sup> bhāva. They only indicate from where income would be derived. That income would be obtained in this situation, is certain.

## Nābhasa Yogas

There are 3 Ashraya Yogas, 2 Dala Yogas 20 Akriti Yogas and 7 Sankhya Yogas that are important. Since there are 9 grahas and 12 rāshis, it would be obvious that the yogas could occur in different rāshis and thus there would be a number of ways in which a particular yoga will arise. Thus there are 1800 variations of these 32 types of basic yogas on account of various positions that the individual grahas can occupy to form each of these yogas. The Nābhasa Yogas, as we have seen, are based on a particular formation of grahas and bhāvas. The word "Nābhasa" is derived from the word "Nabha" and indicates the sky which is all pervading, Therefore the Nābhasa Yogas are said to deliver their results throughout one's life and in all the graha dashās.

Brihat Pārāshara Horā Shāstra tells us, in the Chapter on Nābhasa Yogas that:

सर्वास्वपि दशास्वेते भवेयुः फलदायिनः ।

प्राणिनामिति विज्ञेहाः प्रवदन्ति तवाग्रजाः ॥३५॥५० ॥

sarvāsvapi dagāsvete bhaveyūḥ phaladāyinau ।

prāṇināmiti vijñehāḥ pravadanti tavāgRājāḥ ॥35 ॥50j ॥

The ancients have said that these yogas give results in dashās of all grahas.

Some authorities are of the opinion that these yogas were introduced from Greek astrology at the time of "Varāha Mihira". However as they appear in most of the ancient texts, we can safely assume that they have their origin in Vedic astrology. It is however worth remembering that the Sankhya Yogas will give their results only when no other yoga is present in the chart. This means that other yogas generally override the Nābhasa Yogas. Some of the Dala and Ashraya Yogas however are capable of expressing themselves in a chart even when other yogas are present.

Lest this create any confusion in the mind of the reader, one should understand that like other yogas, here too, one should apply the basic principles of astrology. These principles are the ownership of bhāvas, strength of a graha, its strength from Navāmsha and other factors discussed in earlier chapters. One should apply these principles to find out the extent to which the yogas will fructify and not base one's predictions on mere number of grahas or their occupation of certain bhāvas. We shall now look at Nābhasa Yogas.

#### Āshraya (Shelter of a Group of Rāshis) Yogas

Rājju Yoga is said to have taken place when all the grahas occupy chara (movable) rāshis. A person born in this yoga likes to travel as befits all the grahas occupying chara rāshis, is fortunate in foreign land (his fortune rises there), is generally somewhat cruel and is of a mean nature.

Musala Yoga is said to have arisen when all the grahas occupy the sthira rāshis (fixed signs). A person born in Musala Yoga is said to be respected, knowledgeable, wealthy, liked by kings, renowned, of a steady temperament and blessed with many sons (progeny).

Nala Yoga is said to have arisen when all the grahas occupy dwisvabhāva (dual) rāshis. The Jātaka is likely to have some organ either missing or excessive (like having four fingers to a hand or six toes to the foot, etc.), is a hoarder of wealth, very sharp, well-wisher of brethren (also friends) and handsome of appearance.

#### Dala (Leaf) Yogas

Māla Yoga occurs when any three of the four kendras are occupied by benefics. The Jātaka is always happy, possessed of vehicles, wealth, good food and a beautiful body. He always associates with many good ladies. As I have commented elsewhere, one should remember that being possessed of many beautiful ladies is only an indication of one's wealth and beauty and should not be understood in the sense of having many affairs.

Vyala/Sarpa (Serpent) Yoga is said to have arisen in a chart when the three kendras out of four, are occupied by malefics. The Jātaka born in this yoga is said to be cruel, a schemer or cheat, bereft of wealth, always troubled or unhappy and dependent for his food on others.

#### Ākriti (Figure) Yogas

Gada (Mace) Yoga is said to be formed in a chart when all the grahas occupy two adjacent kendras. The Jātaka is always busy in earning moneys (industrious), performer of austerities, well versed in various Shāstras (sciences) and music and is possessed of wealth, gems and gold.

Shakata (Cart) Yoga arises in a chart when all the grahas occupy only the lagna and the Saptama (7<sup>th</sup>) bhāva. Jātaka of Shakata Yoga is said to be possessed of informed nails, a fool, earning his livelihood by plying a cart (or vehicles) and bereft of friends and relatives. Another yoga called Shakata Yoga occurs when Guru and Chandra occupy 6/8 position mutually in a chart, with similar results.

Vihaga (Bird) Yoga arises when all the grahas occupy the 4<sup>th</sup> and the 10<sup>th</sup> bhāva of a chart. The Jātaka is a traveler, messenger, earns livelihood through sexual acts, fond of arguments (troublemaker) and very bold in bearing.

Shringātaka Yoga occurs when all the grahas occupy the 5<sup>th</sup> and the 9<sup>th</sup> bhāva of a chart. Jātaka is said to be fond of creating problems and fighting others, happy, liked by a king, possessed of beautiful women and hater of women in general.

Hala (Plough) Yoga is said to have arisen when all the grahas occupy the 2<sup>nd</sup>, 6<sup>th</sup>, 10<sup>th</sup> or should they occupy the 3<sup>rd</sup>, 7<sup>th</sup>, 11<sup>th</sup>, 4<sup>th</sup> or if all grahas occupy the 8<sup>th</sup> and the 12<sup>th</sup> bhāva. Obviously for this yoga to occur each of the bhāva will have to be tenanted by one graha each. The results of Hala Yoga are that the Jātaka is fond of eating, poor, is an agriculturist, always sad, unhappy, devoted to friends and brothers and is always a servant.

Vajra (Diamond, also weapon of Lord Indra) Yoga arises when all the benefics occupy the lagna and Saptama (7<sup>th</sup>) bhāva, while the malefics simultaneously occupy the 4<sup>th</sup> and the 10<sup>th</sup> bhāva. Jātaka of Vajra Yoga is happy in his childhood and old age, valorous, beautiful, is cruel but is not very fortunate in general.

Yava (a type of grain) Yoga occurs when all the benefics occupying the 4<sup>th</sup> and the 10<sup>th</sup> bhāva while the malefics occupy the lagna and the 7<sup>th</sup> bhāva. A Jātaka



born in Yava Yoga observes various vratas (austerities), likes to do auspicious acts, and is disciplined. The Jātaka is possessed of happiness, wealth and sons in the middle span of life. He is a great donor and is of steady nature.

Kamala (Lotus) Yoga occurs when all the four kendras are occupied by both the shubha (benefic) and ashubha (malefic) grahas. The Jātaka is a king possessed of wealth and many good qualities, long-lived, very renowned and doer of hundreds of good deeds.

Vāpi (Dug Well) Yoga is said to have arisen when all the planets occupy the panaphara bhāvas (2<sup>nd</sup>, 5<sup>th</sup>, 8<sup>th</sup> and 11<sup>th</sup>). Actually the shloka specifies occupation of bhāvas other than the kendras. One can also therefore consider the yoga having arisen when all grahas occupy the āpoklima sthānas namely the 3<sup>rd</sup>, the 6<sup>th</sup>, the 9<sup>th</sup> and the 12<sup>th</sup> bhāva, but the results would be on a reduced scale. A Jātaka born in Vāpi Yoga becomes a king who is an expert in accumulation of wealth, possessed of steady wealth (income) and property, possessed of sons, and possessed of many things that please the eye (artistic things).

Yopa (column erected to celebrate a victory) Yoga arises when all the grahas are placed between the lagna and the 4<sup>th</sup> bhāva. The Jātaka is an exceptional person who is knowledgeable, performer of yagyaas (rituals), possessed of woman, a pious person and doer of various austerities.

Shara (Arrow) Yoga occurs when all the grahas occupy the bhāvas beginning from the 4<sup>th</sup> bhāva to the 7<sup>th</sup> bhāva. The Jātaka is maker of arrows (arms manufacturer) earning through hunting, eater of meat, cruel and maker of bad (evil) sculptures.

Shakti (Strength) Yoga is said to have taken place when grahas occupy the bhāvas starting from the 7<sup>th</sup> bhāva and ending with the 10<sup>th</sup> bhāva. The Jātaka may be poor, ineffective, unhappy, evil doer, lethargic, long-lived and expert in wars.

Danda (Staff) Yoga is said to have taken place in a chart, when all the grahas occupy the bhāvas from the 10<sup>th</sup> bhāva to the lagna. The Jātaka is likely to be bereft of wife and son, poor, shameless, given up by relatives, unhappy and serve lowly people.

Naukā (Ship) Yoga occurs in a chart, when each of the bhāvas, from the lagna to the 7<sup>th</sup> bhāva, is occupied by all the grahas. The Jātaka born in Naukā Yoga earns through things that are obtained from water (also shipping, exports/imports), is much fond of eating, renowned, cruel, miserly, of bad nature and greedy.

Koota (complex and secretive) Yoga is said to have taken place, when all the grahas occupy all the bhāvas from the 4<sup>th</sup> bhāva to the 10<sup>th</sup> bhāva. Jātakas of Koota Yoga are said to be given to lie, are sinful, murderers, killers, very shrewd, cruel, indulge in trade involving deceptions and are dwellers of hills and forests.

Chatra (umbrella carried over the King's head) Yoga arises when all the grahas occupy all the bhāvas beginning from the 7<sup>th</sup> bhāva and ending with the lagna bhāva. The Jātaka of this yoga is one who gives shelter to his own people (relatives), one who takes pity on others, is liked by many kings, of good intelligence, long-lived and is happy in first and last stages of life.

Chāpa (Bow) Yoga is said to have taken place, when grahas occupy all the bhāvas between the 10<sup>th</sup> bhāva to the 4<sup>th</sup> bhāva. The Jātaka is given to lie, is owner of jails (officer of jails, in modern terms), thief, very shrewd, without any luck and is happy in middle 1/3<sup>rd</sup> portion of his life. He likes forests.

Ardhachandra (Half Moon) Yoga is caused when all the planets occupy each of the six bhāvas, consecutively, in position other than those specified above. The Jātaka is possessed of a beautiful body, is a commander of army, liked by the king, possessed of much strength, gems, gold and ornaments (is wealthy).

Chakra (Wheel) Yoga arises in a chart, when grahas occupy alternate bhāvas beginning from the lagna bhāva in six bhāvas (1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup> and 11<sup>th</sup>). The native of Chakra Yoga is a king, who is paid homage to by many great kings who possess gem-encrusted thrones. This can be taken to mean a very powerful individual who is respected by heads of states, in the modern context.

Samudra (Ocean) Yoga arises when the grahas occupy alternate bhāvas beginning from the Dhana (2<sup>nd</sup>) bhāva in the horoscope, occupying six bhāvas (2<sup>nd</sup>, 4<sup>th</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 10<sup>th</sup> and 12<sup>th</sup> bhāva). The native of Samudra Yoga is possessed of many gems, properties and is wealthy. He gets all types of enjoyments of life, is popular in his country, possessed of sons, a gentleman and with steady wealth (income).

## Sankhyā Yogas

When none of the above positions are occupied, the total number of bhāvas occupied by all the seven grahas gives rise to, what are known as, Sankhyā Yogas. The yogas are obviously based on the number of bhāvas tenanted by all the grahas in a chart. It should be understood that when all the grahas occupying a particular number of bhāvas detailed below, also cause any of the Ashraya (shelter/occupation of bhāvas), Dala (leaf like shape) or Akriti (figure) Yogas simultaneously, the results of Sankhyā Yogas will not materialize and only the other yogas will fructify.

Gola (Sphere) Yoga is caused when all the grahas occupy only one bhāva in a chart. The Jātaka born in Gola Yoga is very strong (physically), poor, ill educated, of bad thoughts, always unhappy and very submissive



Yuga (Age, as in age of Aquarius) Yoga is caused when all the grahas occupy any two bhāvas. The Jātaka of Yuga Yoga is an atheist, poor, driven out by society and fail in their duties to their mother and sons.

Shoola (Spike/trident) Yoga is said to have arisen when all the grahas occupy three bhāvas. The Jātaka of Shoola Yoga is lethargic, poor, given to violence, valorous, famous in wars but given up by people of his caste.

Kedār (Mountain country) Yoga occurs in a chart, when all the grahas occupy any four bhāvas. The natives of Kedār Yoga oblige many, speaker of truth, happy, having a very changeable nature wealthy and are connected with agriculture.

Pāsha (Noose) Yoga is caused by all the grahas occupying any five bhāvas. The Jātaka of Pāsha Yoga is likely to undergo imprisonment, expert in work, householder, talkative, of bad character, possessed of many servants (rich) and with a large family.

Dāmini (Lightening) Yoga is said to occur when all the grahas occupy any six bhāvas. The Jātaka with Dāmini Yoga is follower of moral ethics. He is wealthy, powerful, is renowned with many sons, very courageous rich in gems and very knowledgeable person (learned).

Veenā (A string instrument) Yoga is caused when all the grahas occupy any seven bhāvas. The Jātaka is fond of songs, music, dance, is an expert in playing musical instruments, very happy, wealthy, leader of people and with many servants to serve him (extremely wealthy).

We shall now look at yogas that are Surya or Chandra specific. I have called the yogas Surya or Chandra centric of specific to indicate that either Surya or Chandra have to be involved in these yogas, for them to occur in a chart. Unless specifically mentioned in any yoga, Rāhu or Ketu are not considered amongst the grahas that cause these yogas. This is more so in case of the Veshi, Voshi, Sunaphā, Anaphā, Durudhara and the Kemadruma yogas.

## **Surya centric Yogas**

Veshi (Piercing) Yoga is said to have arisen when there are grahas, barring Chandra, placed in the 2<sup>nd</sup> bhāva from the bhāva occupied by Surya. Native of Veshi Yoga is very kind to others, of bulky build, very good at talking, somewhat lethargic and has a tendency to look sideways.

Voshi Yoga is said to have arisen when graha/s occupy the 12<sup>th</sup> bhāva from that occupied by Surya. As with Veshi Yoga, the presence of Chandra in such a 12<sup>th</sup> bhāva nullifies the yoga. The natives of Voshi Yoga are of weak sight, hard workers and have the habit of looking down when talking to others. They have a tall body and are given to lying.

Ubhayāchari Yoga is caused when there are grahas, other than Chandra, occupying both the 2<sup>nd</sup> and 12<sup>th</sup> bhāva from the bhāva occupied by Surya. When Surya is thus flanked on both the side by grahas, the Jātaka is tolerant of others, of a steady nature, very wealthy, with a strong body, of short stature, looking straight ahead and possessed of many properties, wealth etcetera. In a way this yoga is a combination of Veshi and Voshi Yoga and thus gets best of the two yoga's results.

## **Chandra centric Yogas**

Sunaphā Yoga is caused when there are grahas occupying the 2<sup>nd</sup> bhāva from the bhāva occupied by Chandra. Here too as in case of Veshi and Voshi Yogas, where presence of Chandra nullifies the yogas, the presence of Surya in the 2<sup>nd</sup> bhāva from Chandra leads to nullification of yoga. A Jātaka born in Sunaphā Yoga is said to become a king or equal to a king, endowed with intelligence, wealth, is famous and possessed of self-earned wealth.

Anaphā Yoga arises, in a chart, when the 12<sup>th</sup> bhāva from that occupied by Chandra is occupied by any of the five grahas barring Surya. The Jātaka born in Anaphā Yoga is also said to become a king, free from diseases, virtuous, famous, charming and happy.

Durudharā Yoga arises when grahas, other than Surya, occupy both the 2<sup>nd</sup> and the 12<sup>th</sup> bhāva from Chandra. The Jātaka born in Durudharā Yoga is said to enjoy various pleasures, is charitable, endowed with wealth, possessed of vehicles and having the services of a large number of excellent servants at his command.

Kemadruma Yoga occurs, in a chart, when there are none of the grahas (Surya excluded) in the 2<sup>nd</sup> and the 12<sup>th</sup> bhāva from the bhāva occupied by Chandra. The yoga causes one to be of a despicable nature. He is bereft of intelligence and education. He is reduced to penury. Sage Pārāshara says that the yoga will only occur, should there be no graha conjunct Chandra or should a kendra from lagna be bereft of presence of any graha simultaneously. Pārāshara also says that the bad yogas arising on account of Chandra are capable of nullifying the effects of other good yogas in a chart, and enjoins upon the learned to think of this when making predictions. Some authorities on Vedic astrology, are of the opinion that the yoga should also be present in navāmsa chart for it to express fully. "Mānsāgari" tells that should either Chandra or any other graha occupy a kendra in natal or navāmsa chart, cancellation of Kemadruma Yoga takes place. "Mānsāgari" further tells that if all grahas aspect Chandra all results of a Kemadruma Yoga are nullified. My personal opinion is that any of the additional conditions, mentioned by the various

authorities, would nullify the results of Kcmadruma Yoga. Mere absence of grahas in 2<sup>nd</sup> and 12<sup>th</sup> bhāva from Chandra is not, on its own, likely to give dire results. Weakness of kendra bhāva would also be necessary if the results are to ensue. Navāmsa strength overrides the rāshi chart strength, so kendras in navāmsas would also have to be weak for penury etc., which is the result of Kcmadruma Yoga, to come through.

Chandrādhi Yoga arises when, as in case of Laguādhi Yoga, shubha grahas (benefics) occupy the 6<sup>th</sup>, the 7<sup>th</sup> and the 8<sup>th</sup> bhāva from Chandra. The results of Chandrādhi Yoga are that the Jātaka will become a king, minister or army chief according to the strength of the grahas involved in the yoga.

In case of both Chandrādhi Yoga and Laguādhi Yoga, some authorities say that should pāpa grahas occupy the 6<sup>th</sup>, the 7<sup>th</sup> and the 8<sup>th</sup> bhāva from Chandra or the lagna, it is termed Pāpa Adhiyoga and should the grahas be both shubha and pāpa, the yoga is called Mishra Adhi (mixed Adhi Yoga) Yoga. The results are said to be less strong than the pure Adhi Yoga, than for Mishra Adhi Yoga and even weaker for the Pāpa Adhiyoga.

Dhana (Wealth) Yoga arises should all the benefics occupy upachaya (3<sup>rd</sup>, 6<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup>) bhāvas from Chandra. The Jātaka will be very affluent. If two benefics only occupy the upachayas, he will get medium effects and with one benefic there the effects will be negligible.

*There are numerous yogas, related to the position of Chandra, and importance of Chandra in astrology is beyond compare. Therefore the details about various parameters to be understood about Chandra and the yogas arising out of relative position of grahas with respect to Chandra will be dealt with in the next chapter, in depth.*

## Yogas for Penury

We have, so far, seen some of the yogas that can bestow wealth and power on a Jātaka. Since no horoscope will have good yogas in isolation, reason dictates that there would also be some bad yoga, simultaneously, in a chart. Thus, as there would be yogas for wealth, so would there be yogas for penury. What actually happens in the life of a Jātaka would depend on the interaction of the two forms of yogas, and an astrologer has to balance these two factors before making a prediction.

Again, at the cost of repetition, I must remind the reader that before making any dire prediction an astrologer must confirm that all the factors are severely afflicted. The factors to be noticed are the bhāva, Bhāvesha, kāraka for the bhāva as well as the relative (if a relative is being considered) and the lagna as well as the Lagnesha. It must also be understood that when a Mārakesha is also involved in blemish to a bhāva, then the intensity of affliction is greater and could override the strength of one of the factors that are under consideration.

Many are the astrologers who have predicted a childless future, or severe health problems for a Jātaka to find him getting at least one child or having only minor health problem. Does it mean that the astrologer did not understand the Shāstra? No, it means he did not look at all the factors before making the prediction. This, precisely is why I take the position that one must look at good yogas first and then only the bad yogas. This helps in understanding both the positive and the negative elements in a chart and prevents one from making doomsday predictions that may earn ridicule for both the Jyotishi (astrologer) and the Shāstra (science of Vedic astrology).

Sage Pārāshara in Brihat Pārāshara Horā Shāstra says:

लग्नेशे च व्ययस्थाने व्ययेशे लग्नमागते ।

मारकेशयुते दृष्टे निर्धनो जायते नरः ॥४२ R ॥

lagnege ca Vyayasthāne vyayēṣe lagnamāgate |

mārakegayute dāññoe nirdhano jāyate naraḥ ||42||

Lagnesha occupying the Vyaya bhāva (12<sup>th</sup> bhāva) and Vyayesha occupying the lagna bhāva (simultaneously) conjunct the Mdrakesha (lord of 2<sup>nd</sup> or 7<sup>th</sup> bhāva) or in aspect of the Mdrakesha make one suffer penury.

Again he says:

लग्नेशे षष्ठभावे स्थिते षष्ठेशे लग्नमागते ।

मारकेशेन युग्मे धनहीनः प्रजायते ॥४३ R ॥

lagnege ṣaṣṭhabhāvasthe ṣaṣṭheṣe lagnamāgate |

mārakegena yug dāññoe dhanahénau prjāyate|42|3|

When the Lagnesha occupies the 6<sup>th</sup> bhāva as the Shashthesha (6<sup>th</sup> lord) occupies the lagna. and when Lagnesha is conjunct or in aspect of the Mdrakesha such yoga makes one penniless.

Further he says:

लग्नेन्दू केतुसंयुक्तौ लग्नपे to गते ।

मारकेशयुते दृष्टे जातो वैनिर्धनो भवेत् ॥४२ IV II

lagnendii ketusaâyuktau lagnape nidhanaà gatel

mārakegayute dāiibe jāto vai nirdhano bhavetl |42|4|

Lagnesha or Chandra when conjunct Ketu. and Lagnesha (simultaneously) occupying the Nidhana (8<sup>th</sup>) bhāva conjunct Mdrakesha or in aspect of the Mdrakesha makes one poor.

We can see above that Mārakesha (2<sup>nd</sup> or 7<sup>th</sup> lord) must be involved for one to get into state of penury and mere affliction to Lagnesha by reason of its occupation of evil bhāvas or conjunction with malefics, or occupation of lagna by pāpa grahas or owners of pāpa bhāvas, is not sufficient for penury to occur.

Again it is said that when Lagnesha is in one of the trika sthānas (6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup>) and conjunct a pāpa graha and Dhancesha occupies either an enemy's rāshi or rāshi of its debility, one born of royal family will certainly be penniless. Here we see that not only is the Lagnesha afflicted, the lord of Dhana (wealth) is simultaneously weak, leading to wasting whatever wealth the Jātaka has acquired.

Similarly, when the 5<sup>th</sup> and the 9<sup>th</sup> lords occupy the 6<sup>th</sup> and the 12<sup>th</sup> bhāva respectively and simultaneously aspected by pāpa grahas and in aspect of Marakcschas, a person will suffer penury. Here what is happening, is that both buddhi (intelligence) and support from son (indicated by 5<sup>th</sup> lord) as well as bhāgya (luck) and support from father (indicated by 9<sup>th</sup> lord) are severely afflicted leading to penury.

It is said that Lagnesha conjunct triksha (6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> lord) or conjunct Shani without aspect (or conjunction, by implication) of a shubha (benefic) graha, and simultaneously aspected by pāpa (malefic) graha, will lead one to penury. Why is Shani specifically singled out here, when other pāpa graha's aspects are already mentioned? And why only conjunction of Shani shall not give penury, if unaspected by a malefic, is a question that is likely to arise in the mind of an inquiring astrologer. We must remember that Shani is associated with sorrow and is the servant in planetary cabinet, so his association can give penury. However the condition that other malefics must also aspect the Lagnesha is there, as Shani is also a thinker and with Guru can lead on to the path of dharma. Again if he is functional benefic or Lagnesha himself, he will certainly not give penury. Therefore the additional element is provided by aspect of malefics and only if devoid of aspect or conjunction of a shubha graha. It must be remembered that even if Shani is a functional benefic, its association with Lagnesha in aspect or association with pāpa grahas, could give the Jātaka a habit of overspending and thus trying to embrace penury. Shani if a functional benefic, may however, be able to overcome such debts, due to resources at his command.

As there are yogas for dāridrya (penury, also called Rcka Yogas), it is obvious that there would be yogas that cancel the effects of the yogas causing penury. It is said that Mangal and Shani occupying the Dhana (2<sup>nd</sup>) bhāva gives penury, however if Budha aspects such Dhana bhāva, great wealth is earned. Similarly whereas Surya occupying Dhana bhāva and aspected by Shani makes one poor, if Sun be unaspected by Shani in the 2<sup>nd</sup> bhāva one will earn wealth. Similar results arise in a chart when Shani is aspected by Surya (penury if in aspect of Surya, but wealth is promised when unaspected by Surya).

I would request the readers to go through all the previous chapters and try to apply the principles given therein, to understand how the results of yogas given in this chapter become possible. They would also sometimes, find some yogas that could not give certain results ascribed to them and some yogas simply can not occur in a chart on account of limit of the maximum distance certain grahas can be apart from each other. Similarly the distance from Surya, dictating whether a graha will be retrograde or not, will also be seen to render certain yogas impossible to occur in a chart. This does not necessarily make such yogas useless for an astrologer if he tries to understand the principles on which the yogas are based. This will make them better equipped to interpret a chart and even if they do not remember specific yogas, they would reach the proper conclusion regarding the relative position and occupation of bhāvas and rāshis by not only a single graha but also a combination of different grahas.



## CHAPTER VIII

### Arishta (Mishaps) and Āyu (Life span)

So far, we have seen various yogas that generally give wealth, fame, long life etcetera, to a Jātaka. It is obvious that there must be some that will also indicate hardships and threat to the Jātaka's life. These yogas are called Arishta Yogas in Jyotish. I must caution readers that a kundali (chart) could hold both Rāj and Arishta Yogas simultaneously. The astrologer should therefore assess the strength of relevant bhāvas before declaring the results that would ensue. Always remember that the strength or weakness of a bhāva is capable of modifying the results of the relative position of grahas. Similarly the strength of Chandra or lagna is also capable of reducing the intensity of ashubha (malefic) yogas or enhancing the results of shubha (benefic) yogas. So be very careful while making any dire prediction only because one of the Arishta Yogas is present in a chart. Similar caution should also be exercised for Rāj Yogas. But we must admit that the negative influence on account of projecting better prospects, than what is promised by a horoscope, on the Jātaka is likely to be minimal and sometimes an error in that direction might boost his confidence. So an error in case of shubha yogas, is likely to cause less harm to the Jātaka and therefore I caution, more emphatically, about being extremely careful in case of ashubha yogas. This in no way implies that one should not be careful in prediction of shubha yogas. An astrologer must strive to be as accurate as humanly possible in his predictions.

Sage Pārāshara classifies āyu (lifespan) in seven sections as under:

बालारिष्टं योगारिष्टमल्पं मध्यञ्च दीर्घकम् ।

दिव्यैवाऽमितं चैव सप्तधायुः प्रकीर्तितम् ॥४३॥५३॥

bālārīṣṭāa yogārīṣṭāamalpaā madhyaica dērghakamI

divyāa caivā'mitāa caiva saptadhāyūu prakērtitamI |43||53|

The seven fold types of āyu are known as bālārishta (misfortune when very young), yogārīṣṭa (misfortune due to yogas), alpāyu (short life), madhyamāyu (medium life), deergha (long life), divyāyu (very long like that of deities) and amitāyu (limitless).

He further says that when life span is less than 8 years it is called bālārishta, 20 years is the life span of yogārīṣṭa (danger to life on account of specific yogas in a chart), alpāyu (short life span) is up to 36 years, madhyamāyu (medium life span) up to 64 and deerghāyu (long life span) is life up to 120 years. Divyāyu (life span of gods/godly persons) is said to be 1000 years and amitāyu indicates limitless life span. In later shlokas the Sage also gives combinations for yugaantāyu (life span till the end of a Yuga). Sage Pārāshara in his classic "Brihat Pārāshara Horā Shāstra" also gives some planetary combinations for living life equivalent to the Sages.

One must understand that the last four life spans are rarely to be achieved by human beings and we may take them to be a life span greater than 120 years for the purposes of prediction. Lest the last four life spans appear to be an exaggeration to those not well versed with Hindu scriptures, let me tell here that Sage Chāṇḍī was said to have lived up to 1200 years in the not very distant past. The Mahābhārata (historical record of Kuril dynasty) mentions that Ashwatthama, the son of Guru Dronacharya, was cursed with living forever in pain on account of the unpardonable sin of killing young children of Pāṇḍavas when asleep, to avenge death of his mentor Duryodhana. Again Lord Hanumāna the eternal devotee of Lord Ram is said to be chirañjīv (lives forever) and is said to attend any recital of the Rāmāyana (the epic describing life of Lord Ram). In these times the stories of scriptures, especially about age of human in thousands of years, could sound flights of imagination or exaggeration. I will tell my personal experience in this matter.

I have been fortunate enough to personally, meet Saint Sitaramdasji Mahārāj who at the time of our meeting was 173 years of age. I was asked by my Vyāyām guru (gymnasium guru), who was a devotee of Sitaramdasji Mahārāj, to accompany him on his visit to the Saint. I was very young at that time and skeptical, as are all young people, having heard stories of the age of the Saint. I had his darshan (genuflecting at his feet) and saw him sitting ramrod straight in Padmāsana (a yogic posture). He was obviously an old man but with a glowing skin, very alert and full of energy, though his front teeth were missing. I asked my guru whether he knows the correct age of the Saint. My guru who was 80 years of age at that time told me that when he met the Saint for the first time about 55 years back, saw him in the

same state of health then. My skepticism about life spans mentioned in scriptures disappeared immediately. I had further interaction with the Saint, when my guru asked me to give the Saint a body massage, and had some discussion with the great Saint, but all that cannot become a part of this book. Let me assure the readers that all my queries about his age were satisfied. The readers can draw their own conclusion about the incident.

Let us see how the various life spans were viewed in different manners according to the period under consideration, as evidenced by the consideration of a different set of life spans in "Jātaka Pārijāta" a text written at a much later date.

"Jātaka Pārijāta" states in its Arishtādhyāya" as under.

अष्टौ बालारिष्टमादौ नराणां योगारिष्टं प्राहुराविंशतिः स्यात् ।

अल्पं चाद्वात्रिंशतान्मध्यमायुराप्तत्याः पूर्णमायुशतान्तम् ॥४॥३॥

añōau bālāriñōamādaū narāēāā yogāriñbaā prāhurāviāçatiū syāt

alpaā cādvātriāçatānmadhyamāyurāsaptatyāū piirēamāyūū gañāntam||4|3||

7||g arishta (misfortune, death is to be understood here.) up to 8 years of age is called balārishta and between 8 to 20 years of age it is called yogārishta. Alpāyu is up to 32 years of age, life span between 32 to 70 years is called madhyamāyu and the life span between 70 to 100 years is called purnāyu.

It should therefore be understood that the time frames, given by the Sages, linked to these different life spans are only indicative of the years of life expectancy prevailing at the times of birth of a Jātaka. This perhaps is the reason that the Sages have given certain names to these life spans like alpāyu, madhyamāyu and deerghāyu even after giving the years applicable to the said life span.

There are numerous yogas indicating different life spans that can be enjoyed by human beings. We shall look at only a few of them so as to understand the principles that will lead us to assess the correct life span, memorizing all the combinations being somewhat difficult. Those who want to know all the combinations should read the classics mentioned at the beginning of this book.

## Yogas for Long Life

केन्द्रशुभग्रहैर्युक्ते लग्नेशे च शुभान्विते ।

सन्देष्टे गुरुणा वाऽपि पूर्णमायुस्तदा भवेत् ॥४३॥६०॥

kendre gubhagrahairyukte lagnege ca çubhānvite]

sandāñōe guruēā vā'pi pūrēamāyustadā bhavet| 43|60|

When shubha grahas (benefic) occupy a kendra bhāva and the Lagnesha is conjunct or aspected by a shubha graha. more so if the said shubha graha conjunct or aspecting the Lagnesha were Guru. the Jātaka will be bestowed full life span (120 years).

This is easy to understand as kendras are powerful bhāvas and shubha grahas in kendras will strengthen the kundali (horoscope), added to this is the fact of Lagnesha being strong and aspected by a shubha graha, the bhāva owned by the Lagnesha, that is the lagna bhāva, will get strength. We know that lagna represents the physical body of the Jātaka and shubha grahas in a kendra will also add to the beneficial influence on lagna. The Sage says that should Guru be the graha conjunct or aspecting the Lagnesha the results will, certainly, be delivered. The reason for this can be understood from the fact that one of the numerous names of Guru is Jeeva, meaning life. Now one principle we have seen earlier is that if Budha or Guru aspect a bhāva the bhāva becomes strong and the same would logically happen when any shubha graha aspects that bhāva, though on a somewhat reduced scale, as the bhāva so aspected by that graha gets shubha influence and thus becomes somewhat strong, but in the area that comes under the domain of such an aspecting graha. At the same time if Guru who rules jeeva (life) aspects the Lagnesha the area of influence will be life itself. This is the reason the Sage gives special importance to the aspect of Guru in this yoga. In brief, what is happening here is that a shubha graha occupying a kendra gives strength to that kendra bhāva, this shubha graha also becomes a Paraspara (mutual) kāraka to the Lagnesha whom it squares, or conjoins, giving strength to the lagna bhāva representing the tanu (body) of the Jātaka. Further, the said shubha grahas and the Lagnesha get additional beneficial qualities by aspect of another shubha graha and this strength is further increased if Guru, whose aspect to any bhāva gives strength to that bhāva and who rules over life, aspects the said shubha graha / Lagnesha conjunction, thus strengthening the Tanu bhāva and resulting in grant of full life span to the Jātaka.



केन्द्रस्थिते विलग्नशे गुरुशुक्र समन्विते ।  
ताभ्यां निरीक्षिते वाऽपि पूर्णमायुर्विनिर्दिशेत् ॥४३॥६१॥  
kendrasthite vilagnege guruçukra samanvite |  
täbhyäa nirékñite vā'pi piirëamäyurvinirdiget |43|61||

Should Lagnesha. occupying a kendra. be conjunct or aspected by Guru and Shukra the Jātaka gets full life span.

Here again we see that strength of the Lagnesha is emphasized, and by extension that of the lagna, by reason of his occupation of a kendra. In addition to this Gm as well as Shukra's aspect is also one of the conditions for the Jātaka to have purnāyu (long life). We know the reason that Guru is involved in the yoga why then Shukra specifically, is a question that naturally arises in mind, though no doubt Shukra is another shubha graha and would add to the strength of Lagnesha. But then Chandra and Budha are also shubha grahas if with strength and unafflicted by malefics, respectively. In order to understand this, one has to understand that Shukra has only the 7<sup>th</sup> aspect so he would be in kendra, either with the Lagnesha or occupying another kendra opposite the Lagnesha; and thus would become Paraspara kāraka to the lagna bhāva. Another logic is that in the scriptures Shukra is associated with granting life, and he was said to have been given the Sanjivani mantra by Lord Shiva himself and thus able to rise one from dead. The reader could choose whichever logic he wants. Both will lead to understand the reason of Shukra being associated in the yoga. However applied together they would indicate why Chandra or Budha do not find mention.

Again it is said by the Sage Pārāshara that:

उच्चस्थितैस्त्रिभिः खेटैर्लग्नरन्ध्रेश संयुतैः ।  
अष्टमेपापहर्त्रि च पूर्णमायुर्विनिर्दिशेत् ॥४३॥६२॥  
uccasthitaistribhiḥ khebairlagnarandhrega saāyutaiḥ |  
añōame pāpahēne ca piirëamäyurvinirdiget |43|62||

Three grahas including the Lagnesha and the Ashtamcsa (8<sup>th</sup> lord) being in exaltation, the 8<sup>th</sup> bhāva being simultaneously unoccupied by a malefic. results in full life span.

Here again we are looking at the importance given to the strength of Lagnesha who has to be one of the grahas, along with the Ashtamcsa who rules the Ayush (life) bhāva, conjoining any of the other three grahas, in exaltation, who thereby gains strength for itself as well as the lagna. It is to be understood that Ashtamcsa being well placed as above also gives strength to the Ashtama or Ayush bhāva and the fact that the Ashtama bhāva is devoid of occupation of a pāpa graha which could have considerably reduced the strength of the lagna bhāva and the Ayush bhāva. We shall see other combinations now.

अष्टमस्थैस्त्रिभिः खेटैः स्वोच्चमित्रस्ववर्गैः ।  
लग्नेशैवलसंयुक्ते दीर्घमायुस्तदा भवेत् ॥४३॥६३॥  
añbamasthaistribhiḥ khebaiḥ svoccamitrasvavargagaiḥ |  
lagnege balasaāyukte dērgḥamāyustadā bhavet |43|63||

Three grahas in 8<sup>th</sup> bhāva in exaltation. own/friend's vargas. while Lagnesha is with strength. bestows long life on the Jātaka.

This is easy to understand, as not only will the 8<sup>th</sup> bhāva be strengthened, 2<sup>nd</sup> bhāva which is a Māraka sthāna will be aspected by powerful grahas giving it strength and Lagnesha being with strength one will be bestowed with long life.

स्वभोचस्थेन केनापि नभोगेन समन्वितः ।  
अष्टमेशः शनिर्वापि दीर्घमायुर्विनिर्दिशेत् ॥४३॥६४॥  
svabhoccasthena kenāpi nabhogena samanvitaḥ |



Shani or Ashtamesha (8<sup>th</sup> lord) conjunct an exalted graha bestows long life on the Jātaka.

Readers might be puzzled as to why Shani, who is considered to be the most malefic amongst grahas by many, should give long life. Similar doubt could arise in case of Ashtamesha who is generally considered a malefic. One must understand that whether any graha will give malefic results would depend on his nature, kārakatwa, functional nature and also its relation with the bhāva under consideration. It must be remembered that the 8<sup>th</sup> sthāna is also known as Ayush (life) bhāva amongst its many names and that Shani is called Ayush kāraka, on account of being kāraka of the 8<sup>th</sup> bhāva. Here ashtamesha or Shani, by their association with an exalted graha, gain strength and as such strengthen the indication of the ashtama bhāva (8<sup>th</sup> bhāva) resulting in long life being granted to the Jātaka.

त्रिषडायगतैः पापैः शुभैः केन्द्रत्रिकोणैः ।

लग्नेशेवलसंयुक्ते दीर्घमायुर्विनिर्दिशेत् ॥४३॥६५॥

triṇaōāyagataiṁ pāpaiṁ gubhaiṁ kendratrikoḍagaiṁ

lagnege balasaāyukte dérgamäyurvinirdiçet||43|65||

Pāpa (malefic) grahas occupying the trishadāya bhāvas (3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup>). while the shubha grahas occupy kendra or trikona and Lagnesha being with strength indicates a Jātaka having Deerghāyu (having long life).

Here, again, we see the principle of grahas placed in kendra becoming Paraspara kāraka to lagna, grahas in trikona influencing the lagna and strength of the Lagnesha, giving strength to the lagna and in turn granting long life to the Jātaka. The grahas involved being shubha, add to the strength of lagna and pāpa graha occupying the trishadāya bhāvas result in destruction of bad indications of the trishadāya bhāvas. As a matter of fact this also happens to be one of the Rāj Yogas that we have dealt with in earlier chapters.

## Yogas for Medium Life

लग्नरन्ध्रेशयोरेवं दुःस्थयोर्वलहीनयोः ।

स्वल्पमायुर्वुधैर्ज्ञेयं ftWTT^ मध्यमम् ॥४३॥७८॥

lagnarandhreshayorevaā duṁsthayorbalhīānayoṁ

svalpamāyurbudhairjīeyaaṁ miçrayogācca madhyamam| |43|78||

When the Lagnesha and the Ashtamesha (8<sup>th</sup> lord) occupy dusthānas (6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup>) and are devoid of strength, the learned understand that short life is indicated. When they have mixed influence (aspect/conjunction of benefics) the Jātaka shall have medium life term.

This is in line with the principles enunciated in shlokas 43.63, where we have seen that Lagnesha and Ashtamesha gaining strength makes one long lived. Therefore their being totally devoid of strength and occupying dusthānas would obviously make the Jātaka short lived. If there be both benefic and malefic influences, on the Lagnesha and the Ashtamesha, law of average would apply and then the Jātaka would be bestowed with medium life. These results being true, when tested against the basic principles of astrology, should be accepted.

## Yogas for Less Life

सहजाधीशभूपुत्रौ द्वौ रन्ध्रेशशनैश्चरौ ।

अस्तौ वा पापहृन् युक्तौ स्वल्पमायुः प्रयच्छतः ॥४३॥७४॥

sahajādhēgabhiiputrau dvau randhregaganaigcarau|

asto vā pāpadāg yuktau svalpamāyū prAyacchatau ||43|74||

When the lord of the 3<sup>rd</sup> and Mangal or lord of the 8<sup>th</sup> and Shani. any of these pair of grahas. are either combust or are conjunct/aspected by pāpa graha/s the Jātaka gets alpāyu (short life span).

Readers may think that Shani and Ashtamesha being afflicted, leading to alpāyu (short life) is logical as it follows the same principle as that given at shloka 43.64. Why then the Parākramasha/Sahajādhccsha and Mangal being afflicted should lead to short life? Here a very basic principle of astrology is in operation. We have seen that a bhāva, we shall call this as bhāva "B", which is as much removed from the bhāva under consideration, which we shall call bhāva "A", as that bhāva "A" is from lagna, also gives results of the bhāva "A". This is why when we want to see the results of say 5<sup>th</sup> bhāva we also look for the strength/weakness of the 9<sup>th</sup> (5<sup>th</sup> from 5<sup>th</sup>) bhāva. Now since the 3<sup>rd</sup> bhāva is 8<sup>th</sup> from the 8<sup>th</sup> bhāva it would also be capable of giving the results of the 8<sup>th</sup> bhāva is the basic principle and so the involvement of 3<sup>rd</sup> bhāva should be clear. Mangal who is the kāraka for the 3<sup>rd</sup> bhāva would also have an influence on the results of the 8<sup>th</sup> bhāva is the deeper principle that is hinted at in this shloka. We have seen in the bhāva chapter, that affliction to the lord of the bhāva generally indicates harm to the person to whom that bhāva relates and here we learn that similar results would ensue if the Naisargika kāraka of that bhāva were afflicted.

Other indications of short life that are given by the sages are:

TOSSR व्ययेवाऽपि लघ्नेशे पापसंयुते ।  
स्वल्पायुरनपत्यो वा शुभदृग् योगवर्जिते ॥४३७५॥  
ñāñōhe'ñōame vyaye vā'pi lagnege pāpasaāyutel  
svalpāyuranapatyo vā gubhadāg yogavarjitel |43|75||

Lagnesha occupying the 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva and/or conjunct pāpa grahas. being devoid of conjunction/aspect of shubha graha/s. gives short life span to the Jātaka.

The shloka is self-explanatory and needs no comment. The lack of strength of the Lagnasha is the reason for short life, here.

चतुष्टयगते तेषु शुभदृष्टिविवर्जिते ।  
बलहीने विलघ्नेशे स्वल्पमायुर्विनिर्दिशेत् ॥४३७६॥  
catuiibAyagate päpe çubhadāññōivivarjitel  
balahéne vilagnege svalpamāyurvinirdiget |43|76||

When pāpa grahas occupy kendras and are devoid of aspect/conjunction of shubha grahas. Lagnesha being weak. makes one short lived.

Here, again, the principle with respect to shubha graha being already explained in the comments on shloka 43.65, no comments are necessary.

व्ययार्थो पापसंयुक्तो शुभदृग् योगविवर्जितो ।  
स्वल्पमायुस्तदा ज्ञेयं निर्विशंकं द्विजोत्तम ॥४३७७॥  
vyayārthau pāpasaāyuktau çubhadāg yogavivarjitaui  
svalpamāyustadā jñeyaā nirvigaikaā dvijottama ||43|77||

Should the Vyaya (12<sup>th</sup>) and the Artha (Dhana/2<sup>nd</sup>) bhāva be occupied by pāpa grahas and if these bhāvas were devoid of aspect/occupation of shubha grahas. the Jātaka will certainly have a short life span.

This shloka may appear to be not in keeping with the principles of astrology, to those who have forgotten what they have read in earlier chapters, this is certainly not so. Look at the drishti that shall be cast by malcfics from these bhāva, to understand the basis of this shloka. Malcfics would be occupying the 12<sup>th</sup> and the 2<sup>nd</sup> bhāva, which themselves are Māraka sthāna of different intensities that we shall see, in the chapter on Vimshottari Dashā as we go ahead in the book. Occupation of

dusthānas would naturally make them incapable of giving good results, even if they happen to be functional benefics. Malefics from these sthānas (places/bhāvas) would be aspecting the 6<sup>th</sup> bhāva and the 8<sup>th</sup> bhāva respectively. We know that the 8<sup>th</sup> bhāva is the Ayush sthāna and a malefic aspecting it is bound to harm indications of life there. Simultaneously, another malefic would be aspecting the Roga (disease) sthāna, which is one amongst the many names of the 6<sup>th</sup> bhāva, leading to disease to the Jātaka. To add to this the Lagna will be hemmed in between two malefics, giving rise to Papakartari Yoga and thus the body of the Jātaka itself, is under affliction leading to short life. Thus we have to glean complex principles from the shlokas that appear in classics, by application of sound logic.

## **Other Methods to Determine Longevity**

There are many methods that are used in Jyotish to find out longevity of a Jātaka. Nisargāyu (natural age) is the years of life given by individual grahas. The longevity is calculated on the basis of calculating natural age granted by graha (when in deep exaltation) and calculating the proportionate age by taking into consideration the position away from the place of Paramoccha (deep exaltation) that a graha occupies, and other factors in the natal chart. Pindāyu (life of a body) grants age to grahas on similar basis but with some variation in the way age granted is calculated and the age granted by grahas is also different from nisargāyu.

Then there is the amshāyu (age granted by navāmsha) method of calculation of life span. Here the age granted is calculated by multiplying the longitude occupied by the graha by 108 and expunging multiples of 12 to get the rāshi, amsha (degrees), kalā (minutes) etcetera, which represent the years, months and days of life granted by that graha. There are different reductions applied to the age arrived at by all three methods and these are common to all. However in the amshāyu method the lagna also contributes some life span, whereas in other two methods only grahas grant life span depending on their position. It is said that if, amongst the lagna, Surya and Chandra, the lagna is stronger amshāyu is to be assessed, if Surya is stronger then one looks at pindāyu and when the Chandra happens to be strongest of the three, nisargāyu is to be applied. However in practice this does not appear to be either practical or accurate. These methods are not quick in application time taken, being mathematical and generally an astrologer needs to address the needs of a Jātaka immediately, thus not getting enough time to go into calculations in depth and are not practical as the exact time of birth is rarely recorded. I have only mentioned them so that when the reader wants to go in for advanced Jyotish studies, he should be aware of different methods used in the science.

We now look at another method that is more practical and fairly accurate in the matter of judging the life span of a Jātaka. This is generally referred to as the three pair's method.

The Sages advise us to look for the rāshis occupied by three pairs of parameters in the kundali (rāshi chart). The pairs that need to be considered are:

- Pair of rāshis occupied by the Lagnasha and Ashtamasha.
- Pair of rāshis occupied by Shani and Chandra.
- Pair of rāshis occupied by Lagna and Horā lagna.

If both the rāshis are chara (movable) rāshi then the Jātaka is bestowed long life.

If one rāshi is sthira (fixed) and other is dwisvabhāva (dual), again, long life is promised.

When both rāshis are dwisvabhāva rāshi, medium life is granted.

If one happens to be a chara rāshi other being sthira rāshi, medium life is indicated.

One rāshi being chara, other rāshi being a dwisvabhāva rāshi, short life is bestowed.

When both rāshi happen to be sthira rāshis, the Jātaka is short lived.

This appears to be based on the energy levels of rāshis. Chara rāshi having greater energy when both rāshis are chara rāshi, one gets long life, dwisvabhāva rāshi having medium energy he gets medium life and sthira rāshi having low energy, the Jātaka gets short life when both the rāshis are similar in nature. This is clear and needs no explanation. What happens when the two rāshis are of different nature is that the life span indicated by the type of rāshi that is not involved is granted to the Jātaka. The logic of these rules is that the coming together of two rāshi's adds their energies or takes away from them depending on the nature of rāshis involved. I shall try to amplify the concept mathematically.

Now let us represent rāshis with + sign indicating high energy and - sign indicating the least energy, medium energy being indicated by +/- sign. Therefore, when both factors of a pair occupy certain rāshis we can indicate their resultant life force as:

Life force of Rāshis represented mathematically:

Chara = (+1) Sthira = (-1) Dwisvabhava = (+/-)

Please remember that here if the dual signs are added to Chara or Sthira rashis the product of addition is not algebraic, on the other hand the similar energies merge and allow the odd one assume the life force. In case of Chara and Sthira rashis getting added to each other the product is in algebraic manner:

<u>Life force of 2 signs considered</u>	<u>Life force of the balance sign/s</u>	<u>Sum</u>	<u>Final Life force</u>
Chara+ Chara= +2	Sthira + Dwisvabhava= +1	+3	Long life
Sthira + Sthira = -2	Chara + Dwisvabhava= - 1	-2	Short life
Dwisvabhava + Dwisvabhava = +2-2	Chara + Sthira = 0	0	Medium life
Dwisvabhava + Chara= -1	Sthira = -1	-2	Short life
Dwisvabhava + Sthira = +1	Chara = +1	+2	Long life
Chara + Sthira = 0	Dwisvabhava = 0	0	Medium life

The results indicate (+ 2 or 3) as long life, (-2) as short life and (0) as medium life. As can be seen that even in long life span it can be longest, longer and long so long life will range from 80 to 120. Same holds true for other life spans and one must assess the strength of signs involved to come to correct interpretation.

Long life is understood to be between 80 to 120 years of age.

Medium life is understood to be between 64 to 80 years of age.

Short life is to be understood as between 32 to 64 years of age.

Each pair contributes life indicated by the least of the above range pertinent to it. So for short life indicated by a pair the life contributed by that pair would be 32 years of age, for medium life it would be 64 and for long life 80 years of age. Obviously if life contributed by all three pairs is summed up, their total would far exceed the life span granted to them. So there must be something more. Therefore, it is said that if the contributor is at the beginning of a rāshi it contributes its full life and none if at the end. Position of a graha/bhāva between the two extremes gives proportionate contribution of years to a Jātaka's life. Further we are asked to sum up the longitudes of all the contributors to life (devoid of rāshi) and divide the total by 4. The product is to be multiplied by the sum of years contributed by all the three pairs to arrive at the life granted to a Jātaka by his kundali.

I would advise caution in application of the mathematical method blindly. The reason being there is difference of opinion amongst the authorities amongst other parameters that are to be applied to above. Sage Pārāshara says:

योगहेतौ शनौ कक्ष्याहासोऽन्यैर्वृद्धिरूच्यते।  
न स्वर्क्षतुङ्गे नो वापि पापमात्रयुतीक्षेत ॥४१४७॥

Shani contributing to the group of longevity, it (life) gets reduced to the next group. Others (authorities) say that the group gets enhanced. When Shani is in own rāshi or in exaltation, no change in the group occurs. Similarly, even if Shani is conjunct or aspected by a malefic no change in the longevity group occurs on that account.

So the great Sage himself is telling about the difference of opinion amongst the knowledgeable about reduction of life span group when Shani is one of the contributors. He tells that Shani will reduce the group level by one but not when he is in exaltation or own rāshi. He also says that aspect or conjunction of pāpa grahas do not affect the reduction or its cancellation given by the sage for Shani. He then tells that other authorities are of the opinion that no reduction of life span occurs on account of Shani. This must be remembered before applying the principles blindly. We should also understand how the learned of an ancient India used to give even differing opinions of other learned with respect. The reason Pārāshara has given the opinion of others is that there is certain logic in that opinion since Shani is Ayush kāraka and it is not incorrect to believe that he would not reduce the life span.

Again when Guru is one of the contributors, the class is enhanced if it is simultaneously conjunct or aspected by only shubha grahas. There is no difference of opinion on this factor. The discriminating astrologer will understand that unless the dashā of a Māraka (killer) graha is operating at the relevant period simultaneously with appropriate gochar (transit of graha) of the relevant graha, death is not likely to occur, though health may suffer at that time. Therefore one should use the parameters to understand the approximate time band in which death is likely to occur. Good astrologers generally do not predict death. The primary reason is that not everyone can remain unaffected by knowing about the time of his/her death, most becoming quite morbid in fact, whereas Jyotish is all about helping the distressed and not scaring him or her. The second reason is that similar yogas also must exist in the horoscopes of the Jātaka's family members simultaneously, for death to actually occur though severe health problems could occur. If at all, one needs to look into the possibility of death on account of severe illness of the Jātaka, at the time of consultation an astrologer should try to analyze horoscopes of his spouse and progeny, to find out whether death of the Jātaka is likely to occur.

Pārāshara also tells that when a graha contributing to the life span is at the beginning of a rāshi, he contributes the full life attributed to him and the contribution is nil at the end of a rāshi. For example if position of Shani and Chandra are indicative of, say, madhyamāyu then Chandra will contribute 35 years and Shani will contribute 35 years towards madhyamāyu. Now should Shani be in first degree of the rāshi he will contribute 35 years and should Chandra be at say 15 degrees of rāshi occupied by him, his contribution would be 17.5 years. When we add these the madhyamāyu indicated by these two, by virtue of occupying these degrees would be:

35 years contributed by Shani + 17.5 years contributed by Chandra = 52.5 years.

I would, at the cost of repetition, advise the reader to assess the strength of lagna and the Ayush bhāva (8<sup>th</sup> bhāva) carefully before declaring the life span that a Jātaka is likely to enjoy. The dashās and transits operating at the target time should also be carefully considered especially, but not exclusively, from alpāyu life span onwards. In case of balārishta and yogārishta the strength of 5<sup>th</sup> bhāva of the mother and father should also be carefully considered. Personally, I prefer to look at the charts of all the close relatives before declaring that a Jātaka will possibly face death at a particular point of time in his life. My view is that a major incident such as death will certainly be reflected, not only in the Jātaka's chart but also in charts of his close relatives. Again my personal opinion, for whatever it is worth, is that as far as possible prediction of death should not be made and if at all situation warrants it, an astrologer should analyze the strength of Chandra, Surya and the 5<sup>th</sup> bhāva to find out whether the Jātaka has the mental strength to hear such a prediction and remain unaffected by it.

Let us now look at the grahas that can act as Māraka (one who can kill or give death).

तृतीयमष्टमस्थानमायुःस्थानं द्वयं द्विज ।

मारकं तद् व्यस्थानं द्वितीयं सप्तमंथा ॥४४ R II

tātéyamañōamasthānamāyūsthānaà dvAyaà dvijal

mārakaà tad Vyayaà sthānaà dvitéyaà saptamaa tathā |44|2| |

The two sthānas that is the 3<sup>d</sup> and the 8<sup>th</sup> are called the Āyush sthānas. o Brāhmin. Their 12<sup>th</sup> bhāvas that is the 2<sup>d</sup> and the 7<sup>th</sup> bhāvas are Maraka sthānas.

तत्रापि सप्तमस्थानाद् द्वितीयं बलवत्तरम् ।

तयोरीशौ तत्रगताः पापिनस्तेन ॥४४ ॥ II  
tatrāpi saptamasthānād dvitéyāḥ balavattaram  
tayorégau tatra gatāu pāpinastena saāyutāu ||44|3||

Amongst the two the 2<sup>nd</sup> sthāna is a stronger Māraka than the 7<sup>th</sup> bhāva. The grahas that occupy these bhāvas and those who conjoin the lords of the 2<sup>nd</sup> or the 7<sup>th</sup> bhāva also become Mārakas.

येखेटाः पापिनस्ते च ॥५॥ मारकसंज्ञकाः ।  
तेषां दशाविपाकेषु ॥५॥ नृणाम् ॥४४ IV II  
ye khebāu pāpinaste ca sarve mārakasaijiakāu |  
teñāā dagāvipākeṇu sambhave nidhanaā nāēām||44|4||

The Mahā dashā and Antardashā periods of these grahas. that is the 2<sup>nd</sup> and the 7<sup>th</sup> lords. grahas occupying the 2<sup>nd</sup> and/or the 7<sup>th</sup> bhāva and grahas that conjoin the lords of the 2<sup>nd</sup> and/or 7<sup>th</sup> can impart death.

अल्पमध्यमपूर्णायुः प्रमाणमिह योगजम् ।  
विज्ञाय प्रथमं पुंसां मारकं परिचिन्तयेत् ॥४४ ॥५ II  
alpamadhyamapūrēāyau pramāēamiha yogajam  
vijiāya prathamaā puāsāā mārakaā paricintayet |44|5||

The dashā of Mārakas operating at the time span like alpa (short), madhyama (medium) or purna (long) life period according to the life span of the Jātaka will bring death.

Here the principle of death occurring in the dashās of Mārakas, that I referred to in my comments after shloka 43.47 are reiterated.

अलाभे पुनरेतेषां सम्बन्धेन्ययेशितुः ।  
क्वचिच्छुभानां च दशास्वष्टमेशदशासु च ॥ ४४ ॥६ II  
alābhe punareteñāā sambandhena vyayegituḥ  
kvacicchubhānāā ca dagāsvañbamegadagāsu ca||44|6||

Shubha graha related to the 12<sup>th</sup> lord can also inflict death (in his own dashā) as also when connected with the Ashtamesha. The dashā of Ashtamesha can also cause death.

केवलानां च TORT दशासु निधनं क्वचित् ।  
कल्पनीयं बुधैर्नृणां मारकाणामदशनं ॥४४ ॥७ II  
kevalānāā ca pāpānāā dagāsu nidhanaā kvacit  
kalpanēyāā budhairnāēāā mārakāēāmadarganel |44|7||

Some times dashā of an out and out malefic can also cause death. The learned should think about Mārakas. in this manner.

The meaning of the shlokas is very clear. However for the sake of clarity and as the Sage Pārāshara asks the learned to think about how grahas can become Mārakas, we shall look at the principles given. Here he tells us that shubha grahas, when connected with the 12<sup>th</sup> lord, can inflict death of a Jātaka and then tells that Ashtamesha can also inflict death. He again says that dashā of an out and out malefic can cause death. This means that a graha which is functional malefic can cause death but a shubha graha will do so only when it is connected to the 12<sup>th</sup> or the 8<sup>th</sup> lord, even if not a functional malefic, by association with certain functional



malefics. He also tells us that the dashā of Ashtameśha can also cause death, obviously whether a natural benefic or malefic. The sage also talks about out and out pāpa grahas having the ability to inflict death, when connected to the 2<sup>nd</sup>, 7<sup>th</sup>, 12<sup>th</sup> or the 8<sup>th</sup> lords. This indicates that, trikona lords being functional benefics can cause death only if connected to the 12<sup>th</sup> or 8<sup>th</sup> lords, whereas grahas by being only either natural or functional malefic, alone, may not cause death by themselves. The pāpa grahas shall however kill if they are both natural and functional malefics, whether connected with Māraka grahas or sthānas or not.

Looking at this in totality one can understand that the lords of dusthānas can cause death in their dashās if they are also natural malefics, whereas natural malefics can inflict death if they conjoin the 2<sup>nd</sup>, 7<sup>th</sup>, 12<sup>th</sup> or the 8<sup>th</sup> lords. Thus we have to consider the lords of the trishadāya (3<sup>rd</sup>, 6<sup>th</sup>, 11<sup>th</sup>), trika (6<sup>th</sup>, 8<sup>th</sup>, 12<sup>th</sup>) and the 2<sup>nd</sup> as well as the 7<sup>th</sup> bhāva to find out which dashā operates during the life span promised by the rāshi chart, before deciding the Māraka for that rāshi chart.

The sage further says:

सत्यपि स्वेन सम्बन्धेन हन्ति शुभभुक्तिषु ।  
हन्ति सत्यप्यसम्बन्धे मारकः पापभुक्तिषु ॥४४॥८॥  
satyapi svena sambandhe na hanti gubhabhuktiṣu ।  
hanti satyapyasambandhe mārakaḥ pāpabhuktiṣu ||44|8||

Antardashā of a shubha graha even when connected with a pāpa graha (who qualifies to become a Māraka) shall not kill in the pāpa graha's Mahā dashā period. However the Antardashā of an even unrelated pāpa graha (malefic) could cause death in the pāpa graha's period.

A principle that can be learnt here is that the dashā of a Māraka brings out the malefic nature, whether a benefic or a malefic. However in case of a shubha graha when it becomes a Māraka its antardashā does not act like a malefic. Obviously its Mahādashā could however inflict death in antardashā of a Māraka graha. Here one must understand that this principle would apply if that connected shubha graha is not simultaneously a functional malefic.

मारकग्रहसम्बन्धान्निहन्ता पापकृच्छनिः ।  
अतिक्रम्येतरान् सर्वान् भवत्यत्र न संशयः ॥४४॥९॥  
mārakagrahasambandhānnihantā pāpakācchaniḥ ।  
atikramyetarān sarvān bhāvatyatra na saṁśayaḥ ||44|9||

When Shani (being a pure malefic as defined) is connected with a Māraka. it will become the first to kill amongst other Mārakas.

Shani being connected with a Māraka, will certainly get preference over other Mārakas if he be also a functional malefic. Thus in this case the antardashā of Shani, during the Mahādashā of a Māraka, is likely to bestow death upon the Jātaka, in preference over other grahas who might be qualified to act as Māraka. Again, by extension of this principle, in the Mahādashā of Shani, another graha that is capable of giving results like a Māraka can also inflict death, should Shani be connected with a Māraka graha.

Further it is said that:

उत्तमायुः शतादुर्ध्वं ज्ञातव्यं द्विजसत्तम ॥  
जनैर्विंशतिवर्षान्तमायुर्ज्ञातुं न शक्यते ॥४४॥१२॥  
uttamāyuh śatādurdhvaḥ jñātavyaḥ dvijasattamaḥ ॥  
janairviṁśativarṣāntamāyurjñātuḥ na śakyate ||44|12||

Life span beyond 100 years of age is known as uttamāyuh (best life span). The life span cannot be ascertained till the Jātaka attains 20 years of age.

After telling that the life in excess of 100 years of age is called uttamāyuh, the Sage tells that life span cannot be understood before a Jātaka attains 20 years of age. Some authorities are of the opinion that life span cannot be predicted before the age of 12 years of age. This will also make the reader understand why many elderly astrologers prefer not to make any predictions before the age of at least 12 years of age. In the next shloka the Sage tells us the reason:

जप ऽऽ चिकित्साद्यैर्बालरक्षां हि कारयेत् ।  
म्रियन्ते पितृदोषैश्च केचिन्मातृग्रहैरपि ॥४४॥१३॥  
japa homa cikitsādyairbālarakñāā hi kārayet |  
mriyante pitādoñaiṣca kecinmātāgrahairapi |44|13||

Up to that age (20 years), remedial measures such as japa (recitation of mantras), homa (consecration of holy fire) and medicinal treatment are resorted to. The life span could get reduced on account of the dosha (blemish) of the father or the mother.

The Sage Pārāshara tells in continuation of above shloka, that the blemishes to the charts of father and the mother are operating during this period (20 years of age) of a Jātaka's life. He therefore advises remedial measures including medical treatment during this time (should the Jātaka fall ill).

केचित् स्वारिष्टयोगाच्च त्रिविधा बालमृत्यवः ।  
ततः परं नृणामायुर्गणयेद् विद्वान् ॥४४॥१४॥  
kecit svāriṣṭyogācca trividhā bālamātyavaḥ |  
tataḥ paraṁ nṛṇāmāyurgāṇayed dvijasattamaḥ |44|14||

Some times the reason for shortening of life span is the Arishta Yogas. Thus three reasons could lead to childhood death. Therefore assessment of life span may only be done after 20 years of age of a Jātaka.

He further tell us that the third reason, besides blemishes in charts of the father and the mother, is the evil yogas in the chart of the Jataka himself and specifically tells that life span assessment may only be done after 20 years of age. Some authorities are of the opinion that the Jātaka's life is governed by the mother's chart up to 4 years of age and that of the father up to 8<sup>th</sup> year of the Jātaka's age and on account of young grahas up to 12 years of age.

Jātaka Pārijāta tells us that:

आद्वादशाब्दान्तरयोनिजन्मनामायुष्कला निश्चयितुं न शक्नोति  
ādvādagābdāntarayonijanmanāmayuṣkālā niṣcayitunā na śaknoti  
मात्राच्च पित्रा कृतपापकर्मणा बालग्रहैर्नाशमुपैति बालकः ॥४॥१॥  
mātrā ca pitrā kṛtapāpakarmāṇā bālagrahaīrñāgamupaiti bālakaḥ |4|1||

One can not ascertain the life span of a child till he is 12 years of age. He is destroyed (dies) on account of the pāpa karma (sins) and the young grahas.

आद्ये चतुष्के जननीकृताधैर्मध्ये तु पित्राऽर्जितपापसङ्गः ।  
ādye catuṣke janānīkṛtādhairmadhye tu pitrā'ṛjitapāpasāṅgaḥ |  
बालस्तदन्त्यासु चतुःसमासु स्वकीयदोषैः समुपैति नाशम् ॥४॥२॥  
bālastadantyāsu catuḥsamāsu svakīyadoṣaiḥ samupaiti nāgam |4|2||

For the first 4 years the child dies on account of bad karma of mother. next 4 years that of father and the last 4 years he dies on account of his own faults (bad karmas).

I tend to agree with this. The concept of young grahas is to be understood here. Every graha has his own specific age when he is most effective. Shukra and Guru, who are able to grant protection to a Jātaka's life, mature at 20 and 18 years of age respectively. I also rely on the fact that, Pārāshara tells, in the Adhyāya 9 of his "Brihat Pārāshara Horā Shāstra", that the life span cannot be known till the 24<sup>th</sup> year of age. He says:

चतुर्विंशतिवर्षाणि यावद् गच्छन्ति जन्मतः ।

जन्मोरिष्टं तु तावत् स्यादांयुर्दायं नचिन्तयेत् ॥९ R II

caturviṇṣativarṇāḥ yāvad gacchanti janmatau |

janmāriṇbā tu tāvat syādāyurdāyā na cintayet | 9 | 2 |

Evils causing premature death operate up to 24 years of age (ofa Jātaka) and thus the life span should not be calculated till that age.

This is very important to understand and therefore one should not blindly depend on the mathematical methods or three pair method of divining the life span until a Jātaka is past this age. This again is the reason I, time and again, caution astrologers to desist from making doomsday predictions.

Death could also occur in the periods of the 2<sup>nd</sup> or the 12<sup>th</sup> lord from the rāshi occupied by Chandra if that lord is a natural malefic; disease or miseries only, will result should the lord be a natural benefic. This follows what I have said earlier that either death or disease/miseries will result according to yogas in the charts of close relatives. We have so far seen the Mārakas, that is the main 7 grahas and in the case of Rāhu or Ketu, their occupation in the lagna, 2<sup>nd</sup>, 7<sup>th</sup>, 8<sup>th</sup> or the 12<sup>th</sup> bhāva or in the 7<sup>th</sup> bhāva from a Māraka bestows upon them the power to act as Māraka, and are capable of inflicting death or diseases/miseries. In case of Makara (Capricorn) or Simha (Leo) lagna, Rāhu becomes a Māraka. This is because Rahu becomes co-lord of the 2<sup>nd</sup> bhāva for Makara and the 7<sup>th</sup> bhāva for Simha lagna. Aspect on the nodes by benefics, will not grant them Māraka status according to Pārāshara.

There is another method of finding out life span and a different set of Mārakas that are given by "Vaidyanātha" in "Jātaka Pārijāta". He tells us about how to find out the graha that is most likely to kill (in his dashā) as under:

रन्ध्रेश्वरो रन्ध्रयुक्तो रन्ध्रद्रष्टा खरेश्वरः १

randhregvaro randhrayukto randhradraṇṇā kharegVārau |

रन्ध्राधिपयुतश्चैव चतुःषष्ट्यंशनायकः ॥५॥५२ II

randhrādhipayutagcaiva catuṇṇaṇṇōyaṇṇāyakaṇṇa || 5 | 52 ||

रन्ध्रेश्वरातिशयश्च सप्त च्छिद्रग्रहाः स्मृताः ।

randhregvarātigatrugca sapta cchidragrahaṇṇa smātāṇṇa |

तेषां मध्ये बली यस्तु तस्य दाम्नेत वदेत् ॥५॥५३ II

teṇṇa madhye balé yastu tasya dāye mātīa vadet | 5 | 53 |

Seven grahas are called as chidra (Randhra/hole) grahas. These are Ashtamesha. graha occupying the Ashtama bhāva. graha aspecting the Ashtama bhāva. Khara. graha (lord of the 22<sup>nd</sup> dreshkāna/ lord of the 8<sup>th</sup> bhāva in D-3 chart). graha conjunct the Ashtamesha. lord of the the 64<sup>th</sup> navāmsa from Chandra (lord of the 4<sup>th</sup> navāmsa from that occupied by Chandra in the D-9 chart) and the ati shatru (greatest enemy, seen from the Panchadha maitri) of the Ashtamesha.

Amongst these seven grahas given in the shloka above, the one who is endowed with maximum strength is the one most likely to cause death of the Jātaka during his dashā. Similar opinion is also expressed by Mantreshwara, in "Phaladeepika". Much importance in the matter of capacity to inflict death, is given to Kharscha (lord of 22<sup>nd</sup> and the lord of the 64<sup>th</sup> navāmsa in Vedic astrology). We know that the 8<sup>th</sup> bhāva is Ayush/Mrityu bhāva and indicates end of old and beginning of new. The position of dreshkāna owned by Kharscha being at the beginning of the 8<sup>th</sup> bhāva from lagna and the 64<sup>th</sup> navāmsa lord ruling the first navāmsa of the 8<sup>th</sup> bhāva counted from Chandra, this is in keeping with principles of Vedic astrology and these two grahas be considered, in addition to other grahas, before timing death.

"Jātaka Pārijāta" author Vaidyanatha says:

लग्नं पञ्चहतं च मान्दिसहितं प्राणस्फुटं प्राणिनां चन्द्रस्य स्फुटमष्टकेन गुणितं देहं समान्दिस्फुटम् ।

lagnaṇṇa paicahataṇṇa ca māndisahitaṇṇa prāṇasphubaṇṇa prāṇināṇṇa candrasya sphuṇṇaamaṇṇōakena guṇitaṇṇa dehaṇṇa samāndisphubam |

सप्तगुलिकस्फुटं सप्तदिवानाथेन मृत्युर्भवेत् तस्माज्जीवकलेवरैक्यविपुले जातश्चिरं जीवति ॥५॥५७ II

saptaghnaà gulikasphubaa saha divänäthena māturbhavet tasmājjēvakaleVāraikyavipule jātaçciraàjēvati| 151571|

A living being'sprāna (breath/life force). is known by multiplying the (longitude of) lagna by 5 and adding Gulika to it. Multiplying Chandra (longitude of) by 8 and adding Gulika to it gives the deha (body/health) of aJātaka. Similarly multiplying Gulika (longitude) by 7 and adding Surya to it reveals the mrityu (death) of the Jātaka. When the sum of prāna and deha is greater than that of mrityu. the Jātaka enjoys long life.

For those fond of mathematical methods, this is one given by the venerable Vaidyanātha. The shloka is self-explanatory. After telling how to calculate deha, prāna and mrityu from the longitudes of Surya, Chandra, lagna and Gulika, he talks about the sum of deha and prāna exceeding the mrityu as indicative of long life and by inference when the sum is less than mrityu one will have alpa (short) life. There are numerous methods given by Sages about assessment of time of death of a Jātaka and one needs to find out which amongst them one is able to apply to a chart most efficiently to obtain a fair amount of accuracy. Personally, I would restrict myself to find out the life span and then apply dashā and gochar operating at the appropriate time to assess the time of one's eventual death.

We have seen that Pārāshara talks about different types of arishtas. What are these arishtas (evils) at birth? This is the question that will arise in the mind of the readers. Let us see what yogas can shorten one's life span or cause harm to mother and family at an early age.

If Chandra occupies the 6<sup>th</sup>, 8<sup>th</sup> or the 12<sup>th</sup> bhāva and is aspected by pāpa grahas the child will soon die. Should a shubha graha, such as Budha, also aspect Chandra the child lives up to 8 years of age. The later happens as the kāraka for mother, that is the Chandra, gets strengthened by aspect of a shubha graha and influence of shubha yogas in mother's chart lead to extending the life of the child up to 8 years of age. One must understand that in these cases the lagna must be unoccupied or aspected by a shubha graha. So, one does have to consider the strength of the lagna when estimating harm to the physical body of the Jātaka.

Again in this case should the shubha graha/s (benefics) be placed in 6<sup>th</sup>, 8<sup>th</sup> or the 12<sup>th</sup> bhāva and be aspected by pāpa graha/s, but be vakra (retrograde) the additional strength acquired on account of being vakra, shall extend the life of Jātaka up to a month from birth. Here also, as elsewhere, lagna being occupied by a benefic will override the indication of the balārishta. Similarly, Shani, Mangal and Surya, simultaneously, occupying the 5<sup>th</sup> bhāva shall cause death (early) of mother and brother of the Jātaka. The reason, for this, is that three malefics would be aspecting the 11<sup>th</sup> bhāva representing the elder brother, which is also the 8<sup>th</sup> bhāva from 4<sup>th</sup>. Again the 2<sup>nd</sup> from 4<sup>th</sup> is occupied by malefics and 2<sup>nd</sup> from elder brother's bhāva that is the 12<sup>th</sup> bhāva, will be aspected by Mangal, from the 5<sup>th</sup> bhāva, by its 8<sup>th</sup> house aspect. We are aware that 2<sup>nd</sup> bhāva is strongest amongst the Māraka bhāvas. Here the principle of the 2<sup>nd</sup> bhāva from a particular bhāva being a Māraka for that bhāva is being illustrated.

When Shani and Mangal aspect the lagna and Chandra or Surya are conjunct Rāhu, the child survives for only a fortnight. The yoga would obviously be more prominent if both the luminaries are conjunct a node, which can occur on Amāvasyā (dark moon day) by conjunction with Rāhu or when one is conjunct Rāhu and other conjoins Ketu on Purnimā (full moon day). The reason for this event to occur is that lagna, Atma (Surya is kāraka) and mana (Chandra is kāraka) will all be afflicted and therefore the child will not survive for long.

Death of both the child and its mother will occur if Shani occupies the 10<sup>th</sup>, Chandra is in the 6<sup>th</sup> bhāva and Mangal occupies the 7<sup>th</sup> bhāva. Here Chandra, the natural kāraka of mother is weak being in the 6<sup>th</sup>, Mātrū bhāva (4<sup>th</sup>) gets aspect of Shani and Mangal occupies the 2<sup>nd</sup> bhāva from Mātrū kāraka, Chandra and aspects the 10<sup>th</sup>, Lagna and the 2<sup>nd</sup> bhāva to complete the picture. Shani and Mangal become Paraspara kārakas, being in mutual kendra position, and this adds to their maleficance. However if the lagna were Mesha or Vrishchika, the lagna will become strong being aspected by its lord and though the child may survive after long illness, the mother is likely to meet with her death.

Again it is said that if Shani were to occupy the lagna, Guru the 3<sup>rd</sup> bhāva and Chandra in the 8<sup>th</sup> bhāva the Jātaka dies almost at birth. Here, what is happening is that, Guru who represents jeeva, as we have seen earlier, gets aspect of Shani and thus is afflicted, Shani aspects the 7<sup>th</sup> bhāva, a Māraka sthāna, and Chandra loses its strength in the time span that is at infant stage, when it is most effective. Surya in the 9<sup>th</sup>, Mangal in the 7<sup>th</sup> and both Guru and Shukra in the 11<sup>th</sup> will result in the Jātaka having a life span of one month.

Pārāshara, further, tells in Adhyāya 9 of Brihat Pārāshara Horā Shāstra as under:

व्यये सर्वे ग्रहा नेशः सुर्यशुक्रेन्दुराहवः ।

vyaye sarvai grahā neṣōāṇe suryagukrendurāhavaḥ |

विशेषान्नाशकतरो दृष्ट्या वा भङ्गकारिणः ॥९॥११॥

vigeiānnāgakartāro dāṇōyā vā bhaṅgakāriṇau ||9||11||

All grahas are bad when placed in the 12<sup>th</sup> bhāva. Especially Surya. Shukra. Chandra and Rāhu are capable of destruction (of life). Their aspect (on the 12<sup>th</sup> bhāva) however, breaks the yoga (evil effects of yoga).

All grahas cause some harm when in the 12<sup>th</sup> bhāva. The 12<sup>th</sup> bhāva being Vyaya bhāva the grahas will indicate the reason for which one will be spending his money. When Surya, Shukra, Chandra and Rāhu (simultaneously) occupy the 12<sup>th</sup> bhāva one will be short lived, on account of their aspect on 6<sup>th</sup> the Roga bhāva and the expenditure will be on account of disease. The 12<sup>th</sup> bhāva is called Marana Kāraṇa sthāna for Surya, Chandra loses Paksha bala and both Atma and mana that they represent are heavily afflicted by reason of conjunction with Rāhu, as is Shukra who we know is capable of giving life, resulting in short life. However the same grahas, when they aspect the 12<sup>th</sup> (from the 6<sup>th</sup>) will not give such results. Many commentators on Brihat Pārāshara Horā Shāstra have translated the shloka to mean that when any of the four are in the 12<sup>th</sup> bhāva one will be short lived. However this cannot be the case, as Shukra in the 12<sup>th</sup> is capable of giving results of exalted Shukra, 12<sup>th</sup> bhāva in Naisargika Kundali being Maccna rāshi, its rāshi of exaltation. Surya alone there indicates growth in fortune away from father, Rāhu indicates income from foreigners and Chandra, when in the 12<sup>th</sup> would indicate some harm to mother or being away from motherland. So even when reading commentaries, one has to test the logic for the comments/translations offered, on the basic principles before accepting the yogas.

The importance of affliction to Chandra in balārishta can be understood from the following shloka:

पापान्वितः शशि धर्मे द्युनलग्नगते यदि  
pāpānvitau gagi dharme dyunalagnagato yadi |  
शुभैरवेक्षितयुतस्तदा मृत्युप्रदः शिशोः॥९॥१२॥  
Ṣubhairavekñitayutastadā māt्यupradau gigoṇ |9|12|

Should Chandra occupy the 9<sup>th</sup>, 7<sup>th</sup> or the lagna bhāva, devoid of conjunction/aspect of shubha grahas and were he conjunct malefic/s, an early death of the Jātaka is indicated.

This would make it clear that at an early age one is under protection of mother, whose kāraṇa, Chandra, when afflicted can give early death. Note that Chandra trines the lagna, from the positions occupied by him above, and is capable of influencing the physical body of Jātaka, represented by lagna.

Pāpa grahas occupying the 12<sup>th</sup> and the 6<sup>th</sup>, or the 2<sup>nd</sup> and the 8<sup>th</sup> bhāva, lagna being simultaneously hemmed in by pāpa grahas on either side (known as Pāpakartari Yoga), will bring an early death. Similarly pāpa grahas in lagna and the 7<sup>th</sup> bhāva with Chandra himself afflicted by a malefic will result in early death.

There are many such yoga's given in ancient texts and though it is difficult to memorize all of them, once it is understood that when the trika bhāvas are under the influence of pāpa grahas, Chandra is afflicted and lagna is also afflicted, short life is indicated, one need not remember the yogas to analyze a chart.

Readers having read the book so far, will have understood that Chandra or 4<sup>th</sup> bhāva will have to be severely afflicted for the mother of the Jātaka to suffer. Let us look at some of these yogas.

It is said that should three malefics aspect the Moon, the mother of the Jātaka will die (or suffer). Benefics aspecting this Chandra is not likely to bring about death of the mother and in fact is most likely to grant her good health.

Again we see that should Moon be in ascendant hemmed between two pāpa grahas and should there be a pāpa graha in 7<sup>th</sup> or the 8<sup>th</sup> bhāva, the Jātaka will suffer death along with his mother. The affliction to Chandra, the kāraṇa of mother and the lagna as well as the Māraka sthāna (7<sup>th</sup> bhāva) or the Ayush sthāna (8<sup>th</sup> bhāva) is obviously the reason for these results.

If Rāhu, Budha, Shukra, Surya and Shani occupy the 2<sup>nd</sup> bhāva the child is born after death of the father and the mother will also suffer death, soon after the birth.

Here we have to understand that besides affliction to Surya, the kāraṇa for father, there is aspect of an afflicted Shani on the 4<sup>th</sup> bhāva indicating death of both father and mother. The confirmation is provided by the fact that 2<sup>nd</sup> bhāva is called Kutumba (family) bhāva, among the various names given to it and with Rāhu occupying the 2<sup>nd</sup> bhāva, Ketu the other node of Chandra will lie in the 8<sup>th</sup> bhāva causing severe harm to the 12<sup>th</sup> bhāva from 9<sup>th</sup> bhāva which is the bhāva of father of the Jātaka.

Again it is said that should Chandra, occupy 7<sup>th</sup> or 8<sup>th</sup> bhāva from a pāpa graha, be itself a malefic (due to lack of Paksha bala), and in aspect of a strong pāpa graha early death of mother is to be predicted. Here also the importance of Chandra as Mātrū kāraṇa graha and affliction to it are the basis of the yoga.



We shall now look at the modification of principle of "Bhāvat Bhāvam" (same distance from a bhāva as that bhāva is from the Lagna) in case of death of mother. The principle is applied to the kāraka for mother here. It is said that:

चन्द्राच्चतुर्थगः TO T रिपुक्षेत्रे यदा भवेत् ।  
candrāccaturthagau pāpo ripukñetre yadā bhavetl  
तदा मातृवधं कुर्यात् केन्द्रे यदि शुभा न चेत् ॥९॥२८॥  
tadā mātāvadhā kuryāt kendre yadi gubho na cetl 9|28|

If a pāpa graha occupies the 4<sup>th</sup> bhāva from Chandra and should there be no benefic occupying a kendra the mother will die.

Thus the 4<sup>th</sup> bhāva, which is the Mātrū bhāva, is counted from Chandra the Mātrū Kāraka, instead of the 4<sup>th</sup> bhāva itself and affliction to it is used to understand evil caused to mother. The over rider that there should be no benefics occupying a kendra is logical, as if they do occupy a kendra, the benefic is Paraspara kāraka to lagna and will therefore increase strength of not only lagna but also the 4<sup>th</sup> bhāva in that case, bestowing good health to the mother. It would also strengthen the 7<sup>th</sup> and the 10<sup>th</sup> bhāva, no doubt, but that is not relevant to mother's health, directly.

Now we will look at a yoga that causes destruction of the entire family of the Jātaka:

लग्ने क्रूरो व्यङ्कूरो धनैः साम्यैस् तथैव च ।  
lagne kriiro vyaye kriiro dhanai saumyastathaiva ca l  
सप्तमे भवेन क्रूरः परिवारक्षयंकरः ॥९॥३०॥  
saptame bhāvane kriirau paariVarakñĀyaikaraù ||9|30||

Krura grahas (cruel/malefics) occupying the lagna, 12<sup>th</sup> and the 7<sup>th</sup> lead to destruction of entire family of the Jātaka. should Budha also occupy the 2<sup>nd</sup> bhāva.

This is a yoga that is not very easy to understand, unless one is well grounded in basics. What is happening here is that whichever way the krura grahas occupy the three bhāvas, that is, the lagna, 12<sup>th</sup> and the 7<sup>th</sup> bhāva, cruel influence on the 6<sup>th</sup>, 7<sup>th</sup>, 12<sup>th</sup> and lagna bhāva exists, the reason being that the lagna, 7<sup>th</sup> and the 6<sup>th</sup> bhāva are influenced by occupation or aspect of cruel grahas. Budha being lord of the 3<sup>rd</sup> in Naisargika Kundali, it being located 12<sup>th</sup> from the 3<sup>rd</sup> (secondary Ayush sthāna being 8<sup>th</sup> from 8<sup>th</sup>) that is the 2<sup>nd</sup> bhāva (Kutumba bhāva) leads to loss of life of the Jātaka and the fact that Budha also happens to be the 6<sup>th</sup> lord in Naisargika Kundali (Mesha rising) adds to the malfeasance of the yoga, resulting in harm to the family. Remember that the 7<sup>th</sup> bhāva is also 6<sup>th</sup> from the 2<sup>nd</sup> bhāva and would indicate disease in the family, being Roga sthāna (place of disease) for that bhāva.

It is said that when the pāpa grahas occupy a trikona from a weak and waning Chandra, with no benefic conjunction or aspect on either the trikona bhāva or the Chandra, the mother of the Jātaka will give him up. Similarly when Mangal and Shani occupy a kendra position with respect to Chandra and if both Shani and Mangal occupy the same navāmsha, the child will have two mothers (his natural mother shall die soon) and the Jātaka himself will be short lived. So we have to understand that affliction to Naisargika kāraka for mother gives more severe results than the affliction to the 4<sup>th</sup> bhāva or its lord, though the later will also have a greater say in the matter of the danger to mother's life than the 4<sup>th</sup> bhāva itself.

Let us now look at the yogas that harm the Jātaka's father. It is said that if Shani occupies lagna, Mangal occupies the 6<sup>th</sup> bhāva and Chandra occupies the 7<sup>th</sup> bhāva, father of the Jātaka will not live long. Here again we find that the 9<sup>th</sup> bhāva is the Pitru bhāva and Mangal aspects it, Shani aspects the 2<sup>nd</sup> bhāva from the 9<sup>th</sup> as also the 7<sup>th</sup> from the 9<sup>th</sup> bhāva, both the Māraka sthānas for the 9<sup>th</sup> bhāva and the kāraka for mother, Chandra, is subject to malefic aspect of Shani.

This last parameter is relevant to death of father, though at first glance it may appear to be superfluous, as it would indicate grief to the mother of the Jātaka, which is natural if the father of the Jātaka dies. Note that in the Naisargika Kundali, Shani lords the 2<sup>nd</sup> from 9<sup>th</sup> bhāva, Chandra rules the 8<sup>th</sup> bhāva from the 9<sup>th</sup> and Mangal lords the 12<sup>th</sup> bhāva from the 9<sup>th</sup> bhāva, which is the bhāva of father.

तृते जीवो धनेमन्दरादिभिमैवुधास्तथा ।



lagne jévo dhane mandara\ibhaumabudhästathäl

विवाहसमये तस्य बालस्य िम्रयेतिOT॥९।३५॥

vivāhasamaye tasya bālasya mriyate pitāl |9|35||

Father of the Jātaka shall die at the time of his marriage if Guru occupies lagna and Shani. Ravi. Mangal and Budha are placed in the 2<sup>nd</sup> bhāva

I am trying to give yogas that apparently do not appear to make sense to a new astrologer, in order that the logic behind the yogas is understood properly. Usually one tends to forget the importance of the Naisargika Kundali and the kārakas for a bhāva or relative, and also the relative position of grahas from a bhāva and ends up making wrong predictions. If readers understand the significance of these factors, this would facilitate analysis of a chart.

Let us find out what is happening here. We have seen earlier that Guru is the lord of the 12<sup>th</sup> bhāva in Naisargika Kundali and that bhāva is Shayana sthāna (house of bed pleasures). Guru is also the kāraka for the 9<sup>th</sup> bhāva and Pati kāraka for a lady. Thus he is able to influence these indications and as he occupies the Lagna bhāva and aspects the 7<sup>th</sup> bhāva, this also indicates some event related to marriage and father. Now we see that Shani, Mangal and Ravi are all pāpa grahas and Budha also becomes pāpa graha by association with other pāpa grahas, as we have seen in the chapter on grahas, so some harm to Kutumba sthāna (2<sup>nd</sup> bhāva) by their placement is obviously indicated. We must remember that a person starts his own family after marriage and thus some bad indications, around that time, are also inevitable. If we look at the grahas occupying the 2<sup>nd</sup> bhāva we find that Surya the kāraka for father occupies the 2<sup>nd</sup>, as do Mangal and Shani. We have also seen the relation of Shani and Mangal with the 9<sup>th</sup> bhāva in the earlier paragraph. Now when we observe that these four pāpa grahas occupy the 6<sup>th</sup> bhāva from the 9<sup>th</sup> bhāva (2<sup>nd</sup> bhāva of the chart), some disease to father is apparent. Now, considering that Shani will aspect the 4<sup>th</sup> bhāva, which is the 8<sup>th</sup> from the 9<sup>th</sup> bhāva, death of the father appears a logical interpretation. As in the earlier case the 4<sup>th</sup> bhāva representing mother is also having malefic influence of Shani who is the kāraka for dukkha (sorrow), which is what the mother of the Jātaka will have on account of demise of his father.

It is said that should Surya be conjunct a pāpa graha (malefic) or be hemmed in between two pāpa grahas (Pāpa Kartari) and should another pāpa graha simultaneously occupy the 7<sup>th</sup> bhāva, one is likely to lose his father (early). Pāpa graha in 7<sup>th</sup> from Surya means that a pāpa graha will be aspecting Surya the kāraka for father, who is already severely afflicted on account of its conjunction or being in Pāpa Kartari, leading to death of father.

I would urge upon the readers to apply these and other numerous yogas for the early death of Jātaka, his mother and his father, with caution to a chart. As I never tire of telling, the strength of relevant bhāvas, their lords and the kārakas must be assessed carefully, before jumping to dire conclusions. Missing even one important factor, that gives strength to a bhāva, will result in a diametrically opposite interpretation. A conscientious astrologer must be careful in the matter of analysis as generally the querist is already in trouble and he must not add to it, especially by careless interpretation. A careless attitude, not only brings bad name to the astrologer but also to this divine science.

At the cost of repetition, I must state here, that the results will only materialize if the dashās and gochar (transit) of relevant grahas are operating at the time of birth, though severe illness could take place if only one of the two are operational at a particular point of time. Needless to say harm to one's maternal uncle can be seen through serious affliction to 6<sup>th</sup> bhāva, its lord and Budha, the kāraka for maternal uncle. Similarly 3<sup>rd</sup> bhāva, 3<sup>rd</sup> lord and Mangal should be analyzed to find out harm, if any, to brothers and so on.

Now as there would be yogas for arishtas (evils) it is natural that there would be yogas for arishta bhanga (breaking of evil results). This is on account of the fact that in a horoscope, there are multiple yogas existing simultaneously and one has to find out as to whether any good yoga is nullified by a more severe bad yoga or vice-a-versa. This helps one to understand the likely events that are promised in the future, for the Jātaka. We shall look at a few yogas that, being present in a horoscope, can override the Arishta Yogas that we have seen earlier.

एकोऽपि ज्ञार्यशुक्राणां लग्नात् केन्द्रगतो यदि ।

eko'pi jñāryagukrāṇāṃ lagnāt kendra-gato yadi ।

अरिष्टं निखिलं हन्ति तिमिरं भास्करो यथा ॥१० R॥

ariṣṭāṇi nikhilāṇi hanti timirāṇi bhāskaro yathā |10|2||

Even if only one out of Budha or Shukra occupy a kendra from lagna (including lagna), all evils are dissipated in the same manner - as Surya removes darkness from earth.

We have seen in the chapter on bhāva that Budha, Shukra and Guru's aspect on a bhāva strengthens that bhāva. This shloka talks about two of the grahas being present in lagna (and obviously aspecting the Māraka 7<sup>th</sup> bhāva) leading to reduction of effects of the Arishta Yogas in a chart. The Sages had a flowery style of writing therefore simile and allegories were freely used in the classic texts, to emphasize a point. Here the Sage Parāshara likens the presence of Budha or Shukra to destruction of difficulties in the same manner that when Surya rises darkness is removed. The next shloka tells the capacity of Guru to remove arishtas in similar fashion.

एक एव बलि जीवो लग्नस्थो रिष्टसंचयम् ।

eka eva bali jēvo lagnastho riñbasaicAyamI

हन्ति TOW भक्त्या प्रणामइव शूलिनः ॥१० ॥३॥

hanti pāpakiiAyaā bhaktyā praēāma iva giilinauI |10|3|I

Guru, endowed with strength, and occupying Lagna is, by himself, capable of removing the blemishes of Arishta Yogas in the same manner as a devotee 's salutation to Lord Shiva removes the inevitable results of his sins.

एक एव विलग्नेशः केन्द्रसंस्थो बलान्वितः ।

अरिष्टं निखिलं हन्ति पिनाकित्रिपुरयथा ॥१० ॥४॥

eka eva vilagnegañ kendrassaastho balānvitauI

ariññāā nikhilāā hanti pināki tripuraā yathāI |10|4|I

Lagnesha, alone, occupying a kendra and with strength is capable of destroying all evils as the Lord Shiva destroyed the three cities built for the Asuras.

This shlokas emphasizes the ability of the strength of the Lagnasha in removal of Arishta Yogas.

व्ययस्थाने यदा सूर्यस्तुलालग्नौ जायते ।

Vyayasthāne yadā suryastulālagne tujāyateI

जीवेत् सशतवर्षाणि दीर्घायुर्बालको भवेत् ॥१० ॥६॥

jévet sa çatavarñāēi dērghāyurbālako bhavetI |10|6|I

Surya occupying the 12<sup>th</sup> bhāva, grants 100 years of life to a child born in Tulā lagna.

This shloka draws upon the principles that we have seen in the Chapter on Bhāva. TrishadAyapati (lords of the 3<sup>rd</sup>, 6<sup>th</sup> and the 11<sup>th</sup>) are said to be evil. What happens in the above instance is that, Surya being the 11<sup>th</sup> lord for Tulā lagna occupies the 12<sup>th</sup> bhāva. Now affliction to the 12<sup>th</sup> bhāva can also give death as any graha there would aspect the 6<sup>th</sup> which is called the Roga sthāna (place of disease). Again 12<sup>th</sup> bhāva represents the Jātaka before he was born and thus the bhāva is directly related to death. We have already seen that Hindu scriptures and Jyotish believes that a person is reborn after death, that state of having been born being indicated by the lagna bhāva. So relation of death and 12<sup>th</sup> bhāva is clear. Surya being krura should therefore give health related problems leading to death. However being harmful to a bhāva he harms the death, when alone, inflicting indications of the 12<sup>th</sup> bhāva and two negatives making a plus and grants long life to the Jātaka. One also needs to understand that the 12<sup>th</sup> bhāva is Marana Kārana Sthāna (house causing death/weakening) of Surya and though a krura graha and resulting in a lack of Atma bala, he can not cause much harm to the 6<sup>th</sup> bhāva by its aspects, more so as he is aspecting the rāshi of Guru his friend in the 6<sup>th</sup> bhāva.

चतुर्थ दशमेऽसौम्यमध्येयदा भवेत् ।

caturtha daçame pāpau saumyamadhye yadā bhavetI

ftg: सौख्यकरो योगः शुभैः केन्द्रत्रिकोणैः ॥१० ॥८॥

pituñ saukhyakaro yogau gubhaiñ kendratrikoēagaiñ |10|8|I

Though pāpa grahas in 4<sup>th</sup> and the 10<sup>th</sup> bhāva bestow evil results to the Jataka's father. if they are hemmed in between shubha grahas (occupying 2<sup>nd</sup> and 12<sup>th</sup> bhāva from that holding the pāpa graha). or if shubha grahas occupy kendra or trikona good results are realized. by the father of Jātaka.

Here the Sage is amplifying the results of Shubha Kartari Yoga and the influence that grahas in the kendra and trikona exert on the lagna bhāva and through these influences on the life span of the Jātaka. The reason for harm to one's father should pāpa grahas occupy the 4<sup>th</sup> or the 10<sup>th</sup> bhāva, is that the 4<sup>th</sup> bhāva is the 8<sup>th</sup> bhāva from 9<sup>th</sup> the bhāva representing father and the 10<sup>th</sup> bhāva is Māraka sthāna for father, being 2<sup>nd</sup> from the 9<sup>th</sup>. The results of these pāpa grahas are modified when they are hemmed in between shubha graha (called the Shubha Kartari Yoga), and they will not harm the bhāva occupied. Such a Shubha Kartari will also strengthen the 4<sup>th</sup> bhāva, which is the Ayush bhāva of father and the 10<sup>th</sup> bhāva (2<sup>nd</sup> from 9<sup>th</sup>) which is Māraka sthāna of the father respectively. Again when shubha grahas occupy a kendra, they become Paraspara kārakas to the 4<sup>th</sup> and 10<sup>th</sup> bhāvas, which are also kendras and thus protect the indications of those bhāvas. When the shubha grahas are in trikona position they are either in the 9<sup>th</sup> itself, indicating the father, or in trikona to the 9<sup>th</sup> bhāva thus influencing the 9<sup>th</sup> bhāva and protecting the father of the Jātaka. Though Guru has a tendency to harm the bhāva occupied, 9<sup>th</sup> bhāva being its moolatrikona rāshi (Dhanu) in natural zodiac though there would be some lack of Pitru sukha, the extent would not be extreme and could be only some lack of communication between the Jātaka and his father perhaps out of awe and respect for the father.

The above will clarify that one should analyze a chart from all angles, before declaring the results, especially if the results appear to be dire at first glance. The next chapter is on Chandra, and yogas that need Chandra as one of the ingredients for them to fructify. I have dealt with importance of Chandra in the next chapter, as Chandra who rules the mana (mind) is a very important factor to be looked at in interpretation of a chart. While analyzing a chart, many astrologers like to look at the chart with Chandra rāshi (rāshi occupied by Chandra) as lagna and in North India there is a practice of drawing both rāshi chart and Chandra rāshi chart side by side for easy interpretation. As Surya is the initiator of yoga, so is Chandra the fructifier of yoga. Again one must remember that while calculating the period of influence of a graha, known as Vimshottari dashā (120 years period of influence) the degrees passed by Chandra, in a nakshatra at birth, forms the basis of deciding the period of influence of an individual graha. Similarly Chandra's position in nakshatra forms the basis of calculation of other less often used, but very important dashā known as the Kālachakra dashā. There are many other dashā systems that are also based on the degrees passed by Chandra in the nakshatra occupied by it, at birth. Of these different dashās, only some astrologers in parts of India use the Ashtottari or Yogini dashās that are based on these parameters amongst many other dashās.



## CHAPTER IX

### Chandra and Yogas related to Chandra

We shall look at Chandra and various yogas that arise out of certain combinations of grahas and bhāvas with relation to Chandra. We have already seen many combinations, where Chandra becomes relevant for the operation of a yoga. The need for this chapter as a separate chapter, is on account of the fact that Chandra is a graha that is very important to understand. Its importance can be understood from the fact that the Sages enjoin upon an astrologer to analyze a chart both from lagna and Chandra before announcing the prediction. Some are also of the opinion that if between the lagna and Chandra, Chandra is stronger of the two, predictions should be based upon a chart drawn with the rāshi occupied by Chandra as lagna, called the Chandra Lagna Kundali (chart), in the same manner as a rāshi chart is analyzed.

Again, in order to understand the logic behind Chandra yogas, it is necessary to understand Chandra in its entirety. There are many parameters, like yoga, which are different from what we understand in predictive astrology. We treat any combination of grahas and/or bhāvas as yoga. The meaning is totally different in Panchanga where:

*Nakshatra:* constellation

*Vāra:* weekday

*Yoga:* 1. sum of longitudes of Surya and Chandra, 2. certain combination of Vāra and nakshatra

*Karana:* 1/2 of tithi

*Tithi:* lunar day based on difference between the longitudes of Surya and Chandra in multiples of 12 degrees

These, are the 5 parts of the Panchanga (literally, 5 parts of a body/Hindu almanac), which an astrologer will come across, as he advances in his study of this divine science of astrology. So it would be clear that when we talk of yogas in Panchanga, we are talking about something other than what we are talking about when referring to yoga in a chart for its analysis. I have therefore taken the liberty to give basic information on Chandra, in more depth, here.

When we are dealing with Chandra, the fact that it is kāraka for mana (mind/thought process) indicates the importance that should be accorded to study of this planet. It is said:

इन्दुः सर्वत्रवर्जिभलेन च कुसुमप्रभम् ।

फलेन fl^TfS5T^\*M: स्वादूरसः स्मृतःII

Chandra is the seed, lagna (ascendant) is the flower, navāmsa is the fruit and bhāva (house) is like the juice or extract (of the, hypothetical, tree of a chart).

With proper understanding of Chandra, an astrologer is able to not only divine the problem faced by a Jātaka, but is also able to understand the psychology of the Jātaka. It is necessary for an astrologer to know as to whether the Jātaka has approached him for genuine reason or he has come to test the astrologer and make fun of him. The reason for knowing the intent of Jātaka is that the Sages enjoin us not to give predictions to those who come for the purpose of making fun or having no faith. This is clearly indicated in the shloka of Acharya Neelkantha, in his "Tajik Neelakanthi" below:

क्षुद्रपाखण्डधूर्तेषु श्रद्धाहीनोपहासके ।

kñudrapākhaëòadhūrteñu graddhähénopahäsake |

ज्ञानं तथ्यतौमीत यद्विम्बुः स्वयंवदेत् ॥

jñānaà tathyatāmaiti yadi gambhuù svAyaàvadet ||

भक्तार्तदीनवदने दैवज्ञ न दिशेद्यदि ।

bhaktārtadēnavadane daivajiao na digedyadi ]

विफलंभवति ज्ञानं तस्मात्तेभ्यः सदावदेत् ॥

viphalaā bhāvati jiānaā tasmāttebhyaū sadāvadet||

Loosely translated this means:

Even Lord Shiva (from whom the Shāstra is said to have originated) will not be able to predict for those who are non-believers,atheists and of narrow mind (as they would tend to deny the facts that need to be confirmed, to verify if a chart is correct, before one proceeds with its analysis). This means that predictions for such persons should not be done. Further it is said that the astrologer who does not guide those who are devoted, desperate and of sad appearance, will surely lose all his knowledge (the knowledge would not give results).

In order to understand as to which of the above categories a Jātaka belongs, it becomes, imperative that nature of Chandra and how it will affect a Jātaka's mind is to be studied by astrologers, before offering a prediction. Knowing the psychology of a Jātaka also enables an astrologer to analyze the problem correctly and, if possible, suggest remedial measures that will work (with God's Grace) for the Jātaka.

Another important factor to be remembered in the case of Chandra, is that Paksha bala is of foremost importance when assessing the strength of Chandra. Readers would observe that the results emanating from Chandra would not be identical, merely, on account of its identical placement in a horoscope. This is observed even when the placement, varga strength, association, rāshi occupied and aspects for Chandra are identical. The reason for occurrence of this apparent contradiction is that everything being equal there could be difference in Paksha bala of Chandra in the two horoscopes. One should, therefore, study basic nature of Chandra to understand the results this graha is capable of giving in a kundali (chart). We shall look at some astronomical information about Chandra before we look at its qualities, in depth.

#### Basic Astronomical Information on Chandra

The distance between Chandra and Prithvi (earth) is about 238,840 miles. Chandra completes one rotation around the earth in 27 and 1/3<sup>rd</sup> days approximately. Circumference of Chandra is 2163 miles. One Chandra day, is about 24 hours 54 minutes (from moonrise to moonrise). One Chandra Māsa (Lunar Month), from Shukla Pratipadā (first day of bright half of lunar month) to Amāvasyā (last day of dark half of a lunar month), is of 29 days 12 hrs, 44 minutes and 2 seconds, whereas by the parameter of Nakshatra Māsa (constellation month-time taken to return to same nakshatra degree) he completes a month in 27 days, 7 hrs, 43 minutes and 12 seconds.

#### Swaroopā (Nature and Qualities) of Chandra

He likes to travel, is soft-spoken, balanced in thought, has attractive eyes, attractive, is "sthira anga yuktaḥ" (of proportionate build) though Mantreshwara says he is "sthoola" (bulky), wealthy and with kaanti (vibrant complexion/good aura) and with small rounded body. He has Kapha (cough) and Vāta (wind) dosha (bodily humor) in higher proportions ("Atipavankaphatmaa"). Ayurveda (ancient system of Indian medicine) proposes that Kapha (cough), Vāta (wind, gases) and Pitta (bile) are the three doshas or defects, which give rise to all bodily diseases due to their varying proportions that are present in a person. Chandra (in bad placement/afflicted) can give diseases or problems from or like sleeping disorders, ālasya (lethargy), kapha (cough, colds, mucus diseases), pitaka (carbuncles), shectajvar (fever with shivering), mandāgni (lack of appetite), aruchi (loss of taste), problems due to womenfolk, jaundice, blood related problems, fear from water, tired mind, balagraha (young grahas-weakness of other grahas on account of lack of strength of Chandra), Durgā (a female deity), kinnar (celestial singers), Dharmarāj (Yama-god of death), animals having horns, animals who live in water, snakes and Yakshinis (celestial females).

#### Lunar Calendar and Jyotish

Since Vedic times, the ancient sages have been using a lunar calendar. All the muhurtas and tithis (lunar month dates) are given in a Panchanga (Hindu almanac) and Hindus follow this calendar for religious rituals. Sowing operations are carried out according to the lunar calendar in most part of India, even to this day. Chandra and Surya are, both, subject to eclipse. Chandra is treated, in Jyotish, as one of the two luminaries. The reason is that its light, though reflected, reaches the earth and provides illumination at night. He is the only planet that waxes and wanes in a fixed cyclical manner.

The other luminary is Surya himself. Chandra and Surya do not have a retrograde motion. Their eclipses, called grahana (holding/swallowing), are beautifully

explained in scriptures, as swallowing of Surya and Chandra by the bodyless Rāhu and headless Ketu. Lord Brahmā is said to have granted Surya and Chandra as food for the nodes, who became immortal on account of swallowing "Amrit" (nectar) which bestows life forever. A lunar eclipse is caused when the Chandra, Surya and Prithvi (earth) get aligned. When on Purnimā (full moon night) the Earth gets perfectly aligned between the Chandra and the Surya, total lunar eclipse occurs. Chandra grahana (lunar eclipse) is possible when the distance between Chandra and Rāhu/Ketu is less than 18.5°. It is certain to happen when their relative distance is less than 15° on full moon day. Similarly when Chandra gets aligned between Surya and Earth on a Amaavasya (new moon day), Surya grahana (solar eclipse) takes place. During this period of Amaavasya (new moon), if the distance of Rāhu/Ketu is within 12°, the grahana (eclipse) could happen. Eclipse is certain to occur if the distance is less than 9°. Not more than 7 eclipses, in all, can happen during a year. Basic concepts of lunar calendar are given in Appendix 1, at the end of this book, for easy references. These also include Yoga and Karanas, which are the total of Surya and Chandra's longitudes in multiples of 13° 20', and one half portion of a tithi measuring 6° each, respectively.

### Attributes of Chandra in Vedic Jyotish

*Rāshi Ownership:* Karka (Cancer).

*Mooltrikona:* 4° to 20° of Vrishabha (Taurus)

*Exaltation:* Vrishabha (Taurus).

*Debilitation:* Vrishchika (Scorpio).

*Deep Exaltation (Parmocchamsha):* 3° Vrishabha (Taurus).

*Deep Debilitation (Paramaneechāmsa):* 3° Vrishchika (Scorpio).

*Chandra in Planetary cabinet:* He is king in the planetary cabinet alongside Surya (Jātaka Pārijāta). Some Acharyas say Chandra is queen (Rudrabhatt), in the planetary cabinet.

*Names of Chandra:* Shcetadyuti, Soma, Udupati, Glau, Mrugānka, Indu, Shcetakara, Himagu, HimāMshu, Shcetagu, Nishānātha, Mrugalāanchana etc.

*Satellite of Chandra:* Paridhi.

*Nakshatras ruled by Chandra:* Chandra rules Rohini, Hasta and Shravana nakshatras.

*Birth Nakshatra :* His birth nakshatra is Chitrā.

*Element of Chandra:* He (she, per western system) is a watery planet.

*Caste of Chandra:* He is Vaishya (trader/ agriculturist) by caste.

Chandra as a benefic and a malefic: he is a shubha (benefic) graha when strong and is considered pāpa (malefic) graha, when weak. This weakness is on the basis of the Paksha bala, which is commented upon in depth, below.

Chandra is treated as strong, from Dashami (10<sup>th</sup> tithi/day) of Shukla Paksha (bright half of a lunar month) to Panchami of Krishna Paksha (dark half of lunar month). He has medium strength in the first 10 days of Shukla Paksha and is weak in last ten days of Krishna Paksha. However he is treated as being with full strength if associated with or aspected by shubha grahas.

“BhaTTotpal”, a great commentator of "BrihatJātakam", however treats Chandra as being with strength from half part of Shukla Ashtami to half part of Krishna Ashtami (8<sup>th</sup> tithi). Some āchāryas opine that Chandra is malefic only when weak i.e. from Krishna Chaturdashi (14<sup>th</sup> tithi) to Amāvasyā (dark moon). BhaTTotpal says that while thinking about longevity, Chandra should be treated as weak from Krishna Trayodashi (13<sup>th</sup> tithi) to Amāvasyā, Yavanacharya holds that Chandra is always benefic. I treat Chandra as being strong from Shukla Ashtami to Krishna Ashtami. This possession of strength, on account of Chandra having higher luminance on certain tithis (lunar days), is called being possessed of Paksha bala. When Chandra is weak on this account it is, said to be, bereft of Paksha bala.

His weekday is Somavāra (Monday). His colour is Sita (white) and he is a kumāra (youth). "Mantracharya" opines that he is both yuva (youth) and praudha (mature). His friends are Surya and Budha, other grahas being neutrals for Chandra. We should understand here that Budha treats Chandra as its enemy, but Chandra treats Budha, who is son of Chandra according to the scriptures, as his friend. Some āchāryas say that Surya, Chandra, Guru and Mangal are friendly towards each other and inimical to Shani, Budha, Shukra and Rāhu (vide “Bhuvandeeppaka”). Chandra rises with head (shcershodaya). He is “sarirupa” (crawling creatures having



awkward movement like scorpion, snake etc.). He resides near or in water. His age is seventy years. He rules over moola (root crops) according to Jātaka Pārijāta, but Pārāshara says he rules over Dhātu (matter/metal).

His dravya (wealth) and adhidevatā (higher deity) have been given as MaNi (all gems) and jala (water) per "Jātaka Pārijāta", "Bādarāyana" and "Brihat Jātakam". Others say his gem is Mukta (Pearl) and metal Raupya (Silver). All authorities, however, agree that his adhidevatā (deity) is jala (water). However, there is no disagreement that his primary gem is Mukta (Pearl). His clothes are new and beautiful. His season is Varshā (rainy season). He resides in Jalāshaya (lakes, rivers and other such bodies of water). Chandra deals with a problem through daana (donations), vide "Sangrāmavijaya".

Chandra is called a female graha, by some astrologers, and represents mother. He is nevertheless addressed as a male, in Vedic astrological texts. This is because in Jyotish, all the grahas are treated as males, being treated as incarnation of various male deities, but they could be indicators of male, female or eunuch. So Chandra is actually a stree kāraka (indicator of women) graha, though it is referred to as stree graha (female planet). His shadow is Āpyā (watery). The type of food liked by Chandra is indicated by the term 'Madhurāmlādi Rasabhogi' (partaker of sour-sweet tasting foods). Chandra rules over blood. He also rules over lavana (salty) taste. He rules kshana (ghati/24 minutes) amongst time.

Chandra casts his drishti (aspect/influence) on the 7<sup>th</sup> house, from the house occupied by him. However some āchāryas opine that all grahas including Chandra, aspect 4<sup>th</sup> and 8<sup>th</sup> bhāva by 75% aspect, 5<sup>th</sup> and 9<sup>th</sup> by 50% aspect and 3<sup>rd</sup> and 10<sup>th</sup> by 25% aspect. He also gives effects of the aspect of the rāshi (rāshi drishti) that he occupies. Rāshi drishti is more relevant when applying tenets of Jaimini Sutras to a chart. These rāshi drishtis are of importance in the matter of understanding the basic nature of a Jātaka, but are rarely used by astrologers for predictions. However most of the astrologers give importance to only the 7<sup>th</sup> house planetary aspect in case of Chandra and I tend to agree with them.

Different factors that impart strength to Chandra

Dig (directional) bala: He is with full strength in 4<sup>th</sup> bhāva indicative of north.

Kāla (time) bala: He is strong in night. "Vaṛaha- Mihira" says that Chandra is strong in the first 1/3 portion of night.

Cheshtā (action/motion) bala: He is strong in Uttarāyana (Gemini to Capricorn)

Vakra (retrograde) bala : Vakra (strength derived out of direction of motion) bala is a part of Cheshtābala and some āchāryas state that Chandra with full rays (not combust) gets Cheshtābala.

Naisargika (natural) bala: He is more powerful than all other planets barring, Sun who is stronger than him.

Paksha (lunar fortnight) bala : Chandra is strong, even in debility, when he gets full Paksha bala (for Paksha bala refers to attributes of Chandra).

Chandra rules over mind, intellect, kingly (governmental) pleasures, mother and wealth. He is kāraka of the 4<sup>th</sup> house and Naisargika kāraka for mother. Ishta-Devatā of Chandra is Gauri (consort of Lord Shiva).

Ishta means either someone liked by Jātaka or someone who will look after the welfare of the Jātaka, and Devatā means deity. Here the term means the Devatā (deity) who will look after the welfare of the Jātaka. Propitiation of Ishta Devatā is one of the remedies for reducing the ill effects of a chart. We have already come across the Adhi-Devatā (higher form of Devatā) of Chandra, which is jala. The difference between the Adhi-Devatā and the Ishta-Devatā is the form in which they are visualized. Adhi-Devatā is the bhuta (element) that rules or represents a graha whereas the Ishta-Devatā is the physical form of a deity related to or representing that element. A Jātaka's Adhi or Ishta-Devatā can be found out from the horoscope, by examining the influence on the 12<sup>th</sup> bhāva from the Chara Atmakāraka, in navāmsha chart. One of the remedies for reducing the hardships faced by a Jātaka is worship of his Adhi or Ishta Devatā and recital of its mantra.

Importance of Chandra in Vedic Jyotish

"Padumanayi Chomādri (Somayyāji)" says in "Jātakādeśhamārga":

चान्द्रवीर्य वीर्यबीजं ग्रहाणां ॥

cāndraā véryaā vérya béjaā grahāēāā||

Chandra 's strength is the seed of strength of all planets.

Chandra ruling mana, it is natural that if it is weak, the native is not likely to be mentally very strong. Here it is necessary to understand that the mental strength or weakness refers to the emotional state of the Jātaka and not his intellectual prowess. Thus if a person is more inclined to take decisions, based on emotional rather than logical basis, and loses focus or self confidence at the slightest indication of a real or imaginary obstruction, it follows that whatever is promised through strength of other grahas is not likely to be realized to its full potential.

Chandra is given importance equal to the lagna, in predictive astrology. The ancient Sages enjoin upon the student to base his predictions on the yogas caused from Chandra lagna, Surya lagna and the Janma lagna (usually referred to as lagna without any prefix/Ascendant). The Surya is soul of the Kālapurusha, Moon his mind and Ascendant is the body. The "Purushasukta" (Ode to the Para Brahman) says “**Chandramā** manaso **jātaḥ**”, which means that moon was born from the mind of the Kālapurusha. Karma arises out of Atma bala (Ātma- soul, bala-strength/self confidence) and is ruled by Surya whereas lagna rules the personality as a whole, including body. Body, soul and mind affect the personality. A Jātaka's bhāgya (fortune) arises out of karma (good or bad things done in previous life). His body carries out the actions to reap that which is promised by bhāgya. His mind decides which form an action will take and his Atma bala will indicate how a Jātaka will handle obstructions that he has to face in life. So we can say that all these factors analyzed and put together will indicate how a Jātaka will fare in this life given the other plus and minus factors of a chart. The importance of these three factors, Chandra, Surya and lagna, for prediction is easy to understand if understood on this background.

It is well known that variation in the distance of Chandra from the earth affects ebb and tide. Psychotic patients are known to behave more erratically on a full moon day. Even the word lunacy is derived from the word “luna” meaning the Chandra. Other physical manifestation of motion of Chandra can be seen in the menstrual cycle of women. Chandra is said to interact with Mangal in transit, to initiate the menstrual cycle in women. It is interesting to note that the duration of nakshatra māsa (Asterism month) and length of a woman's menstrual cycle are identical. "Kalyāṇaverman" says in "Sārāvali":

अनुपचयराशिसंस्थे कुमुदाकरवान्धवे रूधिरद्वेष्टे  
anupacAyarāgisaasthe kumudākarabāndhave rudhiradāñōe |  
प्रतिमासं युवतीनां भवतीह रजोव्रवन्त्येके ॥ २ ॥  
pratimāsaā yuvatēnāā bhāvateḥa Rājō bravantyekel | 2 |

When Chandra transits rāshi other than the upachaya rāshis (3<sup>rd</sup>, 6th, 10th, 11th), and gets aspected by Mangal with its full aspects (suggesting 7<sup>th</sup> house aspect), the menstrual cycle of a woman is initiated every month.

Many commentators have included the 4<sup>th</sup> and the 8<sup>th</sup> aspects of Mangal in interpretation of this shloka, as they are also full aspects. However since the Sages have asked us to use our vivēka (sense of proportion/ common sense), I prefer to treat only one of the three aspects as being indicated when the Sage mentions drishti (aspect) here. The reason I have analyzed the full aspect to mean only the 7<sup>th</sup> aspect of Mangal though the 4<sup>th</sup> and the 8<sup>th</sup> aspect are also full aspects, is that menstruation being a monthly occurrence, generally it appears that only 7<sup>th</sup> house aspect may be considered. If we remember that Chandra completes the cycle of the zodiac in about 27 days, Mangal remaining in a rāshi for about 45 days, and correlate this with the menstruation cycle of women, I am sure the correctness of my interpretation will be vindicated by physiological facts.

At the same time one could also find out the drishti of Mangal operating at the time of initiation of first menstruation and then use the same aspect every time, to find out when the next cycle is due.

In the matter of predicting future events, various Mahā Dashā systems are indicated by the ancient sages. There are different ways of calculating dashās and they are again divided into rāshi and nakshatra dashās. In rāshi dashās, generally the strength of lagna and 7<sup>th</sup> bhāva, or some bhāva with reference to these bhāvas from them, decides from where the dashā will be initiated. Therefore one might think that Chandra is of no importance in that scheme of things. We must then remember the importance given to the strongest amongst the Surya, Chandra and lagna by the Sages while drawing dashās and there is no reason to think that principle would not be applicable to rāshi dashās. However the importance accorded to Chandra is illustrated, by most of the āchāryas, when they tell us about how the initial dashā is to be calculated.

Acharya Varāha Mihira in his "BrihatJātakam" says at, Adhyāya 8 shloka 1:

उदयरविंशशांकप्राणिकेन्द्रादिसंस्थाः प्रथमवयसि मध्येऽत्ये चदद्युः फलानि ॥  
न हि न फलविपाकः fe^BTRRR भवति फलप्राप्तिः पूर्व मापौर्हिमेऽपि ॥

udAyaravigagāikapräëikendrādīsāsthāu prathamavAyasi madhyeà'tye ca dadyuù phalāni ||  
na hi na phalavipākaù kendrāsāsthādyabhāve bhāvati hi phalapaiktiù pūrva māpoklime'pil|

First dashā is that of the most powerful amongst lagna, Surya and Chandra followed by dashās of those graha occupying the four kendras. then those in panaphara from the first dashā followed by those in āpoklima. The results are obtained in the order of first portion, middle portion and last portion of life. Should the kendra or panaphara bhāvas be devoid of grahas. results are not experienced in the first or middle portion of life. But in that case in the last portion dashā of grahas in āpoklima portion becomes operative and results are obtained in the last 1/3<sup>rd</sup> portion of life.

One must understand that the dashā system that is elaborated upon by "Varāha Mihira" is a graha based variation of the "Kendraadi" dashā system, which itself is a rāshi dashā, but the principle about the first dashā being that of the strongest amongst lagna, Surya and Chandra is indicative of importance of Chandra in influencing the periods of influences of rāshis or grahas.

Again "Yavanacharya" reiterates this principle when he tells us that:

निशाकरादित्यविलग्नमध्ये तत्कालयोगादधिकं बल्यः ।

nigākarādityavilagnamadhye tatkālayogādadhikā balaà yaù|

First dashā is to be selected from amongst the most powerful between Chandra, Surya and lagna.

However, most of the astrologers prefer using the position of Chandra to calculate the nakshatra based Mahādashā periods. Pārāshara and most of the later day āchāryas seem to favor use of Vimshottari dashā, which is a nakshatra dashā.

Sage Pārāshara is clear as to which dashā is important for delineating periods of special influence of grahas indicating his preference to Chandra based nakshatra dashā, he says:

दशाबहुविधास्तासु मुख्या विंशोत्तरी मता ।

कैश्चिदष्टोत्तरी कैश्चित् कथिता षोडशोत्तरी ॥४६॥३॥

dagābahuvidhāstāsu mukhyā viāgottarē matā|

kaigcidañbottarē kaigcita kathitā ñoōagottarē|46|3||

There are different dashās (in astrology) and some astrologers say that Ashtottari and some opine that Shodashottari dasha are important, but in my opinion Vimshottari is the most important dashā.

Sage Pārāshara also gives the reason for his opinion that Vimshottari is the most important or prime dashā, when he tells "Maitreya", his disciple, the logic behind the importance to Vimshottari dashā:

विंशोत्तरशतं पुर्णमायुः पूर्वमुदाहृतम् ।

कलौ विंशोत्तरी तस्माद् दशा मुख्या ॥४६॥१४॥

viāgottaragataà purēamāyuu pūrvamudāhātam|

Kālau viāgottarē tasmād dagā mukhya\* dvijottama||46|14||

"O great brahmin, the ancients have said that the total life span (of human beings) is 120 years and that is the reason, amongst nakshatra dashās. Vimshottari is the main (important) dashā."

Pārāshara tells that ancient Sages have said that human beings, live up to 120 years of age and therefore amongst the nakshatra dashās Vimshottari is the most important dashā. When we analyze this statement, the importance accorded to Chandra becomes clear as Vimshottari dashā system is based on Chandra's position in nakshatras at the time of birth of a Jātaka. It must also be understood that some authorities favor use of the degrees traversed in a nakshatra, by the strongest amongst lagna, Surya or Chandra for initiation of Vimshottari dashā as we have seen above. I have found that Chandra as a reference point, for calculating Vimshottari dashā, gives results with a fair degree of accuracy. Another dashā that I favor is the Kālachakra dashā, another nakshatra dashā, but that is beyond the scope of this book.

## **Chandra Kriyādi (calculations based on Chandra's longitude)**

Many methods are applied, in predictive astrology, to unravel the mysteries of a horoscope. Application of Chandra Kriyā (action), Chandra Awasthā (state), and Chandra Velā (time) are the concepts found in “Phaladecpika” of Mantreshwara. The principles can be adapted to natal, prashna and muhurta charts. The method being pure mathematical its application is relatively easy. One should calculate the degrees passed by Chandra in the Janma nakshatra (birth constellation) or the nakshatra at the time of the query or muhurta. These should be converted to ghāti and pala and finally reduced to palas.

*Chandra Kriyā*: Chandra Kriyā is arrived at by dividing the palas already past by Chandra in Janma nakshatra by 60, the remainder is the Chandra Kriyā indicated by that number.

*Chandra Awasthā* : Chandra Awasthā is calculated by dividing the palas passed by Chandra in Janma nakshatra by 300. The resultant is the number of Chandra Awasthā.

*Chandra Velā*: Divide the number of palas, traversed by Chandra in Janma nakshatra by 100 to get Chandra Velā.

The resultant obtained after each of the Chandra related calculations, is indicative of certain traits, behaviour patterns and attitudes.

## **Important Chandra Yogas**

Having understood the nature of Chandra and the opinions of the learned, let us now look at Chandra yogas. Chandra yoga's, have their foundation in the placement of Chandra in various houses, rāshis, its associations and aspects, as well as its relative position from different grahas. Some of the yogas are from standard texts and some are from Nādi-granthas and other sources. While selecting yogas, I have tried to select those that cannot happen without Chandra being one of the grahas involved and in which the nature of Chandra plays an influential role. I have tried to take them in the order that they are mentioned, in any discussion amongst learned astrologers. Where felt necessary, I have given my own opinion on how the yoga fructifies in actual practice. I have tried to explain the logic behind the happening of yoga due to certain relative positions of grahas. These opinions are based on what I have experienced during my never-ending quest for astrological knowledge. Other learned astrologers may have different views.

### **Sunaphā Yoga**

Sunaphā Yoga arises in a horoscope, when there is a graha in the 2<sup>nd</sup> house from Chandra. Surya and the nodes Rahu and Ketu are excluded for happening of the yoga. Many authorities are of the view that they neither add nor subtract from the yoga. In my opinion presence of either will substantially weaken the yoga and I have given the logic for this opinion of mine, in the appropriate place in this chapter. The results of the yoga are said to be "Jātaka earns by his own efforts, is a king or like a king, intelligent, wealthy and famous".

It is obvious that the results would vary according to the grahas that occupy the 2<sup>nd</sup> house. Again the intensity of the yoga will depend on strength of Chandra viz. rāshi, navāmsa, Paksha bala etc. With different grahas in different permutations and combinations occupying the 2<sup>nd</sup> house from Chandra, there are 31 types of Sunaphā Yogas.

### **Anaphā Yoga**

Anaphā Yoga arises when there is a planet in 12<sup>th</sup> house from Chandra. Other conditions are similar to Sunaphā Yoga. The results are said to be "the Jātaka is prabhu (having authority), healthy, famous for his achievements, having good character, likes to dress well, one who enjoys all good things of life and satisfied at heart". There are 31 types of Anaphā Yogas, according to placement of different planets, individually and in combination with other grahas in the 12<sup>th</sup> house from Chandra. Here also presence of Surya and Rāhu/Ketu is excluded from the grahas that should occupy the 12<sup>th</sup> bhāva from Chandra.

### **Durudharā Yoga**

Durudharā Yoga arises when planets are posited in 2<sup>nd</sup> as well as 12<sup>th</sup> house from the rāshi occupied by Chandra. The exceptions and conditions that apply to Sunaphā and Anaphā Yogas also apply to Durudharā Yoga (Surya, Rāhu/Ketu being absent). The results of Durudharā Yoga are that the Jātaka is happy through

various means of pleasure, ready to make sacrifice for others and he gets good servants. There are in all 180 variations of Durudharā Yogas that could occur in a chart on account of different planets being placed in different combinations in 2<sup>nd</sup> and 12<sup>th</sup> house from Chandra.

There is a difference of opinion amongst about what constitute Sunaphā, Anaphā and Durudharā Yogas in a chart and this we shall see in comments on Kemadruma Yoga below.

### Kemadruma Yoga

This yoga, leading to poverty, occurs when there are no planets in either 2<sup>nd</sup> or 12<sup>th</sup> house from Chandra. However many of āchāryas do not subscribe to this. Let us also see a variation of these yogas that is proposed by Jeevasharma. He says that Sunaphā, Anaphā, Durudharā and Kemadruma Yogas arise when:

“यद् राशिसंज्ञे शीतांशुर्नवांशे जन्मीनीस्थितः ।

yad rāgisaijie çetāāçurnvāāçejanmani sthitaù |

तद् द्वैतया सुनफाख्यः प्रकीर्तितः ॥

tad dvitéya sthityayogaù sunaphākhyau prakértitaù ||

द्वादशैरनफाज्ञेयो ग्रहैर्द्विदशस्थितैः ।

dvādagairanaphā jīeyo grahairdvirdvādagasthitaù |

प्रोक्तो दुरधरायोगोऽन्यथाकेमद्रुमो मतः ॥

prokto duradharāyogo'nyathā kemadrumo mataù ||”

When the rāshi occupied by Chandra at birth, in navāmsha, is preceded, succeeded, flanked on either side by graha/s then only Sunaphā, Anaphā and Durudharā Yogas arise in a chart. If there be no grahas in these positions then Kemadruma Yoga takes place.

This means that the yogas are to be seen from the rāshi occupied by Chandra in navāmsha. Therefore an astrologer should not declare penury only because no grahas are seen on either side or both sides of Chandra in a chart. The horoscope should be studied carefully before declaring yoga for penury. I would certainly look at presence of grahas in both rāshi and navāmsha charts before coming to conclusion about penury of a Jātaka and would assess the strength of 5<sup>th</sup>, 9<sup>th</sup> and 11<sup>th</sup> bhāva also, before coming to conclusion of certainty about penury. Same principle applies for wealth caused by Sunaphā Anaphā and Durudharā Yogas.

These yogas are illustrative of the fact that an astrologer should take into consideration many factors before applying yogas to a horoscope. It might interest the learned to know, that Pandit Rāmayatanaji Ojhā of Kanshi (Vārānasi) has opined in his "Phalita-Vikasa" that, "Rcka Yoga, Nābhasa Yogas, Anaphā, Sunaphā, Durudharā, Kemadruma Yogas and Pravrajyā Yogas given by "Varāha Mihira" are per Jain-Yavana opinion and not Arsha (given by Sages) Yogas". The learned astrologers would themselves find umpteen examples of these yogas in horoscopes of persons who are not able to even feed themselves every day in case of yogas indicating wealth. Similarly when yogas of poverty, that is the Rcka and Kemadruma Yogas, are present in a chart the Jātaka may sometimes be found to be well off.

This apparent anomaly does not mean that the yogas are wrong, it only elaborates upon the fact that blind application of yoga without understanding the logic behind them and without taking into consideration strengths of grahas and bhāvas can lead one astray. A classic example would be Chandra in 7th house in Scorpio, Mangal in 6th (Libra) and Shani in 8th (Sagittarius) for Taurus ascendant. One will certainly not obtain the full extent of results attributed to Durudharā Yoga in this case. Chandra, in this example, becomes lord of the 3rd bhava in Paapakartari Yoga, and there would certainly be some negatives in connection with paraakrama (valour) of the Jātaka. Again since the dhana bhava that is 2nd, and the Vyaya bhava that is the 12th would be in aspect of Saturn and Mars respectively, not only will he be given to extravagance; he may not be able to accumulate wealth. Saturn being the lord of the 9th and 10th that is bhagya (luck/fortune) and karma (work) its presence in 8th will also no doubt cause some negatives in Jātaka's luck and career, whereas Mars, being lord of the 12th and 7th as well as bhraatrikaraka (karaka for brothers), in 6th will also cause some issues with the spouse and siblings.

Another important factor of Chandra that has to be understood properly is the results of its waxing and waning. Chandra is ever changeable in size on account of its waxing and waning and one will observe that he gives changeable results with respect to the bhāva that he is positioned in. This is the reason why Chandra is said to be not good when in lagna, barring Karka (Cancer) and Vrishabha (Taurus) ascendant, the first being his own rāshi and second his rāshi of exaltation. Even here the changeable nature of the Jātaka will be observed, but with less severity. If we think about why in all the three yogas, namely Sunaphā, Anaphā and Durudharā Yogas,



Surya should not be in 2<sup>nd</sup> or 12<sup>th</sup> bhāva from Chandra then the fact that in such a case, Chandra is bereft of Paksha bala and would be unable to give results of yogas would become self evident. Again presence of Rāhu in 2<sup>nd</sup> from Chandra would mean that, Rāhu whose movement through the zodiac is always retrograde is approaching Chandra. This would reduce the strength of Chandra himself. Similarly Rāhu in 12<sup>th</sup> would indicate Chandra being a bit weak having just escaped Rāhu.

### Gaj-Kesari (Elephant and Lion) Yoga

This is a yoga which almost all astrologers, from students to pundits (learned), are familiar with. Some astrologers call it as Kcsari Yoga, whereas others call it Gajkesari Yoga. The yoga is said to arise when Guru and Chandra are in mutual square positions to each other, including conjunction. However Brihat Pārāshara Horā Shāstra (Sitārām Jha edition) says that Guru in Kendra (square), from lagna or Chandra, and conjunct or aspected by a benefic causes the yoga when he is neither in inimical or debilitated rāshi and nor should he be combust. Even this is not the final combination of this yoga that we find in texts, as the Tamil (one of the languages of southern part of India) translation of "Brihat Pārāshara Horā Shāstra" by C.G. Rājan says that not only should Guru and Chandra be in paraspara kendra (mutual quadrants), Budha should neither aspect nor be in 5<sup>th</sup> house from Chandra. It further says that Chandra should be free from debilitation or combustion, for Gajkesari Yoga to arise. Jataka Paarijaata gives one more definition, besides that of Guru and Chandra being in mutual kendra. It says that even when Chandra receives aspect of Budha, Guru or Shukra, if the graha so aspecting Chandra is neither in debilitation nor combust, the Gajkesari Yoga occurs.

If we look at the logic behind this yoga, we will observe that in Naisargika horoscope (with Mesha as lagna) the rāshis owned by Chandra and Guru, represent Sukha, Dharma and Moksha sthānas/bhāvas. When they make a sambandha (relation), lords of a kendra (square) and a trikona (trine) being in sambandha, this makes them capable of causing yoga. Both the grahas being friends and benefics, further strength is added to this relationship. Now it is an accepted principle of astrology that when lord of a rāshi becomes strong, the rāshi, in turn gains strength. Again if we look at the nature of grahas involved, this coming together adds the duty consciousness of Guru to the sharp and fluid but fickle intellect of Chandra thus giving rise to the results which are "one born in Gaj Kcsari Yoga will be splendid, wealthy, intelligent, endowed with many laudable virtues and will please the king". These results appear to be in tune with the above logic.

Jātakādcshaniārga Arishtādhyāya shloka 13 says:

हन्ति सर्वग्रहारिष्टं चंद्रकेन्द्रे बृहस्पतिः ।

hanti sarvagrahāriṣṭāṇāṃ candrakendre brūhaspatiḥ ।

यथा गजसहस्राणि fewsej q ` केसरी ॥१३॥

yathā gajasahasrāṇi nihantye ko'pi kesarē ।|13||

All the evils are destroyed when Chandra is in kendra position from Guru. in the same manner as a lion is able to kill one thousand elephants.

This is perhaps the only text that mentions lion and elephant as part of a shloka, when it tells that if Guru squares Chandra, then all the bad effects caused by other grahas are destroyed in the same manner, as one lion is able to kill thousands of elephants. It does not specifically say that this is Gajkesari Yoga, however the terms Gajkesari and Kcsari are used interchangeably for the same yoga.

The results of Kcsari Yoga are given in Jātakādcshaniārga as:

केसरियोगे जातेधनवान् स्वकुलार्थिर्षा महाप्राज्ञः ।

kesariyoge jāto dhanavāna svakulārthiṛṣā mahāprājñaḥ ।

ग्रामपुरनगरकर्ता सहस्रमासेषु जीवितं विद्यात् ॥३४॥

grāmapuranagarakartā sahasramāseṣu jīvitaḥ vidyāt ।|34||

A Jātaka born in Kesari Yoga, becomes wealthy, leader of his clan, extremely intelligent, establishes towns and lives for a thousand months.

This means that the Jātaka is wealthy, chief amongst his family and extremely intelligent. He lives for a thousand months (treating 30 days as a lunar month it would mean about 81 years of age). He also establishes a town or city. The yoga being related to Chandra, I have considered 1000 lunar months here. Another reason that made me use 30 lunar days for a month is connected to religious practices pointing in that direction. There is a ceremony called "Sahastra Chandra Darshan" for those who are respected in the society and are head of their family having completed 81 years of age, on the 1000<sup>th</sup> full moon day in their life, celebrating looking at



1000 full moons over those many years.

The question that we should now think over is how to rationalize between what has been said by other authorities and that indicated by Pārāshara. It is obvious that Chandra being a benefic, applying "Pārāshari" (given by Sage Pārāshara) parameters, a powerful Gajkesari yoga would arise only when Chandra either joins or aspects Guru by 7<sup>th</sup> house aspect from the 7<sup>th</sup> house with respect to Guru. If we extend rāshi-drishti to the combination, the said yoga could also be formed when Chandra and Guru are in Gurm or Budha's rāshis (and square to each other), which being dual rāshis have rāshi drishti on each other. Does this mean that Gajkesari Yoga would not arise otherwise? I think that in other cases the beneficence might be less than in above 4 variations.

What about the other yoga which is stated by Pārāshara but not by other sages and the one stated by "Jātaka Pārijāta" and not by others? The yogas indicated are definitely powerful yogas. What might have happened is that some impurities could have crept in the ancient manuscripts or some shlokas might have been wrongly reconstructed from memory when the Shāstras, which were passed on through Guru-Shishya paramapara by oral recitation, was reduced to text. So probably some other yogas' description got mixed up with that of Gajkesari Yoga. This is also borne out by the different variation of the yoga in different versions available in print today.

Astrologers might themselves have experienced that in many horoscopes Gajkesari Yoga is present but the results, as indicated by Sages, are not realized. It would be clear from the foregoing that not all Gajkesari combinations are capable of giving the same results. Again one may find that a classic Gajkesari Yoga is occurring yet sometimes the results are far from what has been stated by the Sages. There are two reasons behind this. The word yoga, in astrology, has two connotations. The first is coming together of grahas in a particular way and the second is the possibility of a particular event fructifying in future. It must be borne in mind that any yoga occurring between grahas that exist in a Jātaka's horoscope is present in a chart from the time of birth till death. However the same yoga does not go on happening recurrently. Any yoga happens only once in a life and the effects, thereof, are felt through out one's life. The yoga happens when the relevant Mahā Dashā, Antardashā and Pratyantardashā occur, and when the transit planets, capable of conferring the relevant yoga, are in right place with respect to a Jātaka's horoscope (by occupation of certain relative positions from a bhāva).

Now coming to my experience with the results of Gajkesari Yoga, I have found that whenever the yoga is present in a horoscope, even if the native does not get the extent of wealth indicated by the yoga, the perception of others remains that he is wealthy. If he makes a commitment of making payment to somebody, without having resources to support such a commitment (a habit that he seems to possess), his commitments are fulfilled at the last moment. This happens because either the person to whom he makes the commitment does not need the resources by the time the Jātaka is supposed to give them or the Jātaka gets the resources from somewhere at the last moment.

I have always believed that the Sages did not use words in vain. Not only should an astrologer try to understand the principles leading to the results of yoga, careful interpretation of title of the yoga should also be carried out. This approach to each word used by the Sages will make one understand the likely results, bereft of the flowery language used in shlokas. The way Gajkesari Yoga manifests will make it clear as to why one should look carefully at even the words that furnish title of yogas. Let us see what is being conveyed when the yoga is named Gajkesari Yoga. "Gaj" in Sanskrit means an elephant whereas "Kcsari" means a lion. Most of the Sages who wrote or taught Jyotish were from Northern, Southern, and Central part of India. This is primarily an area that is populated by tigers and not lions. Elephants of course being a symbol of power of kings and wealth were distributed throughout India. Why then the reference to lion here, especially when the Sages had studied animal kingdom in depth as is apparent from the lakshanas (marks/ traits) of good animals given in Samhitās (Jyotish texts dealing with natural phenomenon and other matters not covered in Horā)? If we think about it, lion has a peculiarity not found in pack animals. He, himself, does not hunt yet he is referred to as king of the jungle. It is the lionesses that hunt, whereas a lion only roars to scare an animal and forces it to bolt in the direction in which lionesses are waiting for the kill. It is the size of the lion and appearance of his mane coupled with the intensity of his roar that makes him a formidable enemy to his prey. Now look at the results of the yoga even at its weakest. The Jātaka appears to other to be quite well off, though in fact he might not be. This illusion of his being well off may be on account of his behaviour, carriage and ability to meet his financial commitments. It then becomes clear why the Sages used the word "Kcsari" in describing the yoga. We also know now why sometimes it is referred to as only Kcsari Yoga and not as Gajkesari. In Sanskrit the word Gajkesari could also be interpreted to mean lion amongst elephants, indicating a powerful leader of a herd of elephants. This is why the yoga was also described as Kcsari Yoga to make us understand that the thrust is on Kcsari (lion) and not Gaj (elephant). The Sages apparently wanted us to understand the finer nuances of the yoga by analyzing the words used to describe the yoga. So now we know why one must also try to analyze the names that are given to the yogas, if we want to understand their probable results. Those well versed in Sanskrit, should they try to analyze the names of yogas, will find that this exercise will help them understand the underlying flavours of yogas.

## Chandrādhi Yoga

This is a variation of Lagnādhi Yoga, arising when the rāshi occupied by Chandra is the point of reference and variously referred to as Adhi Yoga, Adhi rāj Yoga or

Chandrādhi Yoga. As in Laguādhi Yoga, benefic planets have to occupy 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> houses from the rāshi occupied by Chandra (also called Chandra lagna). Pārāshara in "Brihat Pārāshara Horā Shāstra" says:

चन्द्राद्रन्ध्रारिकामस्थै सौम्यैः स्याधियोगकः ।

candrādrandhrārikāmasthai saumyaiṇ syaadhiyogakaṇḥ ।

तत्र राजा च मन्त्रि च सेनाधीशश्च बलक्रमात् ॥ ५ ॥

tatra rājāca mantri ca senādheśagca balakramaṭ ॥ 5 ॥

When shubha grahas occupy the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> bhāva from Chandra. Adhiyoga is caused. The Jataka becomes a king, a minister or a Commander of royal army depending on the strength of the grahas.

The results of having the yoga in a horoscope have been given as "army commander, minister, or a king is born in this yoga". Note that the results vary according to strength of the grahas occupying the 6<sup>th</sup>, the 7<sup>th</sup> and the 8<sup>th</sup> bhāva and by extension the strength of Chandra itself.

"Jātaka Pārijāta" says that the results of Chandrādhi Yoga are:

सौम्यैः स्मरारिनिधनेष्वधियोग इन्दोस्तस्मिंश्चमूपसचिवक्षितिपालजन्म ।

saumyaiṇ smarārinidhaneṣvadhivyoga indostasmiṁśchamūpasacivakṣitipālayanma ।

सम्पत्तिसौख्यविभव हतशत्रवश्च दीर्घायुषोऽऽर्कः जातः ॥ १३ ॥

sampattisaukhyavibhāva hatagatravagca dēghāyuṇḥ vīgatarogabhayācca jātaḥ ॥ 13 ॥

Shubha grahas occupying the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> bhāva from Chandra result in Adhiyoga. The Jātaka will be a leader of people/commander of king's army, minister or a king, who is bestowed wealth, happiness and who will enjoy long life free of disease and will be defeater of enemies.

This shloka was probably taken from "Chandra Yogādhyāya" of BrihatJātakam. Similar shlokas appear in Phaladeepika and almost all standard texts. It says that in addition to being commander of army, minister or king, the Jātaka is possessed of wealth, happiness and long life. He is defeater of enemies, healthy and valorous. "BhaTTotpal" and "Rudrabhatt" have rightly proposed, in their commentaries on "Brihat Jātakam", that whether one becomes king, minister or army commander would depend on strength of the benefics involved in the yoga (Guru, Shukra, Budha and Chandra).

In addition to what Pārāshara indicates, "Vaidyanātha", the author of "Jātaka Pārijāta", has added, one being healthy and without disease, amongst the results of the yoga. This appears to be a logical extension of what has been stated by Pārāshara. For one to be able to wield power, obtained from the yoga, being healthy would be a prerequisite, especially when a king or an army commander. However there is a difference of opinion on how to interpret this shloka, about what is meant by the three houses be occupied by benefics. Some hold that one benefic should be placed in each of the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> house.

Acharya "Shrutakirti" says that:

निधनद्यूनं षष्ठं चन्द्रस्थानाद्यदा शुभैर्युक्तम् ।

nidhanadyiinaṇḥ ṇāṇbhaṇḥ candrasthānādyadā gubhairyuktam ।

अधियोगः ॥ प्रोक्तो व्यासकृतो सप्तधापूर्वः ॥

adhiyogaḥ sa prokto vyāsakāto saptadhā pūrveḥ ॥

If the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> bhāva from the bhāva occupied by Chandra are occupied by shubha graha/s seven types of adhiyoga arises, as told by sage Vyāsa.

The use of word "shubhai", clearly, indicates that more than two grahas could occupy these bhāvas and as the maximum number of shubha grahas, other than strong Chandra, is three (Guru, Shukra and Budha when with shubha graha or alone), it follows that he is indicating that if even one of these bhāvas are occupied by three shubha grahas, other relevant bhāvas being devoid of pāpa grahas, Adhiyoga would occur. This means the shubha grahas could be either one graha, in each of 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> bhāva or they could be two in one and one in other and even three grahas in one bhāva. Again the seven types of Adhiyoga that are referred to are

indicative of Budha, Guru and Shukra in different combinations in the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> bhāva. These variations, told by sage "Vyāsa" and referred to by "Shrutakirti", are:

Guru, Budha and Shukra can be placed in 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> bhāva in the following 7 ways:

1. One graha 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> bhāva, one each, in any order.
2. 1 graha in the 6<sup>th</sup> bhāva and 2 grahas in the 7<sup>th</sup> bhāva.
3. 2 grahas in the 6<sup>th</sup> bhāva and 1 graha in the 7<sup>th</sup> bhāva.
4. 1 graha in 6<sup>th</sup> bhāva and 2 grahas in the 8<sup>th</sup> bhāva.
5. 2 grahas in the 6<sup>th</sup> bhāva and 1 graha in the 8<sup>th</sup> bhāva.
6. 1 graha in the 7<sup>th</sup> bhāva and 2 grahas in the 8<sup>th</sup> bhāva.
7. 2 grahas in the 7<sup>th</sup> bhāva and 1 graha in the 8<sup>th</sup> bhāva.

One will understand the above very clearly as far as Chandrādhi Yoga is concerned. But a question may rise in the mind of a student, as to why Chandra is not taken into consideration in the category of shubha grahas, even in case of Laguādhi Yoga where we consider the 6<sup>th</sup>, 7<sup>th</sup> and the 8<sup>th</sup> bhāva from lagna. The reason for exclusion of Chandra from the shubha grahas, that can cause even Laguādhi Yoga, is that since Budha and Shukra are at the most one or two rāshis away from Surya respectively, Chandra will be weak in Paksha bala and thus treated as a pāpa graha, thus being not qualified for Lagnādhi Yoga.

"Shrutakirti" also gives a new thought when he says that:

षष्ठसप्तष्टमस्थैश्चन्द्रात्सौम्यैः शुभेऽधियोगः स्यात् ।

ñāñōhasaptāñōamasthaiṣcandrātsaumyaiṁ ṣubhe'dhiyogaṁ syāt ।

TO: TOṁ मिश्रैर्मिश्रस्तथैवोक्तः ॥

pāpaṁ pāpairevaṁ miṣrairmiṣrastathaivoktaṁ ||

6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup>— bhavas being occupied by shubha grahas results in Shubhaadhiyoga (Shubha ± Adhiyoga). should the grahas be all pāpa grahas the yoga is called Pdpaadhiyoga and should there be a mix of shubha and pāpa yoga it would be Mishraadhiyoga.

Which means that if the grahas, in these bhāvas, are benefic the Shubha Adhi Yoga occurs. When the planets are malefic then it gives rise to Pāpa Adhiyoga and when both benefic and malefic are involved Mishra Adhiyoga is given rise to. It appears that Shrutakirti is telling that in all three cases Adhi Yoga rises and by giving them the specific names, he is suggesting that the means used by the Jātaka to attain success attributed to the Chandrādhi Yoga are to be understood. So when the yoga is caused exclusively by shubha grahas, the person uses fair means, when exclusively pāpa grahas lead to formation of the yoga the means could be not fair and should there be shubha and ashubha grahas involved in the yoga, the means would be sometimes fair and some times not so fair. "Sārāvali", of Kalyānaverman, gives the right direction about how to determine the nature of grahas as shubha when it says that the benefics should be devoid of aspects of malefics and should not be combust.

Kalyānaverman says that in this yoga, Leo should not be one of the rāshis amongst 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> rāshis from Chandra for the yoga to fructify. While giving the AdhiRāj Yoga in Chapter 35, in his classic "Sārāvali" he says:

TO द्युनमथाष्टमं फ्रिगिजिः प्राप्ताः समस्ताः शुभाः

ñāñōhaṁ dyunamathanbamaa gigrigou praptau samastau gubhau  
क्रूराणां यदि गोचरे न पतितं भान्वालयद् दूरतः ।

kriiraeaa yadi gocare na patita bhanvalayad diiratau ।

भूपालः प्रभवेत्स्यस्य जलधेर्वैलावनान्तोद्भवैः  
bhüpālaḥ prabhavetsa yasya jaladhervelāvanāntodbhvaiḥ  
सेनामत्तकरीन्द्रदानसलिलं भृगैर्मुहुपीयते॥२१॥ II  
senāmattakarēndradānasalilāḥ bhāigairmuhuḥ pēyatel |21|

When grahas placed in the 6th, 7th and 8th from Chandra are shubha grahas, unasspected by krura grahas, and if none of these bhavas happen to be Simha rasi, the Jataka becomes a powerful king whose kingdom stretches from forests to end of Seashores and elephants of whose army shed mada like river akin to an ocean and the virtual ocean of the mada (mast that flows from elephant when in mating season) that attracts bees who want to drink the mada.

This is the translation appearing in commentaries of Sārāvali. However I think that in the reference to krura grahas, their being neither debilitated nor combust is one factor and that they should not occupy Simha rāshi is an independent condition. This appears to be more logical, as should Surya own either of the 6<sup>th</sup>, the 7<sup>th</sup> or the 8<sup>th</sup> bhāva he becomes a lord of a dusthāna or a strong marakesh. In that case the possibility of the Jātaka becoming a king seems remote. Again if krura grahas are placed in 6<sup>th</sup> or 8<sup>th</sup> in debility, not being combust, then Viparecta Rāj Yoga (Rāj Yoga occurring on account of contrary results) will arise on its own, and would not require support of Adhi Yoga to indicate rise in the fortune of the Jātaka. No graha gets debility in Simha rāshi so krura graha requiring only not being combust as a separate condition related to that rāshi in those bhāvas, appears to be in keeping with the principles of Jyotish. I personally think none of the shubha grahas should be placed in their debilitation rāshi and one benefic should be placed in each of the three houses, for full effects of the yogas to be achieved. The reason is that Shukra and Budha are most of the times together and for such a strong yoga to happen, especially when in dusthāna/Māraka Sthānas, more stringent conditions would be needed.

'Chandra Kalā Nādi' indicates the strength of Paksha bala required by Chandra for one to become a king, Chandrādhi Yoga operating in the chart. It states:

निशांकरः पूर्णकलांशभोगे चन्द्राधि योगे च भवेत् प्रजातः ।  
भूपालतुल्यो वैलवान् सुभोगी गजान्तलक्ष्मीकरभाग्ययुक्तः ॥३३॥ II  
nigākaraḥ pūrṇakalāṅśabhoge candrādhi yoge ca bhavet pRājātāḥ  
bhiipālatulyo balavāna subhogé gajāntalakṣmīkarabhāgyayuktaḥ |33|

Chandra should be with full Kalā (paksha bala) when Chandrādhi Yoga operates. The Jataka is powerful like a king, enjoys all pleasures of life and is possessed of limitless wealth and great fortune.

This also supports, what "Shrutakirti" says about krura grahas also giving mishra (mixed) Chandrādhi Yoga since for Chandra to be with Paksha bala, Surya has to be in either of the 6<sup>th</sup>, the 7<sup>th</sup>, or the 8<sup>th</sup> bhāva. The fact that the presence of a krura graha reduces the intensity of the yoga is obvious as the results talk about the Jātaka being like a king, but not a king. Since Surya in the 7<sup>th</sup> bhāva will be occupying rāshi of its enemy, in the Naisargika Kundali, where being weak he may not give king like authority to the Jātaka, the author is obviously referring to his presence in the 6<sup>th</sup> or 8<sup>th</sup> bhāva here.

This premise and the further reduction of results, when Surya occupies the 7<sup>th</sup> bhāva, is highlighted when the "Chandra Kalā Nādi" says:

चन्द्राधियोग जातस्य चन्द्रात् सप्तमगे रवौ ।  
मध्यमायु विनिर्दिष्टो बुद्धिमान् बहुपुत्रवान् ॥३८॥  
candrādhiyoga jātasya candrāta saptamage ravau |  
madhyamāyu vinirdiṣṭo buddhimān bahuputravān |38

In Chandrādhi Yoga if Surya occupies the 7<sup>th</sup> bhāva from Chandra, the Jataka is intelligent and has many sons (progeny) but has madhyamāyu (medium life span).

This indicates that the strength of the yoga is further reduced if Surya occupies the 7<sup>th</sup> bhāva from Chandra, resulting in medium life to the Jātaka, though he is intelligent and has good number of progeny. Here nothing is said about his being a king or like a king as Surya occupies the 7<sup>th</sup> bhāva which is the rāshi of its enemy

Shukra in Naisargika Kundali.

"Chandra Kalā Nādi" also gives an exception for operation of Chandrādhi and Lagnādhi Yoga. It states:

लग्नाच्चन्द्राधि योगेषु पञ्चमे तत्त्रिकोणे ।  
शुभे वा त्वशुभे वापि अधियोग न विद्यते ॥३६॥  
lagnāicandrādhi yogēṇu paicame tattrikoēagel  
gubhe vā tvagubhe vāpi adhiyoga na vidyatel |36||

LagnādhiYogaor Chandraādi Yoga does not operate if shubha or ashubha grahas occupy the 5<sup>th</sup> or the trikona from it ( 9<sup>th</sup> bhāva).

The author clarifies here that if there are grahas in the succeeding or preceding rāshi to the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> bhāva (these bhavas being occupied by grahas for Chandra or lagna Adhi Yoga to occur), it does not constitute an Adhi Yoga.

I have given all these variations of this apparently simple yoga to illustrate both the variations that are possible for a yoga and the minute changes in final result that occur on this account. This would help the reader to analyze a yoga when applying it to a real life chart.

### Amala Yoga

Amala Yoga is said to have arisen, when a benefic occupies the 10<sup>th</sup> house from Chandra in a natal chart. The classics give this definition of the Amala Yoga:

यस्य जन्मसमयेऽश्लिघ्नात्सद् ग्रहो भवति कर्माणि स्थितः ।  
yasya janmasamaye gagilagnātsad graho bhāvati karmaṇi sthitaḥ ।  
तस्य कीर्तिरमला भुवि तिष्ठेदायुषोऽन्तसविनाशितसम्पत् ॥१५॥  
tasya kīrtiRāmalā bhuvi tiṣṭhedaḥyūṣo'ntasavināśitasampat||

One horn with shubha graha occupying the 10<sup>th</sup> bhāva from either the Chandra or the lagna. at birth. will have blemishless fame and be wealthy till the end of his life.

The results of the yoga are that the Jātaka is successful and wealthy through out his life. The logic again is plain to see as this means that in Chandra lagna chart, or the Janma lagna chart, two benefics would be occupying quadrants, lagna and the 10<sup>th</sup> house that is the Karmasthāna.

These benefics would aspect the remaining two quadrants, i.e. the 4<sup>th</sup> house (Sukh Sthāna) and the 7<sup>th</sup> (Jāyā Sthāna). Some learned are of the opinion that two shubha grahas should occupy the 10<sup>th</sup> bhāva from Chandra or lagna for the yoga to operate. I think that the yoga will give results even if one shubha graha occupies the 10<sup>th</sup> bhāva, but the yoga would be more powerful, should two shubha grahas occupy the 10<sup>th</sup> bhāva.

### Ma hā bhāgya (Great Fortune) Yoga

According to "Jātakādcshaniārga", if birth is in daytime and the lagna, Surya and Chandra all are in purusha (male) asterism (nakshatra) in a male nativity or if the birth is in nighttime, and these three are in strecc (female) asterism, Mahābhāgya Yoga is said to have arisen. The author explains the yoga as:

पुनक्षत्रेदिवा पुनर्से लग्नाकचन्द्रभे ।  
punnakñatre divā puṇse lagnārkacandrabhe ।  
महाभाग्य इति ख्यातो योगः स्त्रीणां विप्रः ॥१७॥  
mahābhāgya iti khyāto yogau strīṇāṃ viparyayaḥ ||17||  
महाभाग्ये भवेज्जातो नृपतीष्टसमृद्धिमान् ।

mahābhāgye bhavējāto nāpatēñōasamādhdimāna |

सुतसौख्ययुतो भोगी दीर्घायु पण्डितो जयी ॥१८॥

sutasaukhyayuto bhogé dérgāyu paēōito jayé | |18||

When lagna. Surya and Chandra occupying male rāshis are simultaneously occupying a male nakshatra and should the birth also be in daytime. Mahābhāgya (great fortune) Yoga rises in the chart. If the birth is in night then female grahas placed in female rāshis and female nakshatra will also give rise to Mahābhāgya Yoga. The Jātaka is blessed with happiness form progeny, enjoys life, is learned and will have long life. He enjoys wealth at par with a king.

The results of Mahābhāgya Yoga are that the Jātaka is dear to kings, wealthy, having good sons (progeny) who give him pleasure, able to enjoy pleasures of life (bhogi), long lived, victorious over enemies and knowledgeable (pandit).

The logic appears to be that all the three major factors which enable a Jātaka to achieve success, should be of similar nature so that full benefit of their strength could be achieved by the Jātaka. The importance given to the lords of 5<sup>th</sup> i.e. Buddhi and 4<sup>th</sup> i.e. Mana (mind or way of thinking) in Naisargika horoscope, Surya and Chandra, would enable astrologers to arrive at correct predictions when assessing any chart.

### Chandra-Mangal Yoga

Another important yoga is the Chandra-Mangal Yoga. Jātakādcshaniārga has given the yoga beautifully as:

शशिमङ्गलसंयोगो यस्य जन्मनि विद्यते।

gagimaigalasaāyogo yasya janmani vidyate |

विमुञ्चति न तं लक्ष्मीर्लज्जा कुलवधुमिव ॥४७॥

vimuñcati na tañ lakṣmīrlajjā kulavadhumiva ||47||

When Chandra and Mangal are together in a Jātaka 's birth chart. wealth does not forsake him in the same manner as a wife with good culture does not forsake her husband. under any condition.

This indicates that if Chandra and Mangal are in one rāshi in natal chart, Lakshmi the goddess of wealth does not forsake the Jātaka, just as a "Kulavadhu" (bride of high character), does not forsake her "lajja" (nearest I can translate this is dignity/shame). The yoga arises as the lord of ascendant and lord of the 4<sup>th</sup> in Naisargika (natural, meaning with Aries rising) horoscope conjoin, being mutual friends. Both the mind and valour increase as their respective position makes them Paraspara Yoga kāraka (capable of causing a yoga, by mutual relation). Some astrologers treat Chandra and Mangal in mutual quadrants also, being capable of giving rise to Lakshmi Yoga. However I personally think that the yoga occurs when they are conjunct. When in quadrant to each other barring by conjunction, a habit of dambha (external show, many times without belief) is more likely to be observed, in such cases.

### Pushkala Yoga

This yoga points out the importance of depositor of rāshi in which Chandra is posited. It helps one understand how the bhāvapushti (strengthening of a house) is achieved by good placement of bhāvesha (house Lord) and how the planets influence the bhāva as well as the bhāvesha.

Pushkala Yoga is said to have arisen when:

अधिमित्रगृहे केन्द्रे जन्माधिपतिर्विलग्नपतियुक्तः ।

adhimitragāhe kendre janmādhipatirvilagnapatiyuktaḥ |

पश्यति बलपरिपूर्णं लग्नं स्यात्पुष्कलोयोगः ॥५७॥

pagyati balaparipiirēo lagnaḥ syātpuṣkalo yogau ||57||

पुष्कलोयोगे जाता जायन्ते भूमिपालका नित्यम् ।



puñKālayoge jātā jāyante bhiimipālakā nityam ।

क्षितिपतिवंशे जाता मुकुटछत्रान्विता भूपाः ॥५८॥

kñitipativaàçe jātā mukuöachatrānvitā bhiipäù ||58||

When lord of Chandra rāshi and Lagnesha are conjunct, placed in a kendra. in the rāshi of their adhi mitra (bosom friend- per Panchadhā Maitri). are with bala and aspect the lagna. Pushkala Yoga occurs in a birth chart. The Jātaka owns vast lands and if born in the family of kings he becomes a chatra pati (a king who has many other kings as his vassals) king.

This means that Pushkala Yoga arises when the lord of the rāshi in which Chandra (his depositor) is placed, conjuncts the lord of the lagna, in a kendra which is the rāshi of his adhi-mitra (friend by reason of natural as well as by position from lagna) with bala (strength, indicating strength derived from vargas or divisional charts) aspects the lagna. This would mean that the rāshi depositor of Chandra and Lagnesha have to occupy the 7<sup>th</sup> bhāva. No doubt Shani can aspect the lagna from the 4<sup>th</sup> bhāva and Mangal can do so from the 10<sup>th</sup> bhāva but their aspects not being identical, if they happen both to be rāshi depositor and lagnesha in a chart they could only both aspect the lagna from the 7<sup>th</sup> bhāva

This yoga is important from the point of view of understanding importance of three factors for interpretation of strength of grahas in any horoscope. Lagnesha and Chandra rāshi lord conjunction, strengthening of bhāvesha (Lagnesha) by occupation of rāshi of adhimitra, occupation of good bhāva by the bhāvesha and his strength in vargas. If we understand these principles well, the extent of the effects a graha/s will be capable of giving, by occupying a particular bhāva would be easier to understand. The results of Pushkala Yoga are that the Jātaka becomes owner of land or ruler of land and if born in Rāj kula (family of a king), becomes a Rājā (king).

**Va sunāna Yoga**

When all the benefics are placed in upachaya (3<sup>rd</sup>, 6<sup>th</sup>, 10<sup>th</sup> and the 11<sup>th</sup> house) from Chandra in a natal horoscope, Vasumāna Yoga is said to have risen. The native of this yoga is “धनाढ्य” (very wealthy). If similar yoga is caused from ascendant then it is called as ateeva (powerful) Vasumāna Yoga.

लग्नादतीव वसुमान्वसुमाञ्छशाङ्कात् सौम्यग्रहैरूपचयोपगतैः TOः ।

lagnādatéva vasumānavasumāichagāikāt saumyagrahairiipacayopagataiù samastaiù |

द्वाभ्यां fIHtSōMc^Hia7 तदूनतः यामन्येषु सत्स्वीपफलेष्विदमुत्कटेन॥२१॥

dvābhyāà samo'lpavasumāāgca tadiinatāyāmanyenū satsvapi phaleñvidamutkaöena | |21||

When benefics are placed in upachaya from lagna. Ateeva Vasumāna Yoga is caused whereas when they occupy identical positions from Chandra it is called Vasumāna Yoga. The results of Vasumāna Yoga are with lesser intensity than that of the Ateeva Vasumāna Yoga.

Some āchāryas do not accept that Vasumāna Yoga is caused from Chandra. However, if we look at the principle involved, the logic behind the yoga becomes clear. Whenever lord of the lagna is in upachaya from lagna, both lagna lord and lagna are strengthened. The lord is strengthened as upachaya is a house of growth and the Lagnesha thus gains strength; remember that 10<sup>th</sup> bhāva is also a upachaya. There may be confusion on this strength as three of the upachayas are also trishadāya. But the lords of trishadāya are malcfics not the houses themselves. Good position of benefics strengthens them and also houses owned by them. They in turn also strengthen the upachaya bhāvas in which they are positioned. Thus the results indicated by the yoga are perfectly logical and follow basic principles of Vedic astrology.

**Gauri (a name of Consort of Lord Shiva) Yoga**

Phaladeepika gives Gauri Yoga as:

स्वर्क्षोच्चे यत्किणेकण्टकयुतौ भाग्येशशुक्राबुधौ लक्ष्म्याख्योऽथ तथाविधे हिमकरेगौरीति जीवेक्षिते ॥

svarkñocce yadi koëakaëöakayutau bhāgyegagukrābubhau lakñmyākhyo'tha tathāvidhe himakare gauréti jévekñite ||

सुन्दरगात्रः श्लाघितगोत्रः पार्थिवमित्रः सदगुणपुत्रः  
sundaragātrau glāghitagotrau pārthivamitrau sadaguṇaputrau |  
पद्मजवक्र संस्तुतजैत्रोऽजति गौरीयोगसमुत्थः ॥२५॥  
paigajavakra saastutajaitro räjati gauréyogasamuttha | 25 |

Gauri Yoga is said to have occurred when. 1) Chandra is in its exaltation rāshi or own rāshi. situated in a quadrant or trine from the ascendant and when 2) Guru aspects Chandra.

I think there is some mistake in the interpretation available and it should mean that lord of the 9<sup>th</sup> should also be situated in own or exaltation rāshi simultaneously, for the yoga to occur in its full glory. This shloka is part of a shloka explaining Lakshmi Yoga. The results of the yoga are that the Jātaka is with well proportioned body, friend of kings, with sons, conqueror of enemy, his family would be praised by people and his face would be like lotus (meaning attractive).

Shrikantha Yoga

Shrikantha Yoga is said to arise when:

लग्नाधीश्वरभास्करामृतकराः केन्द्रत्रिकोणाश्रिताः  
lagnādhēṣṭVārabhāskarāmātakarāu kendratrikoḍācritāu  
स्वोच्चस्वर्क्षसुहृद् गृहानुपगताः श्रीकण्ठयोगो भवेत् ॥ २८ ॥  
svoccasvarkṇāsuhṛd gāhānupagatāu grēkaḍbhayogo bhavet | 28 |

Lord of lagna. Surya and Chandra being in own rāshi. friend's rāshi or exaltation rāshi and occupying quadrants and/or trines from ascendant give rise to Shrikantha (a name of Lord Shiva) Yoga.

A person born in Shrikantha Yoga is said to be a great Sage, devotee of Lord Shiva, wearer of Rudraksha, applicer of holy ash and one who observes all the religious and social rules. He gets Decksha from Shiva bhaktas (devotees), helps sadhus (Saints), does not have any hatred or jealousy for those practicing other religion and is tejasvi (with an aura) and happy on account of worship of Lord Shiva.

I think that the yoga would be more powerful if more than two of the three planets involved are in exaltation rāshi. The full fruits of the yoga are likely to be realized if all three, i.e. the ascendant lord, Sun and Chandra, are placed in quadrant or trine. This would also mean that the classic yoga could, only occur in Aries and Leo ascendants. When two planets out of three, are in exaltation it would occur on lesser scale. If only one planet is in exaltation and rest are in own house or friend's place, results would be lesser than the first. And if two out of three planets are in own house or friend's place the results would be even less. If none of the three were in exaltation the results would be the least. Needless to say, that the planets should not be combust or in case of Chandra lacking Paksha bala. This is how we must learn to interpret various yogas so that our predictions come near accuracy.

### Other Rāj Yogas Formed By Chandra

वर्गोत्तमगते चन्द्रे वा चतुरादिभिः ।  
vargottamagate candre lagne vā caturādibhiḥ |  
ग्रहैर्निरीक्षिते तस्मिन् जातो नरपती भवेत् ॥४८॥  
grahairnirēkṇite tasmin jāto narapaté bhavet | 48 |

Should Chandra or lagna. being vargottama and occupying lagna. be aspected by four grahas the Jātaka becomes a king.

When Chandra occupies lagna as vargottama, and is aspected by four or more planets the Jātaka becomes a king. Similar is the case if the lagna becoming vargottama is aspected by similar number of planets. This yoga also illustrates the importance of strength obtained by vargottama planet or bhāva beautifully and the

principles could also be applied in case of results of other vargottama bhāvas or grahas.

लग्नाधिपतिः स्वोच्चे पश्यन्मृगलाञ्छनं नृपं कुरुते।

lagnādhipatiḥ svocce paṣyanmṛgalāñchanaḥ nṛpaḥ kuriite |

बहुगजतुरगवल्लैर्घैः क्षपितविपक्षं महाविभवम् ॥५६॥

bahugajaturagabalaughaiḥ kṣapitavipakṣāḥ mahāvibhavam ||56||

When lord of the lagna, occupying its exaltation rāshi, aspects Chandra with puma (7<sup>th</sup> house) aspect, the Jātaka becomes a very wealthy king with a large army equipped with horses and elephants and defeats his enemies.

This shloka tells us about the importance of the ascendant lord in strength, aspecting Chandra causing yoga. Many a times astrologers fail to consider the strength of the lagna and that of Chandra, especially on noticing some bad yoga in a horoscope. When the dire results predicted, do not come true one gets confused. Astrologers will benefit if they bear in mind that personality and strength of a person's mind, represented by lagna and Chandra respectively, needs to be assessed first before jumping to any doomsday prediction.

Chandra in Ārudha Pada, Kārakamsha And Navāmsa

"Deva Keralaṇ/ Chandra Kāla Nādi", "Bhrugu Nādi" and "Prashna Mārga" give various yogas arising out of Chandra's position in Arudha (mounted) pada (foot), navāmsa and other charts. Arudha pada is also referred to as only Arudha or only Pada in the texts. Arudha pada is calculated by counting as many rāshis from a graha as the graha itself is placed from the bhāva owned by it. When an Arudha falls in 7<sup>th</sup> or bhāva itself, the 10<sup>th</sup> bhāva from the 7<sup>th</sup> or from the bhāva whose Arudha is being calculated, is to be taken as the Arudha. If the Arudha falls in the 4<sup>th</sup> bhāva, 4<sup>th</sup> bhāva is to be itself treated as Arudha for that bhāva. The rāshi that is occupied by the Atmakāraka in the navāmsa chart is referred to as Kārakamsha or Kārakamsha lagna. These yogas need in-depth study, in order to understand the logic behind the yogas. A proper study would also enrich one's knowledge of Jyotish as a whole. These yogas are given below for ready reference.

लग्नारूढे निशानाथे लग्नराशिदशा व्यथाम्।

lagnārūḍhe nigaanāthe lagnarāṣidagā vyathām |

जननी क्लेशमाप्नोति पितृसौख्यं न वेत्ति ॥

jananī klegamāpnoti pitṛsauhAyaḥ na vidyate ||

Chandra occupying lagna Ārudha pada, the rāshi dashā (a system of dashās where rāshis are allotted dashā years instead of the grahas) of lagna rāshi will cause distress to the Jātaka. The Jātaka's mother will get troubles and father would be bereft of happiness.

The connection between occupation of Lagnārudha by Chandra and the indication of fluctuation in the results of the kārakatwa of Chandra (mother) leading to distress, in the rāshi dashā of lagna rāshi, whose Arudha is occupied by the Chandra, is worth study. Rāshi dashās are extensively used in Jaimini approach to astrology; they are also mentioned by Sage Pārāshara. For example in Chara dashā, which is one of the many rāshi dashās, dashās of rāshis are calculated by allotting 1 year to every rāshi intervening from the rāshi to its lord less one. The count is in regular order if the rāshi is an odd rāshi and in reverse order if it be an even rāshi. There are many variations of rāshi dashās and the dashās belong to a rāshi and by extension to the bhāva occupied by the rāshi. Being beyond the scope of this book, I am not giving the methods used to calculate the different types of rāshi dashās here. However it can be understood that the nakshatra dashā of the lagna lord would also yield similar results when Chandra occupies Arudha lagna/ lagna Arudha pada.

The results of Chandra, in Arudha lagna as above, but in exaltation, is given as:

आरूढे स्वोच्चे चन्द्रे यत्किञ्चिद्धनलाभवान्।

ārūḍhe svocce candre yatkiñcidhdanalābhavāna |

Exalted Chandra in Ārudha pada will make a person have, sometimes, financial acquisitions.

If we understand that Chandra will be aspecting his debilitation rāshi from the lagna Arudha by his 7<sup>th</sup> house aspect as he is himself in his exaltation rāshi and

couple it with the fluctuating nature of Chandra, the results not being always good or bad could be easily understood. Bhrugu Nādi has a similar shloka:

आरूढे चन्द्रसदृष्टे क्वचिद् दुःखम् क्वचिद् सुखम् ।

āriiòhe candrasandāññoe kvacid duùkham kvacid sukham |

.When lagna Ārudha is aspected by Chandra, it will make the Jātaka sometime happy and sometime unhappy.

The first yoga would be more powerful than the second, as in the yoga above Chandra would not necessarily be aspecting his rāshi of exaltation, nor will it occupy its rāshi of debility. The key to understand the reasons of the above two yogas, lies in the 7<sup>th</sup> bhāva being considered the house of business and associates. Thus fluctuations there would indicate ups and downs in business and relations with associates, for the Jātaka. Again Devakeralam says:

मृतावस्थां गते चन्ध्रे सुतने निरिक्षिते ।

mâtāvasthāā gate candre bhiisutena nirikñite |

आरूढे शशिसदृष्टे सन्तानप्रतिबन्धवान् ॥

āriiòhe çaçisandāññoe santānapratibandhavān ||

.When Chandra in extremis (in mritaavastha, that is if Chandra occupies the last 6 degrees if in odd rāshi and first 6 degrees when in an even rāshi) is aspected by Mangal, and in turn aspects the lagna Ārudha, the Jātaka will have problems in the matter of begetting progeny.

If we remember the connection of Mangal and Chandra mutual positions, with the initiation of menstrual cycle of a lady, the logic behind the yoga should be clear. "Prashna Mārga", another Vedic astrology classic, gives us some guidelines about Chandra and navāmsha when it says:

यद्राशिसंज्ञश्चन्द्रांशः फलं तद्वैफल्यं ।

yadrāçisaññiaçcandrāāçau sa rāgigcecchubhānvitau |

भावी TO\*: शुभे वाच्यः TOg^ चेदशोभना ।

bhāvé kālau gubho vācyau pāpayuk cedagobhanau ||

.When Chandra navāmsha rāshi, in natal chart, is associated with benefic grahas a good period ahead is indicated in a Prashna chart (chart drawn with time of a query as birth time). Similarly its association with malefic grahas indicates bad time ahead.

This would give an indication to students that a graha's occupation of navāmsha rāshi is capable of influencing the same rāshi in natal horoscope as well and vice-versa is also true. These principles that we have seen above are capable of being applied elsewhere too, when assessing divisional charts and therefore I felt the need to bring these to the notice of the readers.

Brihat Pārāshara Horā Shāstra, in Rāj-Sambandha Yoga chapter, tells us the importance of the lord of the rāshi occupied by Chandra in giving rise to yoga involving Rāj Yoga.

कारके जन्मराशीशे लग्ने शुभसंयुते ।

kārake janmarāgége lagnage gubhasaayute |

मन्त्रित्मुख्ययोगोऽयं वाधकनोऽत्र सशयः ॥ ९ ॥

mantritve mukhyayogo'yaā vārdhakenā'tra saāgAyaù|| 9||

.When the lord of the rāshi occupied by Chandra, becomes Ātma kāraka and is situated in the lagna, conjunct a benefic: the native will become a minister of the king at an advanced age.

Here again if we analyze the shloka, it would become clear that this is a variation of Mahābhāgya Yoga. The difference is that the natural significator for Ātma,

namely Surya, is replaced by Chara Atma kāraka who should also be lord of the sign occupied by Chandra. The condition of male asterism or female asterism is waived here, unlike in the case of Mahābhāgya Yoga. This is also correct as the results vary. Again Atma kāraka being the planet with highest degrees in the natal horoscope, the yoga is said to fructify in late age. This important factor should also be taken into consideration when applying the Chara kāraka positions in natal horoscopes. Again Pārāshara says in "Vishesha Dhana Yoga Adhyāya" of B.P.H.S.:

पन्चमे ऽ शशिक्षेत्रे तस्मिन् शशियुते सति।  
 pancame tu ṣaṣikṣetre tasmin gagiyaute sati |  
 शनौ लाभस्थिते जातो बहुद्रव्यस्य नायकः ॥८॥  
 ganau lābhashtite jāto bahudravasya nāyakaḥ ||8||

If Chandra is situated in Karka (Cancer) rāshi in 5<sup>th</sup> bhāva and Shani is situated in the 11<sup>th</sup> bhāva, the Jataka becomes wealthy.

The logic behind the yoga is very clear when Karka becomes 5<sup>th</sup> house, obviously the ascendant is Meena (Pisces). Therefore the 11<sup>th</sup> house becomes Makara (Capricorn). Here what is happening is both Chandra and Shani occupy their own rāshis and they aspect each other. In addition to this, Chandra being lord of the 4<sup>th</sup> in Naisargika Kundali (Mesha as lagna), its mutual aspect with Shani, and Shani owning the 10<sup>th</sup> bhāva in Naisargika kundali, creates a kendra-trikona lord sambandha (relation). That this is connected in the 5<sup>th</sup> bhāva that is a trikona bhāva in the natal chart makes Shani also capable of conferring yoga. Add to this the fact that Chandra being lord of trikona occupying own bhāva, by itself, is yoga kāraka as it cannot own any dusthāna and the dictums of:

“पापोऽपि स्वगृहं गतः शुभकरः।  
 pāpo'pi svagṛhaḥ gataḥ ṣubhakaraḥ|”

meaning, even malefics give benefic results when they occupy their own house and another dictum that all grahas give good results in the 11<sup>th</sup> bhāva. What we get is indication of wealth for the Jātaka.

In the same Adhyāya Pārāshara tell us that:

चन्द्रक्षेत्रगते लग्ने तस्मिन् चन्द्रयुते सति।  
 candrakṣetragate lagne tasmin candrayute sati |  
 बुधेन गुरुणा युक्त दृष्टे जातो धनी भवेत् ॥१०॥  
 budhena guruṇā yukta dṛṣṭe jāto dhanī bhavet |10||

Chandra posited in Karka (Cancer) lagna and conjunct or associate with Budha and Guru makes the Jataka a wealthy person.

Here the effects arise from the lord of 3<sup>rd</sup> (valour) Budha and lord of the 9<sup>th</sup> (a trine lord) Guru conjoining the lord of the ascendant in the ascendant, making all three of them capable of giving rise to a Rāj Yoga for wealth, through the fortune and valor of the Jātaka.

Chandra as Arishta **Bhanga** Kāraka

The importance of Chandra in astrology, becomes abundantly clear when we find his capability to annihilate the harm to the life of a Jātaka (arishta-bhanga) caused by other grahas, on his own. Arishta bhanga means breaking of bad yogas and the term is usually employed in connection with balārishta i.e. death of Jātaka when a child or of young age.

For example in "Jātakādeśhaniārga" it is said,

सौम्यैर्ग्रहैर्दृष्टतनुर्हिमांशुरापूर्यमाणो विनिहन्त्यरिष्टम् ॥ R ॥  
 saumyaiargraRhairdāñōatanurhimāṇśuraṇpūryamāṇo vinihantyarīṣṭam ||2||

svätyuccabhäge suhâdaàçake vâ riñöaà gagi hanti ca çukradâñöaù || 3||

Some authorities say that the effects in the above case are even better when Chandra is aspected by Shukra, as compared to aspect of other benefics. Some authorities are of the opinion that if Chandra be aspected by Guru, if birth is in day, and by Shukra when birth is of night, then even better results are obtained. Again Chandra, in a benefic Drashkāna (daccanate) and associated with benefic grahas it is also capable of removing ill effects in the chart of a Jātaka. Similar yoga arises when Chandra is in benefic dwadashāamsha and receiving aspect of the lord of ascendant. Chandra, if aspected by lord of rāshi in which he is positioned becomes arishta-bhanga kāraka, even if the rāshi occupied is a malefic rāshi, is the opinion of Sages. Chandra being in upachaya (the 3rd, the 6<sup>th</sup>, the 10<sup>th</sup> or the 11<sup>th</sup> bhāva) from Lagnesha also causes arishta-bhanga.

Coming to the conclusion of this chapter, for constraint of time and space I would like to dwell upon the most important aspect when we deal with Chandra as a graha. This is the area over which he rules and unfortunately the area that is most misunderstood.

In order to illustrate the capacity of Chandra to play with psyche of the Jātaka, I would like to draw attention of the readers towards certain mental disorders brought on by affliction of Chandra. The example would also serve to emphasize the necessity of lagna also, to be strong to get full benefit of a powerful (with full Paksha bala) Chandra in a nativity. Some classic yogas causing unmāda (hallucination / violent irrational behaviour), are given below. Many of these are from Jātakādcsh Mārga.

नवमोदयात्मजस्थौ रविचन्द्रौ भ्रातृकेन्द्रगे जीधे

navamodayātmajasthau ravicandrau bhrātākendrage jēve ।

युक्ते शनिकृज्वारे जातः सोन्माद इव चपलः स्यात् ॥७३॥

yukte ganikujaväre jätäu sonmäda iva capalau syät ||73||

## Paishācha (One Type of Ghost) Yoga



बुधचन्द्रौ केन्द्रगतौ नान्यग्रहसंयुतौ नपतिदृष्टौ ।

budhacandrau kendragatau nānyagrahasaāyutau na patidāñbau |

योगोऽयं पैशाचस्तत्रोत्पन्नस्स सोन्मादी ॥७४॥

yogo'yaà paigācastatrotpannassa sonmādē |74||

.When Budha and Chandra are in quadrant and both are neither with any other planets nor are aspected by the lord of the bhāva that they occupy. Paishācha Yoga is said to have arisen. This is another yoga whose results is akin to madness, accompanied by violent behaviour, as if brought on by possession by a Pishācha.

Chāndāla (Low Caste Person) Yoga

शशिवुधशुक्राः केन्द्रेयुक्ता राहुसंयुक्ते लग्ने ।

gagibudhagukrāu kendre saāyuktā rāhusaāyute lagne |

चण्डालयोगमस्मिन् जातो निजवंशकर्मरहितः स्यात् ॥७६॥

caēōālayogamasmin jāto nijavaāgakarmarahitau syāta ||76||

.When Chandra, Budha and Shukra are together in a kendra and Rāhu is in the lagna, simultaneously. Chāndāla Yoga is said to have arisen. Jātaka may stoop to any level and does not follow the family traditions.

The reason for the results attributed to Chāndāla Yoga, appears to be that at least one, of the three shubha grahas will be deficient in digbala, Chandra would not have Paksha bala and as such the mind will be weak.

Again in two of the four Kendras ie the lagna and the 7<sup>th</sup>, Chandra, Budha and Shukra would be afflicted by either Rāhu or Kctu and in the rest of the kendras, ie 4<sup>th</sup> and 10<sup>th</sup>, Rāhu is temporary friend of these three shubha grahas. In all the Kendras the shubha grahas and Rāhu become Paraspara kāraka and helping him to deliver his results to the personality of the Jātaka represented by lagna that he occupies. Thus one way or other, Chandra, the kāraka of Mana (mind), Budha the kāraka of Buddhi (intelligence) and Shukra the kāraka of wife and by extension family would be afflicted resulting in the rise of the results of Chāndāla Yoga.

Mahāgada (Great Disease) Yoga

भृगुचन्द्रौ केन्द्रगतौ रन्ध्रे पञ्चमऽथवा त्रौः ।

bhāgucandrau kendragatau randhre vā paicame'thavā pāpaiu |

योगो महागदाख्यस्तत्रोत्पन्नस्त्वपस्मारी ॥७५॥

yogo mahāgadākhyastatrotpannastvapasmārē ||75||

.When Shukra and Chandra are in a kendra and all the malefics are in the 5<sup>th</sup> or the 8<sup>th</sup> house. Mahāgada Yoga arises which results in Jataka being afflicted by epilepsy.

This yoga gives dangerous diseases to the Jātaka and he is susceptible to epilepsy. To unravel the principle behind this yoga, we have to understand that Surya, Shukra and Budha are always close together.

Therefore when the yoga occurs the relative positions that Budha can have from the 5<sup>th</sup> and the 8<sup>th</sup> bhāva, indicates its afflictions by pāpa grahas. Budha ruling the intellect, the reason for epilepsy, especially with Budha being necessarily in 2<sup>nd</sup> or 12<sup>th</sup> from Chandra and conjunct or receiving aspects from malefics, would be obvious.

Shakata (Bullock Cart) Yoga

“Phaladecpika” gives us Shakata Yoga as:

जीवान्त्याष्टारिसंस्थे शशिनि तु शकटः केन्द्रगे नास्ति लग्नाच्चन्द्रे केन्द्रादिगेऽकदिधमसमवरिष्ठाख्ययोगाः प्रसिद्धाः ॥

jévāntyāñbārisaàsthe gagini tu gakabaù kendrage nästi lagnāccandre kendrādige'kadidhamasamavariñöhākhyayogäù prāshidhdäù||

When Guru is posited in the 6<sup>th</sup>, the 8<sup>th</sup> or 12<sup>th</sup> bhāva, from the rāshi occupied by Chandra. Shakata Yoga arises. However when Chandra is in a quadrant, the yoga is cancelled.

The results of Shakata Yoga are that the Jātaka is usually full of sorrow with some deep rooted insult being borne by him (this is the nearest I can translate "Shalya", which is result of the yoga). He has a cyclical fortune and experiences rises and fall in fortune. He does not attain fame and leads ordinary life. The logic behind the yoga appears to be that Guru being lord of the 9<sup>th</sup> from Chandra, in Naisargaka horoscope, by virtue of ownership of Meena rāshi and lord of the 6<sup>th</sup> from Chandra by virtue of his ownership of Dhanu rāshi, it is in even relationship with Chandra. Therefore his position, in dusthānas from Chandra, would make both the grahas inimical to each other and prove to be harmful enough to cause damage to the fortune of native and also keep him disturbed mentally.

Here we also find why Pt. RamAyatan Ojhā says that Nābhasa Yogas etc are not Arya/Arsha Yogas. As per Nābhasa Yogas, Shakata Yoga is said to arise when all grahas are situated in Ascendant and the 7<sup>th</sup> bhāva and one born in the yoga is said to make Jataka have bad/deceased nails, foolish, a cart puller and devoid of friends and relatives. This does not appear to bear the test of logic of Vedic astrology as all the grahas will be Paraspara kārakas and should help each other deliver each other's results.

Other Duryogas (Bad Yogas)

"Jātakaadash Mārga" gives the combinations for various diseases related to mental states indicated by Chandra. It says in 'Yoga Prakaranam" (chapter on yogas):

सारे शनौ विलग्ने लग्नेशे वित्तरन्ध्रहानिस्थे ।

sāre ganau vilagne lagnege vittarandhrahānisthe ।

सौम्यैः रोगी ॥७७॥ II

saumyaiù kendrabahiñöhairjātastvājévanaà rogé ||77 ||

When Mangal and Shani occupy lagna. Lagnesha is in 2<sup>nd</sup> 8<sup>th</sup> or 12<sup>th</sup> house and kendras are devoid of benefics. the Jātaka is sick through out his life.

The logic of this yoga is fairly easy to understand. The lagna is afflicted on account of its occupation of two malefics, one of which aspects the 8<sup>th</sup> bhāva, the Mrityu sthāna. Lagnesha, himself, is weak by reason of occupying its Māraka sthāna when in 2<sup>nd</sup> bhāva and the 6<sup>th</sup> bhāva (bhāva for disease) from the Lagnesha will be aspected by Mangal and Shani both malefics. Lagnesha occupies the house of expenditure of its health when in 12<sup>th</sup> and Shani will be aspecting the 8<sup>th</sup> bhāva from the Lagnesha. When Lagnesha occupies the 8<sup>th</sup> generally the Jātaka should have a good health, but here it gets aspect from Mangal a malefic and Shani the other malefic aspects the 8<sup>th</sup> bhāva from Lagnesha. That both Mangal and Shani are conjunct and therefore Paraspara (mutual) kārakas makes the results more malefic as they will not be paraspara kāraka for any benefics, neither will the benefics be Paraspara kāraka for lagna that may help the Jātaka, as kendras being devoid of benefics is one of the condition for the yoga to function.

अतिशय बलयुक्तः शीतगु शुक्लपक्षे बलविरहितमूर्तिः प्रेक्ष्यते लग्ननाथम् ।

atigAya balayuktaù gétagu çuklapakñebalavirahitamīrti prekn̄yate lagnanātham ।

यदि भवति तपस्वी दुःखितः शोकतप्तो धनजनपरिहीनः कृच्छ्रलब्धान्नपानः ॥७८॥ II

yadi bhāvati tapasvé dukhitaù gokatapto dhanajanapariheñau`kāacchalabdhānnapānaù ||78 ||

When Chandra with full Paksha bala (Purnimā) aspects weak Lagnesha. the Jātaka. even if he becomes tapasvi (renunciate). is full of sorrow. without support of people or money, and gets even food with difficulty.

This yoga clearly indicates the importance of Lagnesha, and by implication the lagna, being strong, for the results of Chandra in dignity to be realized in full. The reason for this yoga to arise would be clear if we look at the fact that Chandra is kāraka of mana (mind). Lord "Yama" (god of death) tells "Nachiketa" (a young boy

who wanted to learn where the soul goes after death from Yama, whose other name is Dharma) about relative positions of Atman (represented by lagna in a chart), vis-à-vis buddhi and mana, while elaborating upon the final abode in these words: 'know the self(soul/Ātma) to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins.' Therefore even if, on account of intellect and mind being powerfully disposed, one becomes a tapasvi he cannot enjoy the fruits of his "tapasya" (severe austerities undertaken by a renunciate, to understand the Supreme Being) as his Atma will not be involved in it by virtue of its weakness. Thus he cannot be devoid of sorrow, which state of being devoid of emotions a tapasvi aims to achieve. Again, as the Lagnesha is weak the Jātaka will have a weak physique and this is hinted at by saying that he will even get food with difficulty.

There are many other yogas arising out of specific position of Chandra in a horoscope, however as I started from "Chandra is the seed of the horoscope", allow me to close the topic on Chandra Yoga on the note of tapasya, which is the final goal of all seekers of "ज्ञान" (knowledge). It is interesting that in Pravrajyā Yoga one is said to have obtained Pravrajyā when he leads a life of an ascetic to understand true nature of Para Brahman. Such a person does tapasya (difficult austerities). This type of Pravrajyā is indicated by the strongest amongst the grahas causing Pravrajyā Yoga. When the depositor of Chandra, being himself unaspected, and where this depositor aspects Shani, a person gets Pravrajyā (becomes renunciate), the type of renunciation being indicated by stronger of the two. Again we see that when a weak depositor of Chandra gets aspect of Shani, but is devoid of aspect of other grahas the Jātaka gets Pravrajyā indicated by Shani. Here the obvious principle is that when Shani the deep thinker influences the Chandra's depositor representing mana (mind), one tends to give up all luxuries of life. The lesson to be learnt here is that the depositor is able to influence the results of a graha according to the influence that the depositor himself receives, through aspect, conjunction etcetera.

I would urge the readers to go through this chapter carefully so that they give due importance to strength of Chandra in a chart before delivering their final judgement on the potential of a chart.

In the next chapter we shall see the results of gochar (transit of grahas), that provide the trigger for an incident to occur, dashās being appropriate (discussed in subsequent chapter).



## CHAPTER X

### Use of Gochar (transit of grahas) in prediction

So far we have seen the grahas, rāshis, bhāvas and the result of their mutual position in a natal chart, with reference to the lagna and Chandra, to help us understand what is to happen in the life of a Jātaka. We have also seen what the different yogas are that happen in a chart. While this knowledge will enable us to know the general nature of the Jātaka, the career he is likely to choose, the extent of his success in life, his likely life span and so on, it does not tell us when the event that is promised in a chart, is likely to happen. Unlike other branches of astrology, Vedic astrology, which is meant to help a Jātaka through his life, goes beyond the mere nature of a Jātaka and the extent of his rise or fall in life. It tells us the periods of fortune and misfortunes in specific areas of life and the time when these events are likely to occur. Therefore obviously, some other parameter needs to be there, which will guide us to the timing of events. Gochar is one of the two other major parameters that enable us to reach our goal, the other being dashā (period of influence of grahas) which will be discussed in a subsequent chapter.

We have seen earlier that in Vedic sciences much importance is given to the concept of Trinity and that Jyotish, which draws its principles from the creation of this universe, is based on the Trinity consisting of Brahmā, Vishnu and Mahesh, representing the creation, sustenance and destruction, respectively. They complete the circle of Kāla (time) whose effects, based on the time of birth of a Jātaka, we study in this divine science. Therefore for an event, that is promised in a Jātaka's chart, to actually occur the Sages have given us three parameters namely the rāshi chart, the dashās and the gochar. Amongst these, the chart indicates the potential, whereas the dashās indicate the likely time band and the nature of results that can occur in that time band, but it is the gochar (transit) that provides the final trigger for the event to actually happen at a particular point of time in a Jātaka's life. The word gochar is formed from two words "go" meaning "the herds of the sky" of grahas and "char" meaning movements. So gochar relates to the movement of grahas at a particular point of time. We should understand that whereas the rāshi chart and the dashās are static, being dependent on the time of birth of the Jātaka at a particular place, the gochar is dynamic as it relates to movement of grahas through rāshis at a particular point of time that is under consideration. For any event in a Jātaka's life resulting in a change in his life, it is necessary for some dynamic factor to combine with the static factors therefore much importance is given to gochar in timing of the events. Now when we apply this dynamic factor to a chart, it has to have some reference point so that its relative position would indicate some event. We shall see what this reference point is.

In Jyotish when one talks of gochar, it is assumed to be with respect to the natal position of Chandra. We have seen earlier that there are usually three factors that need to exist simultaneously for an event to occur and logically there should be something more within the gochar that would lead us to events taking place at a certain point in time. However first let us see what the Sages tell us about the results of gochar of different grahas in various bhāvas from the natal position of Chandra.

Sage Nārada in "Nārada Samhitā" says that the results of Surya in gochar are:

शुभाको जन्मतस्त्रयादशष्टसु न ऋक्षे ।

जन्मतो नवपंचाब्दव्ययैर्व्यकिंभिस्तदा ॥१२॥१॥

ṣubhārko janmatastryāyadaśaṣṭasū na vidhyate |

janmato navapaicāmbu Vyayagairvyarkibhistadā |12|1|

When Surya transits the 3<sup>rd</sup>, 11<sup>th</sup>, 10<sup>th</sup> or the 1<sup>st</sup> bhāva from the Janmā rāshi (rāshi occupied by Chandra at birth), he gives shubha (auspicious) results. No vedha is caused to Surya if grahas other than Shani do not simultaneously occupy the 9<sup>th</sup>, 5<sup>th</sup>, 4<sup>th</sup> or the 12<sup>th</sup> bhāva respectively.

We can clearly observe the capacity of the Sages to understand the numerous variables and their practical application, to a chart, above. That Surya will be shubha (beneficial) in certain bhāvas with respect to Chandra is clear, however since all the grahas are also simultaneously in transit, it is obvious that they will also have a say in the nature of results that would ensue. Should these other grahas be in inimical position, obviously the auspicious results due to Surya's occupation of

certain bhāvas with respect to natal Chandra, in transit, will not be able to give the desired results to their full potential; thus causing obstruction to the results indicated by gochar (transit) Surya. This obstruction of results is called “vedha” (piercing/disturbance/intrusion), in Sanskrit language. The Sages also provide exception to the rule, by stating that Shani, however, does not cause vedha to Surya and his position in the vedha causing bhāvas, will not nullify the shubha results given by the gochar Surya. So if for example, transit Surya is in, say, the 3<sup>rd</sup> bhāva from Chandra in gochar and should there be any other gochar (transit) graha, other than Shani, occupying the 9<sup>th</sup> bhāva from Chandra, shubha results will not be obtained. Similarly Budha does not cause vedha to Chandra in gochar. Here it is necessary to understand that neither will there be any ashubha (inauspicious) results arising from such a vedha. So if gochar Surya occupies the 11<sup>th</sup> bhāva from Chandra then a gochar graha, other than Shani, occupying the 5<sup>th</sup> bhāva from natal Chandra will vedha the shubha results of Surya, but such an obstruction will, also, not result in imparting any inauspicious results.

Results of Chandra in gochar:

विध्यते जन्मतो नेदुर्दुनाद्यायारिखत्रिषु ।

खेष्वांत्यांबुधर्मस्थैर्विबुधैर्जन्मतः शुभः ॥१२ R ॥

vidhyate janmato nendurdyunādyāyarikhatrīiū ।

kheñvañbāntyāmbudharmasthairvibudhairjanmatau`ṣubhañ | 12|2|

Chandra does not cause vedha (gives auspicious results) when in transit it occupies the 7<sup>th</sup>, 1<sup>st</sup>, 11<sup>th</sup>, 6<sup>th</sup>, 10<sup>th</sup> or the 3<sup>rd</sup> bhāva from natal Chandra. However vedha is caused when any other transit graha, other than Budha, simultaneously occupies the 2<sup>nd</sup>, 5<sup>th</sup>, 8<sup>th</sup>, 12<sup>th</sup>, 4<sup>th</sup> or the 9<sup>th</sup> bhāva from natal Chandra, respectively.

It is interesting to note that Shani who is son of Surya, and Budha who is son of Chandra, according to Purānas (ancient scriptures that tell about creation of universe, various rituals, astronomy, ancient history and genealogy of the great people of that time), do not cause vedha to their respective fathers. Similarly the father does not cause vedha to the son, as we shall see when looking at the results of the gochar of Shani and Budha. This points to how the Shāstras were woven into scriptures in the form of stories, so that young students can easily understand them, in the bygone era. It is noteworthy that sons of Brāhmins used to go to a guru, for studies, at the age of between 5 to 8 years in those times. The scriptures in story form must have enabled them to understand the basics of Shāstras, at that young age, and laid foundation of the 100 subjects that they were taught in a period of 12 years.

Results of Mangal in gochar:

त्र्यायारिषु कुजः श्रेष्ठोजन्मराशेर्न विध्यते ।

व्ययेष्वर्कग्रहे सौरिरप्यसूर्येण जन्मतः ॥१२ ॥३॥

tryāyāriṇu kujaḥ śreṣṭhōjanmarāṣerna vidhyate ।

vyayeñvarkagrahe saurirapyasūryeḥajanmatañ | 12|3|

Kuja (Mars) is shreshtha (very good) in 3<sup>rd</sup>, 11<sup>th</sup> and 6<sup>th</sup> bhāvas from the Janma rāshi and does not cause vedha. if no planet occupies the 12<sup>th</sup>, the 5<sup>th</sup> and the 9<sup>th</sup> bhāva from the Janma rāshi, respectively. Shani gives results similar to Kuja in these places but Surya does not cause vedha to Shani in those places.

Both Mangal and Shani are said to give good results in the 3<sup>rd</sup>, the 6<sup>th</sup> and the 11<sup>th</sup> bhāva, from Chandra. This is in line with the basics of natal horoscopy, which says that Pāpa grahas give good results in trishadāya bhāvas. We observe here, that Surya does not cause vedha or obstructions to the results of Shani.

Results of Budha in gochar:

ज्ञोद्यब्धर्यष्टखायेषु जन्मतश्च न विध्यते

jñobdyabdharyañōakhāyeṇu janmatagca na vidhyate ।

धीत्र्यंकघाट्यखेतैर्जन्मतो व्यञ्जकैः शुभः ॥१२ IV ॥

dhētryaṅkaghāñōāntyakhetairjanmatovyabjakaiḥ ṣubhañ | 12|4|

Budha (Mercury) does not cause vedha (gives good results) when in 2<sup>nd</sup>, 4<sup>th</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> bhāva from the Janma rāshi. should no graha other than Chandra occupy 5<sup>th</sup>, 3<sup>rd</sup>, 9<sup>th</sup>, 1<sup>st</sup>, 8<sup>th</sup>, and 12<sup>th</sup> bhāva respectively.

Here again the concept of Chandra and Budha not causing vedha to each other is reiterated.

Results of Guru in gochar:

जन्मतः स्वायगोक्षास्तेष्वन्त्याष्टायजलत्रिगैः ।  
janmatau svāyagokñāsteñvantyāñöäyajalatrigaiùl  
जन्मराशेर्गुरुः श्रेष्ठो ग्रहैर्यदिन विध्यते॥१२॥ ॥  
janmarāgerguruù çreñöho grahairyadi na vidhyatel ||12||5||

Guru (Jupiter) is shreshtha (very good) in 2<sup>nd</sup>, 11<sup>th</sup>, 9<sup>th</sup>, 5<sup>th</sup> and 7<sup>th</sup> bhāva from the Janma rāshi should no graha occupy 12<sup>th</sup>, 8<sup>th</sup>, 11<sup>th</sup>, 4<sup>th</sup> and 3<sup>rd</sup> bhāva respectively.

This is the translation of the above shloka given by most of the commentators. I think there is something wrong with the interpretation offered by most of the commentators of Nārada Samhitā. The interpretation of "janmataH svaay", being 2<sup>nd</sup> and 11<sup>th</sup>, does not appear to be right. I think that, "svaay" should be interpreted as "Sva" (own- same rāshi) and "Aya" (11<sup>th</sup>). Though 11<sup>th</sup> is rightly translated by the commentators, "Sva" is translated as 2<sup>nd</sup> and this certainly does not make much sense. Guru in the 2<sup>nd</sup> bhāva is said to give good results of the 2<sup>nd</sup> bhāva only when it is in own rāshi or is conjunct Mangal. Chandra and Guru being in mutual 2/12 positions are not likely to yield good results, given the nature of the grahas. The reason I think that "Sva" should be translated as own rāshi or first bhāva is that the basic principles of astrology always consider Guru and Chandra to be auspicious when in mutual kendra. When Chandra and Guru are conjunct, being in mutual square position, according to principles of natal horoscopy, they form an auspicious "Gajkesari" Yoga. This interpretation of mine is supported in Nārada Samhitā itself when Sage Nārada says "Janmaraasher GrururshreSTho" in second line, implying Guru is very good when in Janma rāshi, that is the rāshi occupied by Chandra at birth.

I therefore think that the confusion arose, on account of "Varāha Mihira" indicating "Sva" as one of the synonyms for the 2<sup>nd</sup> bhāva. Nārada predates "Varāha Mihira" by thousands of years and most of the synonyms in use at the time of Varāha Mihira were not in use then. I would suggest that Guru in Chandra rāshi, in transit, might safely be considered to give good results. No doubt Guru occupying the rāshi of Chandra would cause some mental tension, as he tends to harm one of the indications of the bhāva occupied, however this tension could be on account of some new good development causing justifiable anxiety.

Results of Shukra in gochar:

कुव्द्यग्न्यब्धिसुताष्टांकांत्याये शुक्रो न. % & ( % ।  
kuvdyagnyabdhisutāñöäikāntyāye gukro na vidhyate|  
जन्मभाग्मृत्युसप्ताद्यखांकेष्वायारिपुत्रगैः ॥१२॥ ॥  
jannabhāgmātyusaptādyakhāñvāyāriputragaiùl ||12||6||

Shukra is not subject to vedha (is auspicious) in 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup>, 12<sup>th</sup> and 11<sup>th</sup> from the Janma rāshi should no graha. simultaneously occupy the 8<sup>th</sup>, 7<sup>th</sup>, 1<sup>st</sup>, 10<sup>th</sup>, 9<sup>th</sup>, 5<sup>th</sup>, 11<sup>th</sup>, 6<sup>th</sup> and 5<sup>th</sup> respectively.

Sage Nārada then goes on to explain the concept of vama vedha (left-handed or contrary vedha), this is very important when considering results of vedha. Sage Nārada first tells how the vama vedha results in reversing the results of vedha from inauspicious to auspicious, when he says:

वामवेधविधानेनाप्यशुभोऽपि ग्रहो शुभः ।  
vāmavedhavidhānenāpyagubho'pi graho gubhaùl  
अतस्तान्विविधान्वेधान्विचार्यार्थं वदेत्फलम् ॥१२॥ ॥  
atastānvwividhānvēdhānvichāryārthā vade'tphalam ||12|| ॥



On account of vama vedha (left handed vedha). even an inauspicious graha becomes auspicious and one should give predictions after considering all forms of vedha.

Let us understand how vama vedha takes place in gochar. In Surya gochar, Surya is said to be good when occupying the 6<sup>th</sup> bhāva from Chandra but becomes ineffective when any graha other than Shani occupies the 12<sup>th</sup> bhāva, indicating the 6<sup>th</sup> being a good house to occupy, for Surya. Surya in the 6<sup>th</sup> bhāva gives good results and vedha is caused by a graha in the 12<sup>th</sup> bhāva, this is regular vedha. Now Surya in 12<sup>th</sup> is inauspicious, generally, being in the 7<sup>th</sup> bhāva from a bhāva (6<sup>th</sup>) where it delivers good results, but he becomes auspicious on account of a graha (other than Shani) causing vedha from the 6<sup>th</sup> house. Here the result of an inauspicious placement of a graha gives auspicious results on account of his being placed in vedha sthāna for that graha, as its auspicious position is occupied by other graha causing a vama vedha. Such reverse effect causing vedhas are called vama vedha. It should be understood that though vedha in normal circumstances renders a graha ineffective in delivering good results of its occupation of a bhāva whereas in case of vama vedha it gives good effects when occupying an inauspicious position, its own auspicious position being occupied by another graha causing vedha. Therefore Sage Nārada tells that different types of vedhas should be carefully considered before giving a prediction (of gochar of a graha).

Having understood the results of gochar of various grahas, from natal Chandra, let us try to understand whether there is any other way that gochar can be applied to a chart in order to predict results of gochar grahas. One should not fall in the trap of catch phrases like "X is the ultimate authority or "Y" is the ultimate authority of Vedic astrology or that any statement that does not appear in such a worthy's work is not Vedic Astrology, as is being assumed these days. This sort of proselytizing attitude is, generally, on account of either lack of understanding of what an authority is saying or lack of knowing what other authorities have opined. One must remember that there are about 400,000 works on Vedic astrology and not many are likely to have read all of them. Vedic sciences are open to application of logic and rational interpretation by the learned and serious students of Vedic sciences must never forget this fact.

Many astrologers give greater importance to gochar with respect to Janma lagna rāshi instead of Chandra rāshi, which is also called the Chandra lagna/Janma rāshi. I tend to agree with this view. Chandra is kāraka of mana (mind) and, the ill or good position of gochar grahas from it, would indicate the effects on mana of the Jātaka, whereas lagna represents overall personality of a Jātaka and the good or bad position occupied from it by gochar grahas is likely to affect many other areas of one's life. I rely on what Sage Nārada says in "Nārada Samhitā". He says:

सर्वत्रप्रथमं लग्नं कर्तुश्चन्द्रबलं ततः ॥ ११९ ॥

sarvatra prathamāṁ lagnaṁ kartugcandrabalāṁ tataḥ||14||19||

At all times, one should first find out the strength of lagna and then only look at the strength of Chandra.

This clearly indicates the importance of lagna for complete results that a Jātaka is likely to get in different areas of the Jātaka's life, as against that of Chandra who, being kāraka for mana (mind or thought process), gives experiences at mental level or affects mind in certain manner so that the altered behaviour of the Jātaka, gives rise to certain events in his life. Again Chandra being the Naisargika kāraka for mother, the gochar results for position of a graha from Chandra would also indicate good or bad result to Jātaka's mother. Similarly, the relative position of gochar grahas from the bhāva occupied by Surya would affect the Atma bala (self confidence), Surya being Atma kāraka. Similarly the relative position of a gochar graha from Surya would also be able to influence results connected with authority enjoyed by the Jātaka, Surya being king amongst grahas. In the same manner, Surya being the natural kāraka for pitā (father), results related to father can also be seen through gochar with respect to Surya and so on. So we can see that logical application of relative gochar position of a graha, from another graha in the natal chart, can indicate results in various area of a Jātaka's life.

Extending the logic further it would be easy to understand that the relative position of gochar grahas, with respect to the lagna bhāva, is capable of influencing certain areas of the Jātaka's life and that area would be affected depending on whether such a relative position, is good or bad. Another matter that comes out, when we extend this logic further, is that the mutual position of a graha in transit and the same graha in natal chart would also have a bearing on what event is likely to be triggered by the gochar (transit) of that particular graha. An astrologer should thus apply his mind to the principles given to us by the Sages, so that the true import of what is being told is understood in its entirety.

So far, we have seen the different ways in which gochar of grahas can be applied to delineate what is likely to happen at a particular point of time. However one variable, that is the functional nature of grahas, is not taken into consideration in what has been stated in the classics when indicating the results of gochar. For example, if Chandra occupies Tulā (Libra) rāshi then Guru is lord of the 3rd and the 6th bhāva and as such a functional malefic for Tulā Chandra lagna. Now the shloka is talking about Guru being auspicious in the 5th bhāva from Chandra. We must think logically as to whether Guru in 5th bhāva would be really good for Tulā

rāshi here? Obviously it would not be good as lord of the 3rd and 6th bhāvas, as being lord of trishadāya bhāvas, becomes a functional malefic and its occupation of the 5<sup>th</sup> bhāva can cause serious problems to progeny, intellect of the Jātaka or there could be problems in the area of jobs, the 6<sup>th</sup> lord being in 12<sup>th</sup> bhāva from the 6<sup>th</sup> bhāva. Many are the astrologers who apply the indications given in the classics for gochar results literally and then fail miserably in their predictions for this reason. We must remember that in ancient days the Shāstras (sciences) had to be memorized and, necessarily, brevity of the Shāstras was a must. Therefore the ancients once having given any principle at one place in the texts, expected it to be applied to what was said later on in their classics and did not find it necessary to restate them again. This must always be remembered and no statement should be applied blindly or verbatim. One must apply all the variables that are very specifically stated in earlier lessons, if one has to interpret a chart correctly.

Let us now see how the gochar position of grahas with respect to lagna and their own natal position can be used in predictions. I am sure the reader may think, after understanding all the variables that are given, that this must be a very complex process. It is no doubt complex if not applied in right manner. However when the principles are applied logically it would be found to be relatively easier than memorizing specific conditions. It would actually appear to be very easy. It must be understood that the results when we consider gochar from Lagna would be based on somewhat different parameters. Let us see what these parameters are, based on fundamental principles of astrology;

- When a gochar graha occupies either a trikona or kendra position from its own position in natal chart, it fortifies the indications of natal graha position.
- When a gochar graha occupies either a trikona or kendra position from a bhāva, it influences the indications of that bhāva.
- Similar position (kendra or trikona) of a graha from the kāraka for a bhāva or the 7<sup>th</sup> bhāva from the kāraka can also influence the indications of a bhāva.
- When a gochar graha happens to be in above position from a rāshi that it owns, the indications of the bhāva in which that rāshi falls, are further strengthened.
- When a natural pāpa/ashubha (malefic) gochar graha aspects its own rāshi, though other good indications of that bhāva are strengthened, the physical body /person/ relative, indicated by the kāraka of that bhāva may have physical problems at that time.
- When a gochar graha occupies either the 6<sup>th</sup> bhāva or 8<sup>th</sup> bhāva from its natal position, the indications of the natal bhāva occupied by him are likely to be harmed. There could also be health problems indicated to the relative, whose kāraka is that graha.
- When a natural malefic graha occupies the 6<sup>th</sup> or 8<sup>th</sup> bhāva from any bhāva in gochar, the indications of that bhāva could suffer. Again some health problems to the relative indicated by that bhāva could occur during such a gochar.

An example of the application of these principles would be say Surya in gochar occupies the 3<sup>rd</sup> bhāva in Kumbha rāshi. It would aspect the 9<sup>th</sup> bhāva, which happens to be Simha rāshi owned by Surya. Surya is the kāraka for father and 9<sup>th</sup> bhāva is bhāva of father, therefore there could be health problems to the father of the Jātaka. However 9<sup>th</sup> bhāva is also bhāva for bhāgya (fortune/luck) therefore the fortunes of the Jātaka may see a rise as Surya strengthens own bhāva. Now if Surya in the same natal chart, occupies the 11<sup>th</sup> bhāva, the gochar Surya being in trine to natal Surya and natal Surya occupying the Aya/Lābha (income/gains) bhāva, the rise in fortune could be related to rise in his income or his son getting married as 11<sup>th</sup> bhāva is 7<sup>th</sup> from the 5<sup>th</sup> bhāva and represents the wife of son. As I have already stated in earlier chapters, the term son includes daughter and if he has a daughter, then he gets a son-in-law indicating marriage of his daughter. There could also be some gains through associates/partners in business or from spouse or he may undertake short travels as Surya also trines the 7<sup>th</sup> bhāva, which indicates, business, partners/associates, spouse and travels amongst its many indications. Here it must be remembered that good results are caused to indications of other bhāvas, as Surya being the lord of the 5<sup>th</sup> is a functional benefic. Had he been a functional malefic he would have harmed the other bhāvas he trines, however the non-physical indications of the bhāva holding Simha rāshi that Surya aspects, would deliver good results. This is on account of the basic principle that the indications of a bhāva aspected by a graha, owning the rāshi falling in that bhāva, are strengthened.

If we now think of Surya in the natal chart, as occupying the 10<sup>th</sup> bhāva, then continuing the example of Surya occupying the Kumbha rāshi in 3<sup>rd</sup> bhāva of natal chart in gochar, there is a possibility that the father of the Jātaka may fall ill as gochar Surya occupies 6<sup>th</sup> from the natal Surya, besides aspecting own rāshi in 9<sup>th</sup> and there could be some problems in area of his karma (work). These would be more so for those in service (6<sup>th</sup> bhāva, being bhāva of service) as he squares the 6<sup>th</sup> bhāva of the natal chart. For those in business some trouble from servants employed by him is likely as 3<sup>rd</sup> bhāva occupied by gochar Surya being the bhāva showing

servants of the Jātaka.

In short the relative position of a graha will indicate some occurrence in the bhāva to which it relates, the nature of results being dependent on whether the relative position is benefic or malefic to a bhāva or own natal position. One must also understand that the exact nature of results will have to be assessed on the basis of the dashā operating at that time and the functional nature of the dashā lord. This is so because any event good or bad in one area of life of a Jātaka has the potential of delivering good or bad results in another area of life of a Jātaka. A somewhat odd but factual example would be that passing away of father of the Jātaka might result in the Jātaka getting substantial patrimony or birth of a child while giving joy to the Jātaka but might at the same time cause pain to his wife at physical level, but the wife will simultaneously experience joy at mental level on account of birth of a son. This happens as the gochar graha influences not only by its occupation of a particular bhāva, but also influences areas that the graha aspects. Again the nature of aspect differs according to the natural and functional nature of a graha and any exceptions that apply to the aspect of that specific graha.

One must be extra careful when analyzing occupation of a bhāva by and aspects of Shani and Guru on account of their behaviour of giving mutually contrary results of their occupation of a bhāva and the bhāvas that they aspect. Similarly one should be careful when analysis of bhāvas occupied by Rāhu and Ketu as they give results of the lord of the bhāva that they occupy and the bhāva lord with whom they conjoin, besides those of Shani and Mangal respectively. The specific nature of Rāhu and Ketu also plays a role in exactly how results would ensue in a chart. I would therefore advise the readers to consider all the factors involved in gochar before declaring likely results, especially the dire ones.

Coming to the end of this chapter let us summarize how gochar works. Gochar relates to actual happening of a yoga promised in the chart, dashās indicate the time band when it will happen and the kundali (chart/horoscope) shows the potential that exists in respect of various bhāvas. Therefore an astrologer should understand that an event may not occur simply because of either transits or dashās that are operative, even if the horoscope is promising some occurrence in a Jātaka's chart, as all three parameters must operate simultaneously in order that a particular event happens at a particular point in time.

We also need to take into consideration the age at which the yoga kāraka for that horoscope attains maturity, to understand exactly how a promised yoga is likely to materialize. This age of maturity that I am talking about is different from the natural age at which a particular graha, if a malefic, can cause health problems even death of a Jātaka. If the same graha is a benefic then health of the Jātaka will improve. These ages are indicated in what is called 'nisargāyu" (natural age given by a planet). The proportionate strength of grahas, calculated on the basis of their position between their paramoccha (param uccha/deep exaltation) and param neecha (deep debility) position, is to be applied to their nisargāyu and life given by each is added to get the total life span of the Jātaka. The age of maturity which on the other hand, indicates the age at which a graha is able to deliver results promised by it, most effectively. We shall now look at both the ages in years that are ascribed to individual grahas.

<b><u>Graha</u></b>	<b><u>Natural Age</u> <u>/ Life</u> <u>Granted</u> <u>(when in</u> <u>deep</u> <u>exaltation)</u></b>	<b><u>Age of</u> <u>Maturity of</u> <u>Graha</u></b>
Surya	20	22 <sup>nd</sup> Year
Chandra	1	24 <sup>th</sup> Year
Mangal	2	28 <sup>th</sup> Year
Budha	9	32 <sup>nd</sup> Year
Guru	18	16 <sup>th</sup> Year
Shukra	20	25 <sup>th</sup> Year
Shani	50	36 <sup>th</sup> Year
Rāhu	-	42 <sup>nd</sup> Year
Ketu	-	48 <sup>th</sup> Year

Here it is necessary to understand that the results would be obtained in full measure, if the dashā of the relevant graha is operative and its gochar is also suitable to give the good or bad effects at the age of maturity of that graha. I am giving this in detail so that the reader need not be confused when he comes across a

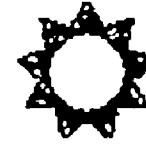
horoscope where he finds that the results promised by the chart are not delivered in full or are not delivered at all.

This happens, especially, in the case of grahas that mature late like Budha, Shani, Rāhu and Ketu, whose age of maturity is much later than completion of education of the Jātaka. The reader will then find that had the dashā of these grahas operated early in the life of the Jātaka, much before the age of maturity of the graha, that the Jātaka's father did get the promised results instead of the Jātaka.

This happens because the Jātaka at the time of operation of the dashā of the relevant graha, being a child cannot earn on his own. Therefore the Jātaka enjoys the luxuries that are promised by the chart at an early age, through the increased wealth of his father/parent. Another interesting result of this age of maturity is that, generally, though the Jātaka may be gainfully employed from a relatively early age, he gets recognition in public around the time of the age of maturity of the Yoga kāraka.

Thus an intelligent astrologer should take into consideration all the factors that are indicated above, before making predictions. He should not make snapshot predictions on account of mere occupation of a particular bhāva, from Chandra or lagna, by a gochar graha.

Having understood the application of gochar in timing of events we shall look at the other parameter, used in timing of an event, the Vimshottari dashā in the next chapter. It must be understood that the Vimshottari dashās must coexist, with the gochar position of grahas at a particular time under consideration for an event to actually occur.



## CHAPTER XI

### Vimshottari Dashā

We have so far seen two out of the three important factors that help us analyze the future of a Jātaka. These were the rāshi kundali (natal chart) and the gochar (transit of grahas). The third factor that we shall try to study in depth here is the Vimshottari dashā. It is the analysis of these three factors that will lead us to predict events that are likely to occur in the life of a Jātaka. We have also seen that all the three factors must coexist at a point in time for a promised event to actually happen at that particular time in the life of a Jātaka. We shall now look at this third factor known as dashā, indicating the period of influence of different grahas. There are 32 dashās (periods of influence of graha/rāshi) mentioned by the venerated Sage Pārāshara in his monumental work on Vedic astrology known as "Brihat Pārāshara Horā Shāstra". There are two divisions amongst dashās consisting of one known as nakshatra dashās and the other called the rāshi dashās. Individual dashās within the nakshatra dashās are generally named after the grahas ruling them, whereas rāshi dashās are named after the rāshis that influence them. In both cases the functional nature of grahas lording over them will point to the nature of results obtained by a Jātaka. A certain period in the life of a Jātaka is thus said to be under the influence of a particular dashā lord. Both types of dashās, in effect, help us understand the bhāva that is likely to be in focus, in the period of operation of those respective dashās. Vimshottari dashā is a nakshatra based dashā. It is the most popular dashā amongst astrologers and not without reasons.

These dashās are used for timing of events that are likely to happen in a person's life during the operation of a particular dashā. The primary dashās are referred to as "Mahā Dashā". When the word dashā is used without any prefix in astrological parlance, it means the Mahādashā. Predictions based on mere operation of a Mahādashā may, however, lead to wrong predictions; a mistake that many astrologers commit. The reason being that the Mahādashās run over a number of years for every graha or rāshi and, like life, the results over the entire period of a Mahādashā period cannot be the same. For example if a dashā of Putra kāraka or 5<sup>th</sup> lord Guru, which runs over a period of 16 years is operating, though it indicates the possibility of the birth of a child, the Jātaka will not get progeny every year. Again if we only take gochar Guru occupying trikona and kendra from the 5<sup>th</sup> bhāva, as an additional parameter, even that position would occur at least eight times during the operation of the Mahā dashā of Guru. If we also look at the kendra and trikona position from natal Guru, the figure of the number of years in which progeny can be born, goes up to 16, a feat rarely achieved even in the times bygone, when planning for the birth of the number of progeny was not practiced. Therefore it is obvious that there has to be something beyond only a Mahādashā that will lead to an occurrence of event. Herein comes the different levels of other dashās that operate within the Mahādashā, influencing the period of results of the Mahādashā.

It is therefore necessary to understand that within the dashā period there are smaller periods in which certain grahas are having a greater influence and these periods, within the primary dashā, also called the "Mahā-Dashā" (great / primary), are known as "Antar-Dashā" (dashās within a Mahādashā). Within the Antardashās we get even smaller sub periods, again under the influence of different grahas, and these 3<sup>rd</sup> level dashās (we will call them that for want of a better word), are known as the "Pratyantar Dashā" (dashās within the Antardashā). The 4<sup>th</sup> level that operates within the Pratyantardashā is called the "Sookshma Dashā" (minute dashā), the 5<sup>th</sup> level operating within the period of the Sookshmadashā is called the "Prāna Dashā" (breath/life) and the 6<sup>th</sup> level within the Pranadashā period is known as the "Delia Dashā" (body dashā). The Mahādashās generally span over some years of time span and the Delia dashā could be as small as a few minutes. One can also sub divide the "Delia Dashā" to further smaller time frames and they could then be called the "Jeeva Dashā" (life dashā) and so on if so desired, though this is not generally done. Thus the influence of a combination of grahas on a particular moment in the Jātaka's life can be known to find out the exact time when an event is likely to occur, provided the gochar and the rāshi chart support occurrence of such an event. The readers should also be aware that in astrology sometimes the prefix only, is used to indicate a sub dashā whereas the suffix "dashā", when used alone, indicates the Mahādashā. For example "Antar dashā" is also referred as only "Antar" or "Sookshma dashā" referred as only "Sookshma" and when one says only dashā it indicates operation of a Mahādashā.

Lest these multiple layers of dashās awe the reader, let me tell here that generally astrologers try to analyze charts up to Pratyantardashā levels only, the rest of the timing part being understood through the gochar and bhāva analysis of the natal chart. There are very few astrologers that can correctly interpret the dashās up to Deladashā levels. There are three reasons for this, first is that rarely does one need to know the time of occurrence of an event in minutes and seconds, the second



reason is that even a few minutes of difference in the birth time of the Jātaka will change the lower level dashās by some days let alone hours and minutes and the third, and the least admitted reason is that it needs not only great depth of knowledge but also understanding of the basic philosophy of Jyotish as well as some intuition to be able to predict correctly up to Delia dashā level. This last point, that is the intuition, is developed through many years of study of the science in depth and its application with an intention to provide succor to the distressed. In these days, of commercial attitude, it is only natural that only a few individuals are able to achieve, what is commonly called as intuition and what I view as the divine guiding force, on a regular basis, though for a brief period of time it may be obtained. Again the rāshi chart of the astrologer will also have a say in this matter, a fact that should not be forgotten by the learned. If we understand that the number of the permutation combinations offered by 9 grahas in 6 level of dashās, and applied to relative gochar position of 9 grahas in different bhāvas with variable relation with the natal graha positions would go to some thousands if not more, then the importance of developing intuition that is available to the Jyotishi all the time, in being able to analyze the dashās to 6 or 7 level deep correctly, can be understood. It might interest the mathematically inclined to know that once I had asked one of my shishyas to calculate the number of permutation-combinations that will occur when many, not all, of the parameters used in astrology are applied and he came up with a figure nearing a trillion.

There are many advocates of various dashās that should be used to time an event and each one has his logic as to why one is superior to the other. I have observed that Vimshottari dashā gives the best results in timing of events and the nature of these events. It is my personal opinion, that as one advances in studies one may study other dashā systems for academic purpose and may even use them to confirm the nature of results, but never without analyzing the Vimshottari dashā.

Amongst the various dashās enumerated by the Sage Pārāshara he says that, in his opinion, Vimshottari dashā is the principal dashā. He says, at the beginning of "Dashādhyāya" of "Brihat Pārāshara Horā Shāstra" (BPHS), when elaborating the dashā system to his disciple Maitreya that:

दशाबहुविधास्तासु मुख्या विंशोत्तरी मता ।

dagābahuvidhāstāsu mukhyā viṅgottarē matā |

कैश्चिदष्टोत्तरी कैश्चित् कथिता षोडशोत्तरी ॥३॥

kaigcidañbottarē kaigcit kathitā ṣoḍaṣottariē ||3||

There are many dashā and some say Ashtottari dashā (of 108 years) whereas some say Shodashottari dashā (spanning over 116 years) should be followed. In my (Pārāshara 's) opinion the most important amongst dashās is the Vimshottari dashā (implying it may be followed by astrologers).

Sage Pārāshara reiterates this opinion, when in he says in "NakshatradashādyAya":

फलानि नक्षत्रदशाप्रकरेण विवृण्महे ।

phalāni nakṣatradāṣāprakareṇa vivāṇmahe |

दशा विंशोत्तरी चाग्राह्या नाष्टोत्तरी मता ॥३॥

dagā viṅgottarē cātra grāhyā nāṣṭottarē matā ||3||

Amongst the nakshatra dashās (used for predicting results). I (Pārāshara) am of the opinion that Vimshottari dashā should be adopted and not the Ashtottari dashā.

The Sage also explains the logic, on account of which, he gives greatest importance to the Vimshottari dashā. He tells us in "Dashādhyāya" of BPHS:

विंशोत्तरशतम् पूर्णमायुः पूर्वमुदाहृतम् ।

viṅgottaragatam pūrṇamāyuh pūrvamudāhṛtam |

कलौविंशोत्तरी तस्माद् दशा मुख्या द्विजोत्तम ॥४॥

Kālau viṅgottarē tasmād dagā mukhyā dvijottama |14||

O great Brāhmin. human beings have a maximum life (purnāyuh) of 120 years (as told by the great ancient authorities) in kaliyuga and since Vimshottari dashā spans over an identical period, it is the most important amongst the dashās.

It would thus be obvious why, despite numerous dashā systems available in Vedic Jyotish, many astrologers prefer to rely on Vimshottari dashā for timing and interpretation of events in the life of a Jātaka. I will not dwell here upon the method of calculations of Vimshottari dashās, as good software is now a day available to



calculate them. However for those who want to calculate them manually, the calculations for deriving Vimshottari dashās at various levels are given at the end of this chapter.

As the effects during operation of dashās of individual grahas have been elaborated upon at length in "Brihat Pārāshara Horā Shāstra" and other standard texts, I will not go into results of dashās of individual planets here. The results are in accordance with the nature and attributes of the grahas that we have already learnt in depth in earlier chapters. The results of dashās of individual grahas are available in standard texts and should be read carefully. It must be understood that blind application of the results of individual grahas given in the texts, should be avoided without applying the principles that are being given in this chapter. The reason for this cautious approach that I advocate, when reading the dashā results attributed to individual grahas, is that the results are given without reference to whether the grahas are functional benefic or malefic or their occupation of various bhāvas. Readers, who already have some knowledge of Vedic astrology and have used Vimshottari dashā in interpretation, with not a very great deal of success when using the results attributed to individual grahas in the texts, must have wondered why this dashā system is given such prime importance by the Venerated Pārāshara; in the light of their experience, which may be otherwise. The fault does not lie with the Vimshottari dashā but how we interpret it the results given by various grahas in their dashās.

Another reason for incorrect interpretation of the results of a dashā is the use of a different time span to count a year, than what is used in Vedic astrology, for lack of understanding. As a matter of fact, this is one major cause of much confusion amongst modern astrologers. To those who are studying Vedic sciences for the first time, this may appear to be a very confusing statement as an year is assumed to be 365.2425 days by those who want to be accurate and 365 days by others. In Vedic Jyotish, as also in matters of religious ceremonies, there are 9 different ways that a year is counted by the ancients, who were masters of many sciences. They knew that basically a day / month or year is counted by the time taken by any graha to return to a certain reference position with respect to some fixed parameter of the zodiac. This is why terms like saura dina (solar day), chandra dina (lunar day), nakshatra dina (constellation day) or saura masa (solar month), chandra masa (lunar month) or chandra Varsha (lunar year), Sāvana Varsha (Sāvana year) and so on, are used in the classics to denote a particular time frame. They also knew that the said position could be either the same longitude or difference between the graha's longitude and Surya's longitude or even time taken by a graha to appear at the horizon at sunrise, transit a nakshatra, rāshi or the zodiac. It was known that different grahas complete a revolution around Surya, as seen from the earth, in different time spans and that these measures of different days could be converted to different months of 30 days each and then to a year of 12 months. The parameters like periods of dashā etcetera are based on this premise. I am giving the shlokas from "Nārada Samhitā" with their rough translation, so that the reader is aware of the different years considered and the purpose for which they are to be considered according to the Sage Nārada, to whom Jyotish is said to have been first revealed. The shlokas are self-explanatory.

नारद संहिता ।

nārada saṁhitā

अध्याय ३

adhyāya 3

ब्राह्मं दैवमानुषं च सौरं च सावनम् ।

brāhmaṁ daivaṁ mānuṣaṁ ca pitrya sauraṁ ca sāvanam

चान्द्रमार्क्षं गुरोर्मानमिति मानानि वै नव ॥१॥

cāndramārkṣaṁ gurormānamiti mānāni vai nava ||1||

Brāhma. daiva. Mānuṣa. Pitrya. Saur. Sāvana. Chāndra. Nakshatra and Guru are the 9 types (of months and years).

एषां तु नवमानानां व्यवहारोऽत्र पञ्चभिः ।

eṣāṁ tu navamānānāṁ vyavahāro'tra pañcabhiḥ

तेषां पृथक्पृथक्कार्यं वक्ष्यते व्यवहारतः ॥२॥

teṣāṁ pāthakpāthakkāryaṁ vakṣyate vyavahārataḥ ||2||

Out of these 9 types, five are in use and they are used for different purposes.

ग्रहणं निर्वेले कार्यं गृह्यते सौरमानतः ।

grahaëää nikhilaa käryaa gâhyate sauramânataù|

For all religious ceremonies, related to eclipse saur month/year is to be accepted.

विधेर्विधानं स्त्रीगर्भं सावनेनैव गृह्यते ॥३॥

vidhervidhānaa strégarbhaa sâvanenaiva gâhyate||3||

Sâvana month/year is to be accepted for prediction of the writing of Brahmā (Jātaka 's Bhāgva/fortune) and birth (literally, foetus of a woman).

प्रवर्षणमेघगर्भो नाक्षत्रेण प्रगृह्यते ।

pravarñaaëää meghagarbho nākñatreëa pragâhyate|

Acceptable for rains and pregnancy of the clouds (indication of water bearing clouds) is the Nakshatra month/year.

यात्रोद्वाहव्रतक्षौरतिथिवर्षादिनिर्णयः ॥४॥

yâtrodvâhavratākñauratithivarñâdinirëĀyaù||4||

Acceptable for results of travel, marriage, vratas (austerities), kshaur (shaving hair) tithi (measure of time) year and.

पर्ववास्तूपवासादि कुत्सं चांद्रे गृह्यते ।

parvavâstüpaväsâdi kâtsnaa cāndreëa gâhyate |

For work related to parva (certain time based rituals) vaastu (building) upavaasa (fasting) etc is the Chāndra month/year.

गृह्यते गुरुमानेन प्रभवाद्यब्दलक्षणम् ॥५॥

gâhyate guriimānena prabhavādyabdalakñaaëam| |5||

Acceptable for calculations of prabhāva etc. (Samvatsara/Hindu year) are to be based on motion of Guru.

The translation is very clear as to which Varsha (year) is to be used for each of the five different areas of life. So there should be no confusion about which year is to be used for Vimshottari dashā calculations. It has to be 360 days Sâvana year only, for calculating Vimshottari dashā. Should anybody be confused by the theory of using 365.2425 days solar year being advanced these days, let us see what parameters Pārāshara suggests to find out duration of a month.

Pārāshara says:

दशादशाहता कार्या दशभिर्भागमाहरेत् ।

लब्धं मासास्तथा शेषं त्रिंशद्वा च दिनानि च ॥

daçādaçāhatā käryā dagabhirbhāgamāharet|

labdhaa mäsāstathā çeñaa triagaghnaa ca dinānica|

Multiply the years of dashā of Antardashānātha (lord of Antardasha) with the years of dashā lord. Dividing the product by 10, the dividend gives the months of antar dashā whereas multiplying the balance with 30 and dividing this product by 10 gives the days of the Antardashā.

So the Sage is very clear that a month is of 30 days and 12 such months make a year, when one is talking about Vimshottari dashā. The fact is that, the Hindu day is counted from sunrise to sunrise and this day is known as Sâvana day. The confusion about day being based on solar return on the same degrees being the day indicated is also thus, without any basis in ancient texts of the Sages who devised the parameters that we are using today. Those readers who are scientifically inclined will know what happens when, in a well-established predictive model, the basic parameters/ assumptions/ values are changed.

Another confusion is caused by attributing the results of dashās to the natural beneficence or malfeasance of grahas without taking into consideration their functional nature. Let us see what the Sage had to say about interpretation of dashās (not limited to only Vimshottari dashā). In "DashāaphalaAdhyāya" of the "Brihat

Pārāshara Horā Shāstra", which begins with Maitreya requesting the Sage Pārāshara to explain the results of various dashās, the Sage says:

साधारणं विशिष्टदशानां द्विविधं फलम् ।

sādhāraṇaṁ viśiṣṭadśānāṁ dvividhaṁ phalam ।

ग्रहाणां च स्वभावेन स्थानस्थितिवत्त्वे ॥२॥ II

grahāṇāṁ ca svabhāvena sthānasthitivagena ca ।2। ।

Results of dashās are of two types. One is the general type of result and other is specific (or pronounced) type of result. The first depends on the natural characteristics of grahas and the other is dependent on the position of grahas (also bhāva ownership).

It is thus apparent that there are two types of results and the general ones, indicated by grahas, are primarily on account of their natural characteristics and the specific ones are on account of their placement (indicating strength of a graha) as well as on account of their ownership of bhāvas (indicating their functional nature). This means that one has to consider the modification of results on account of the placement of a graha being natural shubha or ashubha graha and also their natural kārakatva (indication) to arrive at the general results during their periods. On the other hand for specific results to a Jātaka one has to analyze the bhāva owned by a graha, the bhāva occupied by it and its functional nature. A third element that needs to be understood, in interpretation of the dashās, is that the position of the Dashānātha (lord of the dashā operating at the time under scrutiny), in gochar at the beginning of the dashā, also modifies the results that shall ensue.

It is said:

दशारम्भे दशाधीशे लग्ने शुभदृग् युते ।

dagārambhe dagādhege lagnage śubhadāg yute ।

स्वोच्चे स्वभे स्वमैत्रेवा शुभं तस्य दशाफलम् ॥५॥ II

svocce svabhe svamaitre vā gubhaṁ tasya dagāphalam ।5। ।

षष्ठाष्टमव्ययस्थे च नीचास्तरिपुभस्थिते ।

ṣaṣṭhāṣṭmavyayasthe ca nīcāstaripubhasthite ।

अशुभं तत्फलंचाऽथ ब्रुवे सर्वदशाफलम् ॥६॥ II

agubhaṁ tatphalaṁ cā'tha bruve sarvadagāphalam ।6। ।

If lord of the dashā is in exaltation, own rāshi, friend's rāshi, in kendra or lagna and gets aspect of shubha grahas, auspicious results will ensue. If the dashā lord were in 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> bhāva, in debilitation, combust or in enemies house, the results would be harmful, for things indicated by the dashā lord.

The above is the translation of the shloka given in most of the editions of Brihat Pārāshara Horā Shāstra. The statement about planetary position and specific results attributed to them is easy to understand and in line with the principles of Jyotish. However the translation, to me appears faulty. My personal opinion is that though in essence it is correct, what is missed by the translator is the word “Dashāarambhe”, meaning at the beginning of the dashā. The shloka therefore means that if at the commencement of the dashā the dashā lord were placed in the situation indicated, the results would ensue. This would also be in keeping with the basic principles of astrology that gochar (transit) grahas related to any yoga and bhāva have to be in the right place in strength, during the operation of relevant dashā, for that yoga to fructify favorably.

However what Pārāshara has said, is much more than what is apparent. The Sage's statement has to be understood in the background of what has been stated elsewhere in the text. We must understand here that Vedic Jyotish texts written by the Sages were structured texts. One should not take any statement in isolation; the entire principles given must be applied to understand the deeper meaning within the statements of the Sages. Here what is happening is that the weakening or strengthening of the Dashānātha on account of his occupying certain bhāvas and rāshis, in transit, modifies the eventual results that are obtained by the Jātaka.

Now we move on to special conditions that would apply in delineating the results of the dashās of planets. These are as the Sage told us, specific or pronounced results and these must be understood in depth. Let us now therefore see which grahas shall act like shubha (benefic) or ashubha/pāpa (malefic) grahas, for a particular horoscope to give like results and the specific conditions for them to be able to do so. These are the conditions applicable to the grahas, which render them capable of giving specific and pronounced results, sometimes overriding those indicated by the basic nature of the grahas. This changed nature of grahas that makes them

function in a certain manner is called the functional nature of the grahas.

It is generally presumed that all "trikonādhīpati" (trine lord) as well as the "kendrādhīpati" (lord of angle) are shubha (benefic) and that, more particularly, the natural shubha grahas are always to be considered to be shubha in the matter of results. Let us see what "Laghu Pārāshari", a commentary on Vimshottari dashā principles given in Brihat Pārāshara Horā Shāstra, has to say about this.

Before I proceed further, I would like to make it clear that some modern day astrologers think that "Laghu Pārāshari" or "Ududāya Pradīp" are different texts and that the parameters given therein are at variance with what Sage Pārāshara teaches. It is obvious that these worthies have never read Laghu Pārāshari, much less taken the troubles to understand it. "Laghu Pārāshari"/"Ududāya Pradīp" is only a commentary on the same set of shlokas, appearing in the "Brihat Pārāshara Shāstra", that facilitates the interpretation of results of dashās, the two texts only carry different names depending on the commentator that wrote them. Let me assure the readers that there is not a single shloka outside of "Brihat Pārāshara Horā Shāstra" that appears in Laghu Pārāshari, which is also called "Ududāya Pradīp" (Illumination of results of Nakshatra dashās). Having said that, it never fails to amaze me as to why there is a fashion these days, amongst young astrologers to argue that anything outside Pārāshara should be discarded, when the Sage himself refers to the opinions of other Sages and tells Maitreya that he is giving to Maitreya the knowledge obtained from Sage Nārada, Sage Shaunaka and Sage Garga. It is also pitiable to see such astrologers themselves, using methods never given by Pārāshara to suggest remedies and predictions. The same attitude is seen amongst other worthies who claim to have created a new system of Vedic astrology, or follow some other classic on Vedic astrology. Tempers are seen to flare when a student uses any other method or classic text. This approach to me, appears to defy reason. Hindu sciences as I am fond of saying, and not without reason, were developed by Sages who were always open to the opinion of other Sages and accepted the opinions if based on tarka (sound logic based on principles of a science) and/or pramāna (proof/quotes from standard texts). Their entire thrust was on helping those in distress and to gain knowledge of the divine science in its entirety from all the available sources.

The manner in which respect was shown to the learned, in ancient times, of even other religions, can be illustrated by the shloka in Brihat Samhitā of Varāha Mihira when he says:

म्लेच्छा हि यवनाः तेषु सम्यक् शास्त्रमिदं स्थितम् ।

ऋषिवत् तेषां पुज्यन्ते किं पुनः दैवविदो ॥२१३॥

mlecchā hi yavanāṇi teṣu samyak śāstramidaṁ sthitam |

āṇivāt te'pi pujyantekiaṁ punauṁ daivavida dvijaṇi || 213 ||

Even the mlenchas (muslims) and yavanas (foreigners of ancient times, perhaps Greeks and Egyptians), who are learned in Jyotish Shāstras are worshiped (respected) like Rishis (sages), what to say about a Brāhmin who knows divination of fortune (Jyotish).

Varāha Mihira is telling that Brāhmins must learn Jyotish, in order to be revered by the general populace, since even the Mlenchas (people of religions other than the Hindus and Greeks) and Yavanas (Greeks) are respected when they are knowledgeable in Jyotish. I would therefore, advise the readers who want to learn astrology to respect all the learned practitioners of this divine science, even when their opinions might be different than the classics. I have digressed too much from the subject at hand. I thought it was necessary to clarify these important matters related to study of Vedic astrology so that there is clarity in approach to the study of this divine science. Let us now turn to understanding of the principles of application of Vimshottari dashā again.

The foremost principle to be understood, and applied to both natural and functional benefics, is given by Sage Pārāshara as:

सर्वत्रिकोणनेतारो ग्रहाः शुभफलप्रदाः ।

sarve trikoṇanetāro grahāṇi gubhaphalapradāṇi |

पतयस्त्रिषडायानां यत्पिपफलप्रदाः ॥६॥

patAyastriṇaṇḍāyānāṇi yadi pāpaphalapradāṇi ||6||

All grahas owning the trikona (trines that is the 5<sup>th</sup> and the 9<sup>th</sup> bhāva) give benefic results whether they are benefics or malefics. However if they also own the 3<sup>rd</sup>, the 6<sup>th</sup> or the 11<sup>th</sup> bhāva, in addition to the trikona (trine), they give, malefic results.

It should therefore be understood that for a graha owning two rāshis, even if it owns a trine, its simultaneous ownership of the 3<sup>rd</sup>, the 6<sup>th</sup> or the 11<sup>th</sup> bhāva would make that graha deliver ill effects. There is more to this statement than is apparent, as all the benefic effects of owning a trikona shall not vanish, but we will see the

way such grahas deliver effects as we proceed along the book.

The Sage further tells us that:

नदिशन्ति शुभं नृणां सौम्यः केन्द्राधिपायदि ।

na diganti gubhaà nãëääè saumyaù kendrādhīpāyadi |

क्रुराश्चेदशुभं०ते प्रबला उत्तरोत्तरम् ॥७॥

krurāgcedagubhaà hyete prabalā'uttarottaram ||7||

Shubha grahas. if owning angles (kendra) do not give benefic results. Pāpa grahas if lords of the angles. however. give benefic results in increasing order from 1<sup>st</sup>. 4<sup>th</sup>. 7<sup>th</sup> and 10<sup>th</sup> house ownership.

Therefore shubha grahas, if they own a kendra, shall not be able to give benefic results. On the other hand should ashubha grahas (malefics) own kendras, they are capable of delivering benefic effects in ascending order of their ownership of lagna, 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> bhāva.

Another important factor that needs to be understood, in deciding whether a dashā would be beneficial to the native or not, is how the natural shubha and ashubha grahas behave in specific conditions; especially when they own kendras. Placement of shubha grahas in kendras, is said to be good and it is assumed that if it owns a kendra, this would make it more benefic. Similarly, since placement of malefic in a kendra is generally considered to be bad, one assumes that a malefic owning a kendra would be bad. It is apparent that the assumptions generally held to be true by many, are not so. Apparently some blemish attaches to shubha grahas, by virtue of their ownership of kendra bhāvas. This blemish attaching to a shubha graha, by reason of it owning a kendra is called "kendrādhīpatya dosha" (blemish on account of owning an angle). Remember that the blemish is attracted only by shubha grahas. Ashubha/pāpa grahas, on the other hand, become capable of giving good results if they own kendra. It is an established principle of astrology that all the kendras (or any other group of houses) are not of same strength. As we have seen earlier, the strengths increase in ascending order from lagna through 4<sup>th</sup> house, 7<sup>th</sup> house and 10<sup>th</sup> house. Therefore, the quantum of blemish to shubha also increases in similar order, by owning the respective kendras.

The application of kendrādhīpatya dosha has to be understood in its proper perspective. Two important things have to be understood here. Shubha grahas do not turn into total malefics, though some malfeasance does attach to them, on account of kendrādhīpatya dosha. However they are certainly rendered incapable of delivering benefic results and the same holds good for pāpa grahas owning a kendra. Again if the planets occupy their own rāshis in kendra, the effects of kendrādhīpatya (ownership of kendra) are reversed. This may appear strange at first glance, but is perfectly logical. When, say a benefic owns a kendra he acts like a pāpa graha (to some degree). Now when he resides in his own rāshi, the dictum is:

तोत्सर स्वगृहगतः शुभकरः ।

pāpo'pi svagāhaà gataù gubhakaraù|

Even pāpa grahas give benefic results when they occupy their own house.

Therefore, in my opinion, being posited in own house the grahas, attracting kendrādhīpati dosha, would give good results of that house, though for other house owned by them (if the planet owns two houses), kendrādhīpatya dosha would still apply to a lesser degree. If however the grahas own one kendra and one trikona bhāva, they would always give good results in their dashā periods, no matter whether they are pāpa or shubha grahas. We will look at the basis of this statement of mine, as we proceed along this chapter.

We have seen that even though different bhāvas belong to a common group, their strength varies. It is therefore logical that even amongst the individual grahas attracting kendrādhīpatya dosha, the quantum of blemish attracted by the grahas must differ. The order of increasing malfeasance for the shubha (natural) grahas, attracting kendrādhīpati dosha, is:

केन्द्राधिपत्यदोषस्तु बलवान् गुरुशुक्रयोः ।

kendrādhīpatyadoñastu balavān gurugukrayouè |

मारकत्वेऽपि च तयोर्मारकस्थानसंस्थितिः ॥१०॥

mārakatve'pi ca tayormārakasthānasaàsthititù ||10||

Amongst the grahas. having ownership of a kendra. Guru and Shukra are strong evil planets in ascending order. If they also own or occupy Māraka sthāna they become powerful Mārakas.

You will find that no mention is made here about Budha and Chandra. They are dealt separately as:

बुधस्तदनु चन्द्रोऽपि भवेत् तदनु तद्विधः ।

budhastadanu candro'pi bhavet tadanu tadvidhau ।

नरन्ध्रेशत्वदोषस्तु सूर्याचन्द्रमसोभवेत् ॥११॥

na randhreshatvadoñastu siiryācandRāmasorbhavet ॥11॥

Budha becomes a Māraka but on a lesser scale than the previous two and Chandra is an even lesser Māraka than Budha. Surya and Chandra are not blemished on account of their owning 8<sup>th</sup> house. However they remain Mārakas in other Māraka position.

The reason, for mentioning Budha and Chandra separately, is that unlike Guru and Shukra, these two grahas are not always natural benefics. Budha is a natural benefic if not conjunct a malefic and Chandra when with Paksha bala. Thus, the order of malfeasance of the benefics who own a kendra is clear now. Moon, Mercury, Jupiter and Venus are capable of becoming Māraka in ascending order if they are kendradhipati. In the second line of the shloka the Sage gives the exception to a dosha (blemish) that is attained by grahas in general by owning the 8<sup>th</sup> bhāva and which is called the "Ashtamcsa" dosha. This dosha qualifies that graha to attain a Māraka status, as we will see ahead in the chapter. Sage Pañashara elaborates upon the fact that the Surya and Chandra are not blemished by becoming lord of the 8<sup>th</sup> and are not Māraka on that account. He further tells that their getting posited in other Māraka houses like 7<sup>th</sup> and 2<sup>nd</sup> can however, render them a Māraka (capable of inflicting death or sorrows during operation of their dashās). I have deliberately begun the chapter with the special exceptions so that the reader does not make the mistake of thinking that whenever a graha is said to have become a Māraka or shubha by certain bhāva ownership, in the shlokas that appear hereafter, he can treat it as such without applying the exceptions. The word "Māraka", literally, means one who kills. The reader should understand that the terms Māraka used in interpretation of dashā also includes the ability of the concerned graha to give bad results and he need not always kill, unless other two parameters seen earlier and the life span of the Jātaka indicates death to a Jātaka.

We have earlier seen that the lords of trines are always benefic, unless they also own the 3<sup>rd</sup>, the 6<sup>th</sup> or the 11<sup>th</sup> house. Let us now further delve into this principle, to check if any other house ownership renders them malefic.

धर्मकर्माधिनेतारौ रन्ध्रलाभाधिपौ यदि ।

dharmakarmādhinetārau randhralābhādhīpau yadi ।

तयोः सम्बन्धमात्रेण न योगं लभते नरः ॥२२॥

tayoḥ sambandhamātreḥ na yogāḥ Lābhate narau ॥22॥

If either of the lord of the 9<sup>th</sup> or the 10<sup>th</sup> bhāva is also the lord of the 8<sup>th</sup> or the 11<sup>th</sup> bhāva, respectively, their conjunction (of the 9<sup>th</sup> and the 10<sup>th</sup> lords) does not give rise to a Rāj Yoga

The shloka we are looking at, though connected to Dharma-Karmādhīpati Rāj Yoga, tells about another house whose ownership renders a trikona or a kendra lord incapable of giving auspicious results. It is thus apparent that if the other bhāva, owned by a graha (when he owns two rāshis) is the 8<sup>th</sup> or the 11<sup>th</sup> bhāva, good results will not ensue, at least with respect to that bhāva.

We have so far tried to understand the special conditions modifying the results obtainable from grahas in depth. Let us now find out how to locate a dashā, which is likely to trigger an event and general direction of the results. We start by looking at what is a Yogakāraka graha. Yoga as we have seen is a combination of two or more factors that is capable of giving certain results. Thus the Yogakāraka, with reference to the Vimshottari dashā, is a graha who can deliver (good) results on account of its placement, ownership of a bhāva and operation of its dashā, gochar being favorable.

Yogakāraka graha is one, which is lord of one trikona (trine) and one kendra, simultaneously. The Sage beautifully explains this:

लक्ष्मीस्थानं त्रिकोण्यारखविष्णुस्थानन्तु f e ^ n j



*Trikonas (trines) are known as Lakshmi sthāna (abode of, Goddess of wealth and consort of Lord Vishnu) and kendras are called the Vishnu sthāna (abode of Lord Vishnu, who sustains this world). When they form a relationship with each other the Jātaka will rise to become a king (successful).*

It is said that lakshmi (wealth) is chanchala (changeable/never stays in one place). She is only stable with Lord Vishnu. Therefore, astrologically speaking, the lords of Lakshmi and Vishnu sthānas must have a sambandha (relation), for the wealth to be stable leading to one's rise in life which is the result of Rāj Yoga. This also explains as to why if a planet is lord of both a trikona and a kendra, even if a malefic, is capable of giving benefic results to a native.

We must also understand that no planet can become yogakāraka by becoming lord of kendra only he must also own a trikona, simultaneously. This concept is further elaborated upon in the following shloka:

*Mangal (for Karka/Cancer nativity) becomes benefic not because he is only lord of the 10<sup>th</sup> (Mesha/Aries rāshi) but on account of his ownership of trikona bhāva (Vrishchika rāshi), simultaneously.*

Therefore a malefic planet, merely being kendra lord certainly will not give the bad results of a malefic, if in a house other than a kendra. But mere ownership of a kendra by a malefic would not make him a Yogakāraka. He has to own a trikona (trine) bhāva, simultaneously with his kendra ownership. This also illustrates the importance of trikona bhāva ownership, in interpretation of Vimshottari dashā.

We have seen, so far, that a lord of a kendra by himself cannot become yogakāraka unless there is some relation with a trikonesha (trine lord). The question that arises is that when the lagna is treated as both trine and a kendra can he or can he not become a yogakāraka. The dictum is available in one of the Rāj Yogas that is given to us as:

*If lord of the lagna and lord of 10<sup>th</sup> house are in mutual exchange of house, that is if they are placed in 10<sup>th</sup> house and lagna respectively, Rāj Yoga is caused and the Jātaka is said to become famous and victorious.*

It is interesting to note that this is a specific condition and lord of lagna with any of the other two kendra lords does not cause Rāj Yoga. The logic, apparently, is that lagna being weakest of the three trines (remember trines gain strength in ascending order, from 1<sup>st</sup> to 5<sup>th</sup> to 9<sup>th</sup>), he has to be in yoga (specific mutual combination) with strongest of the kendra lords for Rāj Yoga to occur.

So far we have seen the results expected from grahas and what becomes a Yoga kāraka. Let us now see what happens in case of Chāyā grahas (shadow planets/Nodes: Rāhu and Ketu).

Rāhu/Ketu occupying a house, or associating a lord of any bhāva: gives the results of that bhāva (the bhāva lord) in strength.

This indicates, exactly, how Rāhu and Kctu deliver their results. The Sage Pārāshara states that the tamo grahas (dark grahas/nodes/Rāhu-Kctu) deliver results of the bhāva in which they are positioned, obviously when they do not conjoin any graha. Now since the results of bhāva and bhāveshas are interdependent it follows logically, that the tamo grahas will deliver the results of the bhāveshas also. Further he tells us that they give results of the grahas that they conjoin. This means that in the later case they would give results of the grahas conjoining them and also that of the bhāva that they are positioned in. Some scholars opine that they would also give results of the other bhāvas owned by grahas conjunct with them, should the graha conjunct or the bhāva lord be ruler of two rāshis. Generally people interpret that Rāhu/Ketu give either the results of the grahas that they combine with or the lords of the bhāva that they occupy and the bhāva itself. So what is being told here is that, in addition to having the ability to give results of the grahas conjunct and/or the lords of bhāvas occupied, they also become capable of giving results indicated by the bhāvas owned by the grahas that they conjoin, in the first instance and results attributed to the other bhāva owned by the graha whose bhāva they occupy. An example would be in order here, to understand the last concept. If say, Rāhu occupies Tulā rāshi in lagna and be conjunct Surya all astrologers accept going strictly by the shlokas, that it would deliver results of Surya and Shukra and also as lagna lord. Now some opine that Rāhu will also deliver results as the Lagnesha (Shukra), Ashtamesha (Shukra) and Lābhsha (Surya). Therefore according to this opinion Rāhu is capable of delivering results of Shukra, lagna (owned by Shukra) and also the 8<sup>th</sup> bhāva which happens to be Vrishabha, the other rāshi ruled by Shukra, as well as the Lābha bhāva owned by Surya and Surya itself. Basically there is very little, but an important distinction, between the two opinions. This helps not only understand the functional nature of Rāhu/Kctu but also helps us understand how Rāhu/Kctu dashā will manifest for a particular Jātaka. One should also not forget that they are capable of delivering results of Shani and Mangal respectively when alone in a bhāva according to the, oft quoted, dictum "Manda sama Rāhu, Kuja vata Kctu". This dictum means that Rāhu acts like Shani and Kctu acts like Mangal. Having understood how Rāhu and Kctu give their results, we move on to look at the way they become Yoga kārakas. It is said:

यदि केन्द्रे त्रिकोणे वा निवसेतां तमोग्रहौ ।

yadi kendre trikoṇe vā nivasetā tamograhau |

नाथेनान्यतरेणापि सम्बन्धाद्योगकारकौ ॥२१॥

nāthenānyatareṇāpi sambandhādyogakārakau ||21||

Rdhu/Ketu occupying a kendra or a trikona (trine) and also having relationship with lord of any other kendra or trikona. respectively, give rise to Rāj Yoga.

Having read the earlier shloka, the logic of this statement becomes clear. Since occupying kendra or trikona Rāhu/Kctu become capable of delivering results of these bhāvas and would also act like their lords, their association with the lord of another kendra or trikona would amount to relation between these lords. This would make them capable of giving rise to Rāj Yoga (they become Yoga kāraka) as stated in the shloka above.

There are other ways that grahas can (become Yogakāraka) deliver results in their own dashās which is called giving rise to yoga, even if they are not lords of trine and kendra having relation or do not own both bhāvas, simultaneously. This is a relatively less understood concept and many a times leads one to assess the results of Dashā and Antardashā in a faulty manner. I would therefore request the readers to pay special attention to this.

योगकारकसम्बन्धात् पापिनोऽपि ग्रहाः स्वतः ।

yogakārakasambandhāt pāpino'pi grahāḥ svataḥ |

तत्तद् भुक्तयनुसारेण द्विषैशुयैर्गजं फलम् ॥१९॥

tattad bhuktayanusāreṇa dviṣaishu yaiḥ gajaṁ phalam | 19 |

Even pāpa grahas (malefics/ grahas owning evil houses). if related with Yogakāraka. give good results in their own Mahādashā when Antardashā of the Yogakāraka graha is operative.

This is a very important clue to interpretation of the results of Vimshottari dashā, in case of grahas who might not be Yogakāraka themselves. The Sage clearly states that even a pāpa graha, if he forms a relationship with a Yoga kāraka, becomes capable of delivering auspicious results during its own Mahādashā, when the Antardashā of Yoga kāraka graha is operative. A very important pointer is being given here. Mahādashā of a pāpa graha (not being a Yogakāraka) will generally give bad/evil results with respect to the bhāvas owned and occupied by him. However when the Antardashā of a Yogakāraka, in such Mahādashā, operates the results

would be beneficial. Thus the beneficence operates during the common period of a Yogakāraka and a planet related to it. This also indicates that the Antardashā of a related planet is able to influence the results of Mahādashā of a planet according to the qualities of Antardashā lord if there is a relation between them. It is also therefore implied that if Antardashā of an unrelated planet were running the results would be mixed. Exactly how the Mahādashā lord delivers results can be found in the shloka below:

आत्मसम्बन्धिनो ये च ये वा तेऽपि ।  
 ātmasambandhino ye ca ye vā nijadharmiḥ  
 तेषामन्तर्दशास्वेव दिशन्ति स्वदशाफलम् ॥३०॥  
 teñāmantardaçāsveva diganti svadagāphalam |30|

Lord of a Mahādashā gives the results indicated by the Mahādashā lord, in the Antardashā of the relevant lord of Antardashā if he is related or is Samadharmi (of similar nature) to Dashānātha (lord of the Mahādashā).

Thus not only a related graha but also a graha having qualities similar to the dashā lord delivers results of Dashānātha (dashā lord). The distinction here is that whereas in the earlier case the Antardashā lord influenced the results of Mahādashā lord, here Mahādashā lord is influencing the results of Antardashā lord.

It is important to understand what are an atmasambandhi and a samadharmi graha here. Grahas who are friends, in exaltation, or in debilitation are called atmasambandhi. Samadharmi or nijadharmi grahas are those, who own similar group of houses like kendras, trikonas, trishadāya, trika bhāvas etc. Some authorities opine that samadharmi relates to the natural beneficence or maleficence of the grahas. I do not think that is correct.

If the Antardashā lord is not atmasambandhi or samadharmi of Dashānātha as above, the results are mixed and are to be delineated from the house ownership of the Antardashānātha (lord of the Antardashā).

Saturn has specific indications in giving results, when he is both ill disposed and related to a Māraka planet.

मार्कैः संहन्ति सर्वान् ।  
 mārakaiḥ saha sambandhānnihantā pāpakācchaniḥ  
 अतिक्रम्येतरान् सर्वान् भवत्येव न संशयः ॥२८॥  
 atikramyetarān sarvān bhāvatyeva na saṅgAyaḥ |28|

If Saturn is ill disposed and is related to the Māraka graha/s, he will be the first to inflict death overriding other planets.

I would now like to draw attention of the reader to a very important factor involved in interpretation of Vimshottari dashā. This, again, is a commonly misunderstood factor. It is generally assumed that once having found out what planet will give benefic results and which one malefic results and who is able to give rise to yoga, the Antardashā of that planet in its own Mahādashā would give results similar to its functional nature. This is not the case. Pārāshara has put it unambiguously as:

न दिशेयुर्ग्रहाः सर्वे स्वदशासु स्वभक्तिषु ।  
 na digeyurgrahāḥ sarve svadagāsu svabhaktiḥ  
 शुभाशुभफलं नृणामात्मभावानुरूपतः ॥२९॥  
 gubhāgubhaphalāḥ nāḥāmātmabhāvanurūpataḥ ||29||

Grahas do not give the results indicated by them (according to their nature) in their Antardashā in own Mahādashā.

This is a very important factor that must never be forgotten when analyzing Vimshottari dashā to understand what results will ensue. This principle of contrary results must be well remembered.

Again another important pointer in interpretation of Vimshottari dashā is that having seen that if Mahādashā of a trikonādhīpati (trine lord) and Antardashā of a kendraādhīpati (kendra lord) are operative the results will be good, if they have established sambandha (relation) with each other. This is clear, but what is not generally clear is what happens when they are not related. This is what shall happen:



स्वदशायां त्रिकोणेशभुक्तौ केन्द्रपतिः शुभम् ।  
svadagäyää trikoëegabhuktau kendrapatiù gubham|  
दिशेत् सोऽपि तथा नो चेदसम्बन्धेन TO॥3R ॥  
diget so'pi tathä no cedasambandhena päpakât|132||

The dashā of kendrādhīpati (lord of an angle) and Antardashā of trikonādhīpati (lord of a trine) give good results if they are related. If they do not have any relationship between them, the results are malefic.

Obviously when the Mahādashā of a trikonādhīpati and that of a kendrādhīpati operates similar results would operate.

I would also like to draw the attention of the reader towards one, oft neglected, principle in interpretation of Vimshottari dashā. This is no doubt based on what has been stated before, but is not understood properly. Therefore let us go to the original texts to understand this with clarity.

परस्परदशायां स्वभुक्तौ सूर्यजभार्गवौ ।  
parasparadagäyää svabhuktau süryajabhārgavau|  
व्यत्ययेन विशेषेण प्रदिशेतां शुभाशुभम् ॥४०॥  
vyatyayen vigeñeëa pradigetaā gubhägubham|140|

Shani and Shukra increase (and deliver) the results of the Dashānātha. when dashā of one of them is operative and other is the Antardashānātha.

This means that the Antardashānātha also acts like the Mahādashā lord when the Mahādashā of Shani or Shukra is operating and other (Shukra or Shani) is the Antardashānātha. In short Shukra gives results of Shani in its antardashā period within the Mahādashā of Shani, and vice-a-versa.

This may appear strange at first glance. If we look at the basic principles, seen earlier, the logic is clear. The two planets have a special relationship besides being Atmasambandhi, by virtue of being friends, and if we look at the mutual relation of the rāshis owned by them. Whenever either of the rāshis owned by Shukra is the lagna, Shani is the Yogakāraka, as it owns a trikona and a kendra simultaneously. Similarly, whenever either of the rāshis owned by Shani is the Lagna; Shukra is the Yogakāraka by reason of owning a trikona and a kendra, simultaneously.

Let it always be understood that the results given in each graha's dashā period in the texts are based on the natural characteristics and kārakatwas (area of special influence) of the grahas. Their blind application would lead us astray. They should be applied to the horoscope after taking into consideration special conditions explained earlier. Again it is better to remember that each graha rules over many things connected with human life, but its dashā does not necessarily give all the results and certainly not during the entire period of its operation. An astrologer has to apply his sense of proportion in predicting the results. This, application of sense of proportion is described as use of viveka by the Sages.

Two important things that would help us find the time frame within which the results of a dashā period are given, are identifying in which portion of the dashā results are likely to occur and understanding how gochar (transit) grahas that are operating at the timeframe under consideration, shall influence the final outcome at a particular point of time.

The portion of a dashā in which results attributed to it would occur, are based on the dreshkāna occupied by the lord of the dashā. The dashās are divided into three parts and the results would ensue in first 1/3<sup>rd</sup> part if the dashā lord were in 1<sup>st</sup> dreshkāna, middle 1/3<sup>rd</sup> if in 2<sup>nd</sup> dreshkāna and last 1/3<sup>rd</sup> part if he were in last dreshkāna.

The graha whose dashā is operating at the level of dashā under consideration (ie antardashā, pratyantardashā and so on), should be in trines to, conjunct or aspecting any of the following in transit:

- the bhāva occupied by the relevant graha (lord of dashā level being considered itself, in natal chart or bhāva occupied by its depositor),
- bhāva ruled by him,
- bhāva occupied by the kāraka of the bhāva under consideration,
- the 7<sup>th</sup> bhāva from any of the above.

Grahas, who are kāraka for the bhāva being analyzed, should be similarly placed in gochar (transit) with respect to natal bhāvas for the results to fructify. One should look at paraspara (mutual) kārakatwa (help in influence) of the gochar and the Janmastha (at the time of birth/natal) grahas. Two grahas are said to be

Paraspara kāraka when they are squaring each other. This should also be seen between gochar and Janmastha (natal) grahas for the possibility of amplification of results. An example would be, if we were trying to analyze results of Shani Mahādashā for Vrishabha (Taurus) lagna. Shani being lord of the 9<sup>th</sup> and 10<sup>th</sup> is Yogakāraka for Vrishabha lagna. The Mahādashā is going to be beneficial, generally. Now if natal Shani is posited in Kumbha rāshi (Aquarius) and gochar (transit) Shani is in say, Vrishabha rāshi at the time the Mahādashā operates, the results indicated by 10<sup>th</sup> house will be very powerful and the native will do extremely well in his profession and will also get some fame on that account.

In order that the readers can know what results can be connected to which bhāveshas, I shall now give their indications. I draw from BPHS in this respect.

लग्नेशस्यदशाकाले सत्कीर्तिर्देहजं सुखम् ।  
 धनेशस्य दशायां ग क्लेशो वा मृत्युतो भयम् ॥४८ R ॥  
 lagnegasya dagākāle satkīrtirdehajaà sukham |  
 dhanegasya dagāyāà tu kleṣo vā māt̥yuto bhAyam |48|2|

The dashā of Lagnesha gives fame and bodily happiness and dashā of the Dhaneśha (2<sup>nd</sup> lord) shall give sorrow/pain or fear of death.

सहजेशदशाकाले ज्ञेयं पापफलं नृणाम् ।  
 सुखाधीशदशायां ग गृहभूमिसुखं भवेत् ॥४८ ॥३॥  
 sahajeṣadaṣākāle jñeyaà pāpaphalaà nāḥām |  
 sukhādhēgadagāyāà tu gāhabhiimisukhaà bhavet |48|3|

In the dashā of the Sahajesha (3<sup>rd</sup> lord) know that the Jātaka shall get evil results. The dashā of the Sukhesha (4<sup>th</sup> lord) shall grant pleasure from land and house (by their acquisition).

पञ्चमेशस्य पाके च विद्याप्तिः पुत्रजं सुखम् ।  
 रोगेशस्य दशाकाले देहपीडा रिपुभयम् ॥४८ ॥४॥  
 paicamegasya pāke ca vidyāptiḥ putRājaà sukham |  
 rogegasya dagākāle dehapēḍā riporbhAyam |48|4|

Dashā of the Panchamesha (5<sup>th</sup> lord) results in pleasure from gain of knowledge/education and son (or daughter). The Rogesha (6<sup>th</sup> lord) dashā will result in pain to body (disease etc.) and fear from enemies.

सप्तमेशस्य पाके ग स्त्रीपीडा मृत्युतो भयम् ।  
 अष्टमेशदशाकाले मृत्युभीतिर्धनक्षतिः ॥४८ ॥५॥  
 saptamegasya pāke tu strīpēḍā māt̥yuto bhAyam |  
 aṣṭameṣadaṣākāle māt̥yubhētirdhanakṣatiḥ |48|5|

Dashā of the Saptamesha (7<sup>th</sup> lord) results in troubles from or to one's wife and danger of death. Ashtamesha (8<sup>th</sup> lord) dashā results in fear of death or loss of wealth.

धर्मेशस्य दशायां च भूरिर्लाभो यशः सुखम् ।  
 दशमेशदशाकाले सम्मानं नृपसंसदि ॥४८ ॥६॥ II  
 dharmegasya dagāyāà ca bhūrirllābho yaṣaḥ sukham |

dagamegadagäkäle sammānā nāpasaāsadil |48|6|

*Dharmesha 's (9<sup>th</sup> lord) dashā shall give happiness on account of great gains and success. In the Dashā of the Dashāmesha. (10<sup>th</sup> lord) one receives honors from the King.*

लभेशस्य दशांकोले लभे वाधा रुजोभयम् ।  
व्ययेशश्च दशा नृणां बहुकष्टप्रदा द्विज ॥४८॥ ७ ॥

lābhegasya dagäkäle lābhe bādhā rujobhAyam|  
vyayegagca dagā nāēāā bahukañōapradā dvijal |48|7|

*During the dashā of Lābhesha(11<sup>th</sup> lord) one gets gains (also obstructions in gains) and obstacles as well as fear of disease. Vyayesha 's (12<sup>th</sup> lord) dashā gives many problems to the Jātaka.*

At the cost of repetition, I must remind astrologers never to jump to predictions based on a single statement given in the texts. It is necessary to understand the basic principles, the logic behind different shlokas and to come to the final conclusion only after all the different parameters are factored in. I am certain with such an approach one can come to near accurate timing of events and their nature, while interpreting the results of Vimshottari dashās for an individual's horoscope.

Below are the calculations that can be carried out manually to know which Vimshottari dashā operates at the time of birth and for how long a period. Though it is not necessary to do these calculations by hand in these days of computers, should one carry out that exercise to check any software he/she is using, its knowledge would be useful.

#### Basic Calculations for Vimshottari Dashā:

The Vimshottari dashās are calculated, primarily, on the basis of Chandra's position in a particular nakshatra (constellation). The method of calculation is simple. The dashā operating at the time of birth is denoted by lord of the birth nakshatra (constellation in which Chandra is posited) counted from Krittikā nakshatra (ruled by Surya), divided by 9, the remainder counted in the order of Surya, Chandra, Mangal, Rāhu, Guru, Shani, Budha, Ketu and Shukra indicates dashā operating at birth. If the remainder is 1, then Surya dashā is operating at birth, if 2 is the remainder then Chandra dashā is operating at birth and so on.

The dashās do not operate in the order of "Vāra" (weekdays). This is so, because the 27 nakshatras are lorded over by 9 grahas. Each of these grahas own 3 nakshatras, and every 9<sup>th</sup> nakshatra is owned by same graha. The order of nakshatras and their lords is given below for ready reference.

<u>Sr. Number</u>	<u>Nakshatra</u>	<u>Ruling Planet</u>
1	Ashvini	Ketu
2	Bharani	Shukra
3	Krittikā	Surya
4	Rohini	Chandra
5	Mrigashirsha	Mangal
6	Ardra	Rāhu
7	Punarvasu	Guru
8	Pushya	Shani
9	Āshleshā	Budha
10	Maghā	Ketu
11	Purvā Phālguni	Shukra
12	Uttarā Phālguni	Surya
13	Hasta	Chandra
14	Chitrā	Mangal
15	Swāti	Rāhu
16	Vishākhā	Guru



17	Anurādhā	Shani
18	Jyeshthā	Budha
19	Mula	Ketu
20	Purvāshādhā	Shukra
21	Uttarāshādhā	Surya
22	Shravana	Chandra
23	Dhanisthā	Mangal
24	Shatātākā	Rāhu
25	Purvābhadrapada	Guru
26	Uttarabhadrapada	Shani
27	Revati	Budha

Periods ruled by the different grahas are given in the order in which the dashās operate:

Surya	6 years
Chandra	10 years
Mangal	7 years
Rāhu	18 years
Guru	16 years
Shani	19 years
Budha	17 years
Ketu	7 years
Shukra	20 years

It is obvious that Chandra could be at any portion of the nakshatra at the time of birth. It therefore follows, that at the time of birth some part of the dashā allotted to the nakshatra would have already been consumed. This consumed portion is called "Bhukta dashā" (dashā period enjoyed). The balance of dashā period that a native enjoys from the time of his birth is called "Bhogya dashā" (dashā period to be enjoyed).

In order to calculate the bhogya dashā one has to find out the degrees that Chandra has traversed, in the nakshatra occupied by it, at the time of birth of the Jātaka. Having found out the longitude of Chandra in the nakshatra, one calculates the time past/ degrees traversed in the said nakshatra, this is called "bhayāta". The total length of time that Chandra takes to traverse the nakshatra is called "bhabhoga". We must understand that one rāshi contains 2¼ nakshatras, since a nakshatra spans over 13° 20' of the zodiac whereas a rāshi is spread over 30° of the zodiac, and one should look at the degrees traversed in the relevant nakshatra and not the rāshi. Dashā of the nakshatra lord corresponds to these 13° 20' span of a nakshatra. The time required for Chandra to traverse a nakshatra is to be found out from the ephemeris for the day.

Balance of dashā, at birth, is then calculated by the formulae:

Bhukta (already enjoyed) dashā = bhayāta x total dashā period of ruling graha / bhabhoga

Bhogya (balance of dasha period to be enjoyed at birth) dashā = total years of dashā of a graha - bhukta dashā.

Another method is to convert the amsha (degrees), Kalas (minutes) etc., of Chandra, to Kalās. The dividend obtained by dividing these Kalās by 800 will indicate the nakshatra past and indicate the dashā at birth as the dashā of the lord of that nakshatra. The balance is to be multiplied by the total years of that graha's dashā. Divide this product by 800 to get the months of dashā already enjoyed (bhukta). Deducting this from the total years of dashā shall indicate the balance of dashā of the Dashānātha (dashā lord) that obtains at birth. This balance of dashā at birth, that is to be enjoyed, is called "bhogya".

Deducting bhukta dashā from the total dashā period of the graha would give balance period of the dashā to be enjoyed by the native from the time of his birth. Subsequent dashās, of different grahas, appear in the same order as we have seen earlier. Similarly, within the dashā of a graha, generally called Mahādashā, other planetary Antardashās (sub period) operate, beginning with the Antardashā of the Mahādashā lord. The Antar dashā follow the same order as that of the Mahādashās.

Within the Antardashā of a graha operate the Pratyantar dashās (sub-sub period); within them the Sookshma dashās (sub-sub-sub period) and within these the Prāna dashās (sub-sub-sub-sub period) appear in similar fashion.

These Antar dashās (sub periods) are calculated by either of the below two methods:

Method "A":

Mahādashā period graha x Mahādashā Period of Lord of Antar dashā ÷ 120

Let us calculate the Antardashā of Mangal in Mahādashā of Surya.

Surya Mahādashā is of 6 years and that of Mangal is of 7 years.

Therefore applying the formula we get:  $6 \times 7 = 42/120 = 0.35$  years.

This product multiplied by 12 ( $0.35 \times 12$ ) gives us 4.2 months.

The fraction of month multiplied by 30 ( $0.2 \times 30$ ) gives us 6 days.

So the Antardashā of Mangal in Mahādashā of Surya would be 4 months and 6 days.

Method "B":

This is the method, which is actually given in "Brihat Pārāshara Horā Shāstra". However both methods will give the same results. It is very clear from what Pārāshara says that the Sages counted a month to consist of 30 days and a year to consist of 12 such months. It is necessary to understand that in Jyotish the day length that is used is from sunrise to next day's sunrise, called the "Sāvana dina" and this day is approximately 4 minutes greater than the solar day that is followed these days. Therefore the year used by the Sage was the 360 days Sāvana year. Therefore in software, if used for calculation of Vimshottari dashā, the option for 360 Sāvana days should be selected.

Pārāshara says:

दशादशाहता कार्या दशभिर्भागमाहरेत् ।

लब्धं मासास्तथा शेषं त्रिंशत् च दिनानि च ॥

dagādagāhatā kāryā dagabhirbhāgamāharet|

labdhaā mäsāstathā ṣeṣā triṅśat ca dinānica||

Multiply the years of dashā of Antardashānātha (lord) with the years of dashā lord. Dividing the product by 10, the dividend gives the months of antar dashā whereas multiplying the balance with 30 and dividing this product by 10 gives the days of the antardashā.

Example: Find out the Antardashā of Mangal in the Mahādashā of Surya.

Step A:  $6 \times 7 = 42$  product  $42/10 =$  dividend is 4

These are the months in Mangal Antardashā.

Step B: Balance is 2. Multiply this by 30 to get  $2 \times 30 = 60$

Step C: Divide the product obtained at B by 10,  $60/10 = 6$  days

These are days in the Antardashā.

Therefore in the Mahādashā of Surya, the Antar dashā of Mangal will be 4 months and 6 days.

If the number of months is greater than 12 divide the months by 12 to get the years for Antardashā.

In a similar fashion, other sub-sub periods and so on are calculated. That is the formula for calculation of Pratyantar dashā would be:

Pratyantardashā:

(Antardashā period of Antardashā lord X Mahādashā of Pratyantardashā lord) ÷ 120

Sookshmadashā:

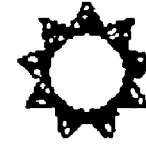
(No. of days of Pratyantar dashā X Mahādashā years of Sookshmadashā lord) ÷ 120

Pranadashā:

(No. of hours of Sookshmadashā lord X Mahādashā Years of Pranadashā lord) ÷ 120

I am not going in to the calculation parts in depth here, since modern day software makes the calculations easy. This information is just in case one has to go deeper into the sub periods, beyond those provided by the software. The same logic of sub-dashā period of the higher level lord multiplied by number of years of Mahādashā of the lower level lord divided by 120 will be applicable for as many levels deeper as one wants to go.

I would also like to clarify at this stage that the parameters of Vimshottari dashā are not to be applied blindly to analysis of a chart. If a natural malefic becomes a Yogakāraka, thus giving good results in its dashā, it does not mean it will not cause some harm to the bhāva that he occupies or aspects. Similar is the case with natural benefics. The exceptions applicable to Guru and Shani are also to be kept in mind when analyzing their effects on the bhāvas occupied and those aspected by them. For example Mangal occupying the 10<sup>th</sup> bhāva in Mesha rāshi, being Yogakāraka for Karka lagna, will deliver good results in its Mahādashā is correct. But at the same time he will cause some problems to father's health/wealth or speech occupying 2<sup>nd</sup> bhāva from 9<sup>th</sup> bhāva. Similarly some problems in the area of mother, progeny and his own temper or injury to his head are indicated on account of his aspect on the 4<sup>th</sup>, the 5<sup>th</sup> and the lagna bhāvas, being a natural malefic.



## CHAPTER XII

### Kundali Analysis

Swāmi Vivckānanda

We have so far learnt the basic principles of Vedic astrology. Let us find out now how to analyze a chart. In charts where the persons whose charts are given, are living persons, I shall be using initials instead of their names. This is to protect the privacy of the people involved. Where I have the express permission of the person to reveal his/her name, the names may be given. In case of the charts of famous personalities and those charts that are accessible to all, I shall give their names where thought fit. Even in cases of well-known charts, if the topic being discussed is likely to cause embarrassment to that person, I shall resort to giving numbers/initials to the chart. I trust the readers will understand my desire to protect the privacy of a Jātaka.

We shall look at both the rāshi and the navāmsha chart in order to understand the person to whom this chart belongs. I have given the South Indian style chart on the left side and the North Indian style chart on the right side, in as many examples as possible.

Chart no.1: Birth chart of Swāmi Vivckānanda

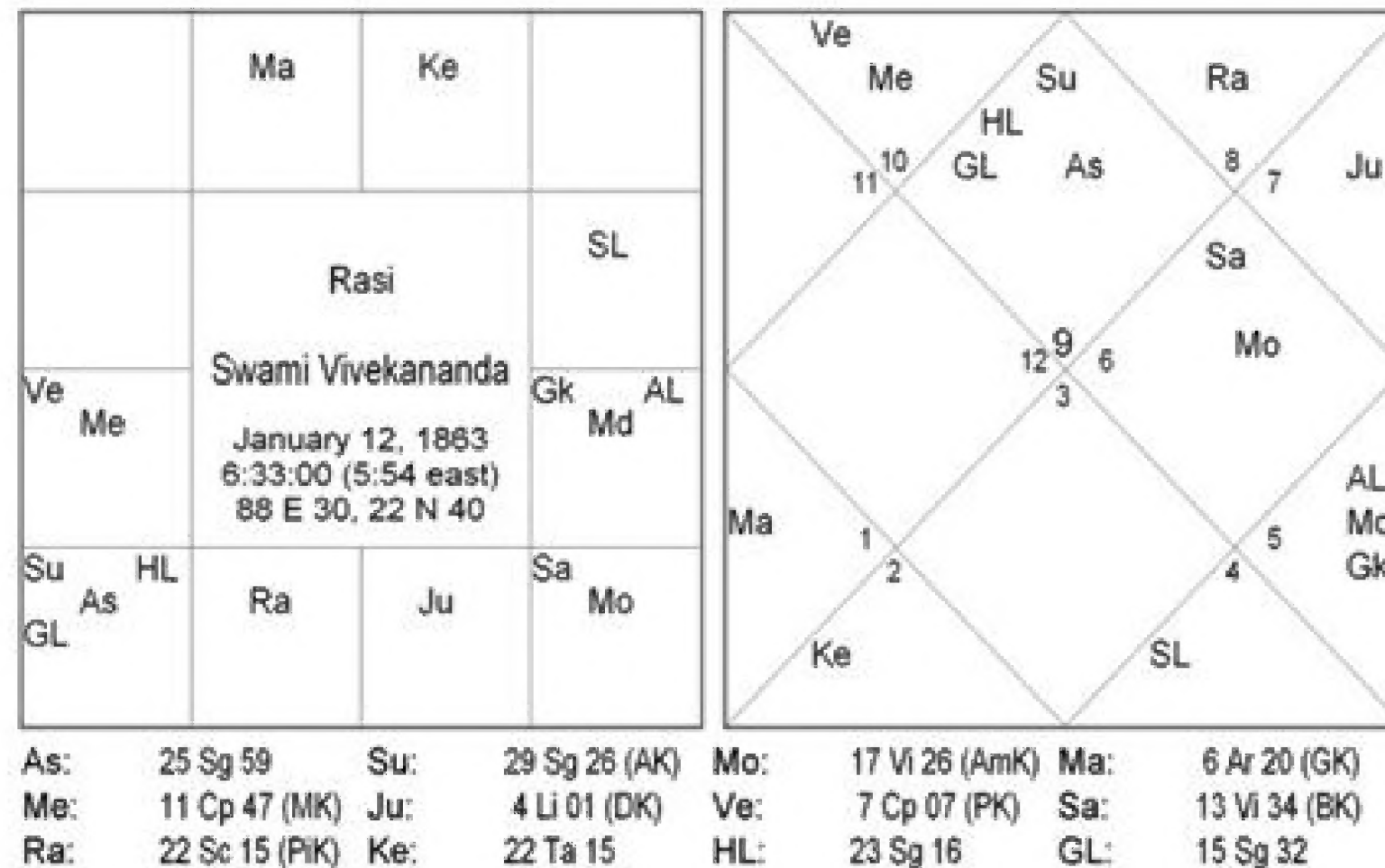
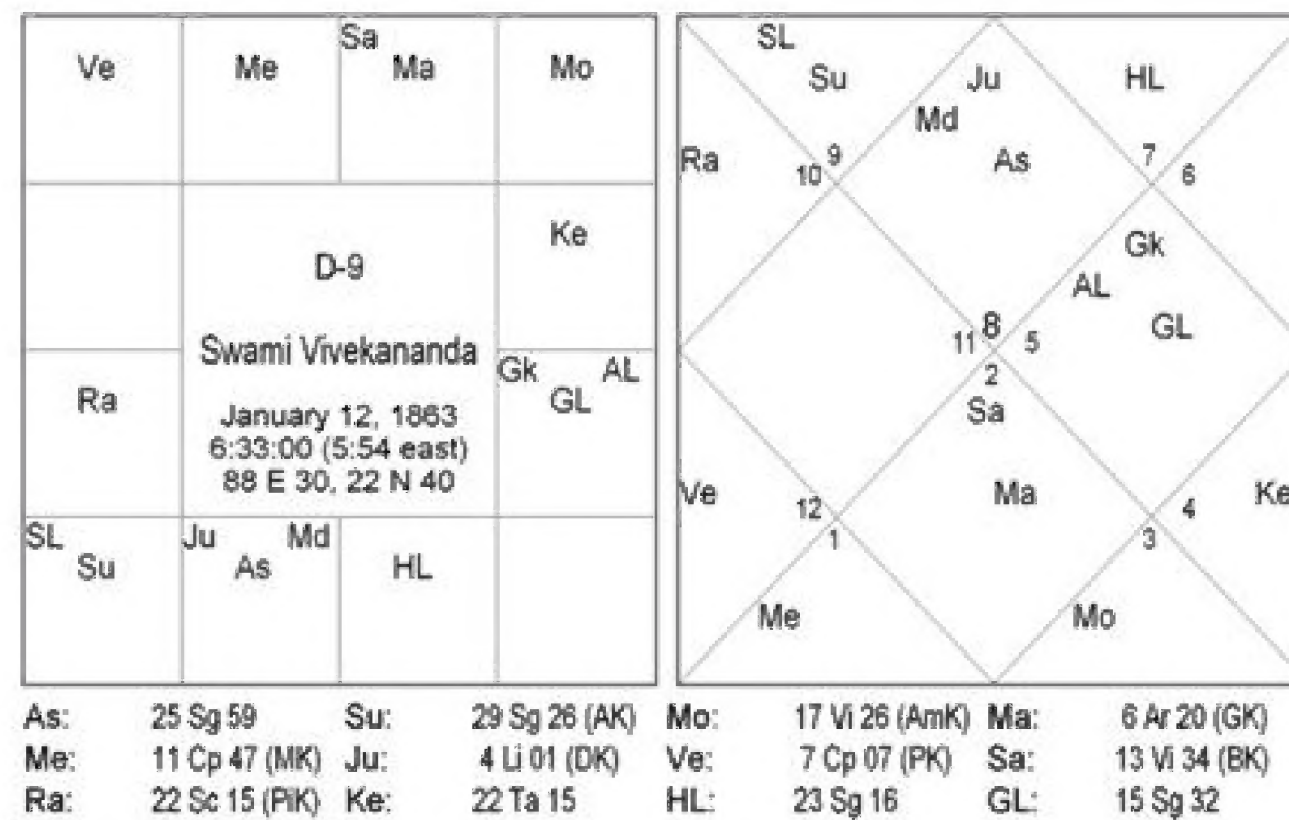


Chart no.2: Navamsha chart of Swāmi Vivckānanda



This is the chart of a great saint of India, Swāmi Vivēkānanda, who at a very young age, lectured in the U. S. A. about Hindu religion and started a mission in the name of his guru Rāmākrishna for the spread of knowledge of the philosophy of Hindu religion. I shall try to show how to analyze this chart in depth, in order that the principles given here may also be applied to other charts.

The first thing that strikes us, on viewing the kundali (chart), is that Mangal the 5<sup>th</sup> lord occupies own rāshi in 5<sup>th</sup> bhāva, and receives the aspect of Guru the Lagnesha, who is endowed with strength on account of its occupation of the 11<sup>th</sup> bhāva, which is an upachaya bhāva (bhāva of growth). We also find that Mangal, occupying the 5<sup>th</sup> bhāva, in turn aspects Guru occupying the 11<sup>th</sup> bhāva. The aspects here, are from mutually 7<sup>th</sup> bhāvas and such an aspect is called sama-saptaka drishti (mutual 7<sup>th</sup> house aspect). So there is a kendresha (lord of a kendra), trikonesha (lord of a trikona/trine) sambandha (relation). Readers may remember here, that Guru is the kāraka for “gyana” (knowledge). We also see that Surya the 9<sup>th</sup> lord being a trikonādhīpati (trine lord), occupies the lagna, that is a kendra bhāva. Surya is the kāraka for Ātma bala (self-confidence), so it is obvious that the kundali is above average and of a very intelligent person who is also possessed of very strong self-confidence. Analyzing the kundali further we find that Surya, the natural kāraka for Ātma, occupies Dhanu rāshi in both the rāshi and navāmsha charts so he is vargottama. It is noteworthy that Surya is also Atmakāraka in Chara kāraka scheme, being the graha having traversed the highest number of degrees in a rāshi, amongst all the grahas, reiterating the strength of Surya and the strength of Ātma bala (self confidence) of Swāmiji (saints are addressed as “Swāmi” and “ji” is an honorific used when talking of or addressing elders and honorable persons, in languages derived from Sanskrit). Swāmiji with no money in pocket, set out for the USA in 1893 to address the World Parliament of Religions in Chicago.

Surya, being the Dharmesha (9<sup>th</sup> lord) and natural kāraka for father, occupies Lagna so there is an influence of either dharma (religion) or Pitru (father) on the personality of the Jātaka. This is deduced from the principle that grahas give their results by taking the ashṛāya (shelter) of the bhāva they occupy. He will be of medium stature and well built as Surya occupies the Dhanu lagna ruled by Guru. Surya occupying the lagna indicates that the Jātaka will be of fair complexion compared to his clansmen.

It should be noted that Shani, lord of the Māraka 2<sup>nd</sup> bhāva and trishadāya bhāva is strong in sthāna-bala (strength on account of occupation of own, friend's or exaltation rāshi etc.) occupying rāshi of Budha, his friend, and is placed in strongest of the kendras that is the 10<sup>th</sup> bhāva. In navāmsha Shani is placed in rāshi of his friend Shukra, and occupies a kendra (7<sup>th</sup> bhāva) where he obtains digbala (directional strength) and thus draws strength from navāmsha. Such a powerful Shani is aspecting the 7<sup>th</sup> bhāva, and the 7<sup>th</sup> lord Budha occupies the 6<sup>th</sup> bhāva in navāmsha the rāshi occupied being that of its enemy Mangal, indicating some negativity in the area of marriage. We also know that Shani protects the bhāva it occupies and harms the bhāva that it aspects, generally. In Swāmiji's chart, Venus the kāraka for wife and marriage is exalted in navāmsha and this translated in his having a pleasing speech as it occupies the 2<sup>nd</sup> bhāva and getting helped by ladies (many of his shishyas were ladies in the U.S. who joined the Rāmākrishna order), by virtue of Shukra being 11<sup>th</sup> lord and as the 11<sup>th</sup> bhāva indicates elder siblings, as well as friends and well-wishers. But Ketu occupies the rāshi of Venus and being Mokshakāraka, afflicts Venus as Kalatra kāraka, the 7<sup>th</sup> bhāva in rāshi goes to the 8<sup>th</sup> bhāva in navāmsha and in navāmsha the 7<sup>th</sup> bhāva is occupied by both Saturn and Mars, both of whom are trishadāyādhīpati (being lords of the 3<sup>rd</sup> and the 6<sup>th</sup> bhāva



respectively, in navāmsa chart) for Vrishchika navāmsa lagna. In navāmsa the 9<sup>th</sup> bhāva is occupied by Ketu and as navāmsa is to be seen for spouse, this too will indicate a desire to give up duties towards spouse. Again in the 12<sup>th</sup> bhāva we observe Rāhu occupying Vrishchika rāshi owned by Mangal. So the Shayana (bed-pleasures) bhāva is harmed as Rāhu also draws strength from navāmsa occupying his friend Shani's rāshi, thereby resulting in denial of bed pleasures to the Jātaka. When we look at the 5<sup>th</sup> bhāva, we see that Mangal occupies own rāshi, placed in kendra in navāmsa (though in enemy rāshi) and aspected by Guru should give either progeny or good and knowledgeable shishyas (disciples) according to the dictum,

पापोऽपि स्वगृहगतः शुभकरः।

pāpo'pi svagāhaà gataù çubhakaraù|

Even malefics give henefic results when they occupy their own house.

However the fact that the Putra kāraka, Guru, receives the drishti of such powerful Mangal and that Guru is, also, subject to Pāpakartari Yoga by virtue of being flanked by Shani and Rāhu; Shani in the 12<sup>th</sup> bhāva from Gum and Rāhu occupying the 2<sup>nd</sup> bhāva from Guru will certainly deny progeny, Gum being the Putrakāraka. He would however have many good and knowledgeable shishyas as Guru aspects the 5<sup>th</sup> bhāva, since besides progeny, one's shishyas are also to be seen from the 5<sup>th</sup> bhāva.

Thus the Jātaka is not likely to have a spouse, bed-pleasures and progeny. Obviously, not only is he not going to marry, but also would not have any relationships with opposite sex. The Swāmiji never married and was a brahmachari (bachelor).

The readers will now understand the logic behind my, oft-repeated, injunction to look at bhāva, bhāvesha, kāraka and grahas occupying and aspecting a bhāva, as also navāmsa position of grahas, before coming to any conclusion about a bhāva, as seen from this example. I would also, at this time like to reiterate, the importance of analyzing all the connected bhāvas, while analyzing a bhāva so that one is able to reach the right conclusion.

Let us now try to understand why the Swāmiji was propelled towards dharma. Guru, who owns the Dharma bhāva (9<sup>th</sup> bhāva/ Dhanu rāshi) in Naisargika Kundali (chart cast with Mesha rising) and is powerful being Lagnesha placed in the 11<sup>th</sup> bhāva, which is an upachaya bhāva, aspects the 5<sup>th</sup> bhāva and thus indicates, that the Jātaka's intellect is capable of following dharma (religion/righteous duties). Rather it would have a special attraction towards dharma, the reason being Shani occupies the Karma sthāna and his own rāshi (10<sup>th</sup> rāshi Makara) in Naisargika kundali and conjoins Chandra the kāraka for mana (mind). Shani indicates deep contemplation and ability to look at things in a dispassionate manner and Guru represents dharma. The fact that Shani rules Vāyu tatwa (Air element) and Guru the Ākāsha tatwa (Space element), gives one the ability to understand the Para Brahman who is formless, unblemished and can only be understood, in that form, by deep contemplation.

Again we find that Shani aspects Meena rāshi owned by Guru, whereas Guru aspects Kumbha rāshi owned by Shani. With Shani and Guru establishing sambandha, generally the Jātaka is more attracted to the essence of religion as against mere rituals. He is also likely to be an agnostic, to begin with, till such time that he understands the essence of religious tenets and is possessed of an inquisitive mind. Such a Jātaka turns to religion when after due, in depth, analysis he reaches a conclusion that there is an existence of Param Brahman who is the cause and controller of all creation. The Swāmiji was an agnostic to begin with, but nonetheless was always searching for answers to questions like “Was there a God? If there was a God, what was He like? What were man's relations with Him? Did He create this world, which was so full of anomalies?” He discussed these questions with many, but no one could give him satisfactory answers. He looked to persons who could say they had seen God, but found none. It is only after he met his Guru Rāmkrishna, that all his doubts were resolved and he became a sannyasi (renunciate).

The fact of Swāmiji becoming a sannyasi is supported by one of the many Pravrajyā Yogas (yoga which leads a Jātaka to renounce the material world) that appear in classics of astrology. This is a specific yoga (planetary combination) for Pravrajyā. The yoga takes into consideration the influence of Shani over Chandra, in two varga charts (divisional charts), one of which is the navāmsa chart the other being the Drekkāna chart. The sage Pārāshara says:

शनिदृक्काणसंस्थे च शनिभौमनवांशके ।

çanidākkāēsaasthe ca çanibhaumanavāāçake|

शनिदृष्टे त्रौ ज्ञेया प्रव्रज्या शनिसंभवा ॥८॥

çanidāñōevidhaujñeyā pravRājyā çanisambhavā|18||

If Chandra, occupying drekkāna of Shani. and a navāmsa owned by Mangal or Shani. were also to be aspected by Shani. the Jataka will get Pravrajyā indicated by



Shani.

However "Brihat Jātakam" of "Varāha Mihira says:

जन्मेशोऽन्यैर्यद्यदृष्टोऽर्कपुत्रं पश्यत्यार्किजन्मपं वा बलोनम् ।

janmeṣo'nyairyadyadāñōo'rkaputraa pagyatyārkijanmapaa vā balonam|

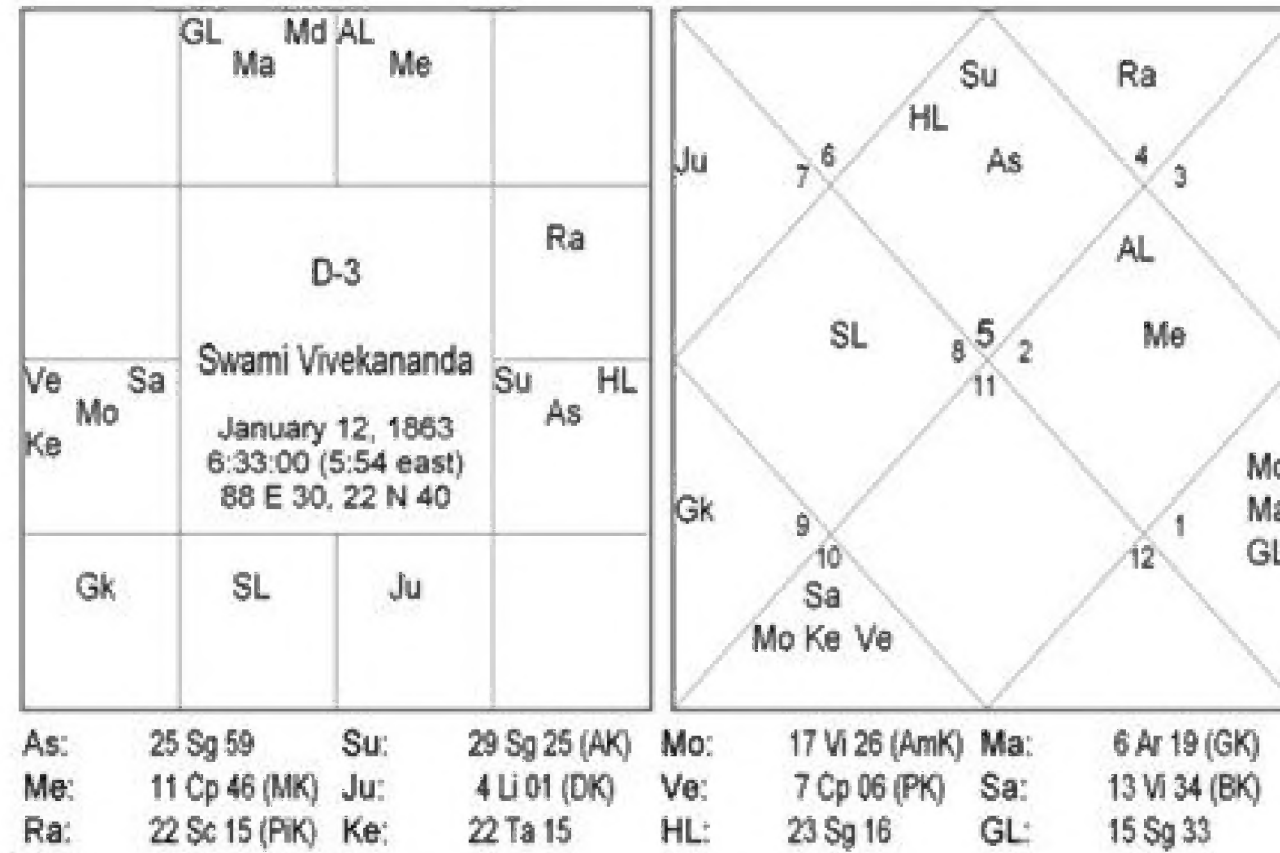
दीक्षां प्राप्नोत्यार्किदृक्काणसंस्थे भौमावर्यशेसौरदृष्टे च चन्द्रे ||| ||

dékñāaè prāpnotyārkiidākkāēasaasthe bhaumārkyaaàçe sauradāñōe ca candre[ |3| |

Should an *unaspected* (by other grahas) Lagnesha aspect Shani or should Shani aspect a weak Lagnesha( Pravrajyā is caused). Should Chandra occupy the dreshkāna of Shani or should Chandra occupy the navāmsha of Shani or Mangal and should (such a) Chandra be aspected by Shani. Pravrajyā Yoga is caused.

This makes it clear that either Chandra should occupy the drckkāna of Shani or navāmsha of either Shani or Mangal. Let us therefore look at his Drckkāna chart.

Chart no.3: Drckkāna chart of Swāmi Vivēkananda



It would be clear that Chandra occupies the drckkāna of Shani and is conjunct Shani leading to Pravrajyā. Whenever a reference to drishti (aspect) appears in a text one should also include conjunction when deciphering the results attributed to that yoga. The term generally used in the shlokas is युतेष्टे (yutedāñōe) (aspecting or conjoining) indicating that both aspect and conjunction are to be treated as equal. The logic behind the yoga is that Chandra, the kāraka for mana (mind), is influenced by Shani, a contemplative graha, resulting in giving the capacity to control senses, so essential for a person to opt for Pravrajyā.

Now we shall look at the education that the Swāmiji had. When we analyze education it is to be understood that three levels of education are to be primarily considered. The basic level education is to be considered from the 2<sup>nd</sup> bhāva, next level from the 4<sup>th</sup> bhāva and the higher level education that is the norm for that time period is to be seen from the 5<sup>th</sup> bhāva. Extremely high level of education, by the standards of the day is to be assessed from the 9<sup>th</sup> bhāva, being 5<sup>th</sup> from the 5<sup>th</sup> bhāva. One must remember that when we talk of education, the period when the Jātaka lived or in which he lives would be very relevant in this matter. This is so because education at the time the classics on astrology were revealed/written was through a different system than what is prevalent today. However we can understand how to relate it to modern context by looking at the kārakatwa of grahas connected with the bhāvas concerned. So Budha being kāraka for vacha and grasp of subject would indicate the stage of education where one has to memorize his studies which would be equivalent to primary education and this would relate to the 2<sup>nd</sup> bhāva. Chandra who is able to absorb various concepts, being the kāraka of 4<sup>th</sup> bhāva and owning the 4<sup>th</sup> bhāva of natural zodiac (Karka rāshi) would relate to graduation in today's context. Surya indicating the desire to rule would indicate the general standard of education of the day that would lead a person to some career or profession as Surya owns the 5<sup>th</sup> rāshi (Simha/Lco rāshi) in the natural zodiac, which would be equivalent to post graduation of modern times and Gum being the ruler of the 9<sup>th</sup> bhāva (Dhanu rāshi) in natural zodiac, the 9<sup>th</sup> bhāva will indicate higher level of education or Ph.D. in the modern context.

In the times of Swāmiji, primary education would therefore, be indicated by the 2<sup>nd</sup> bhāva, the secondary education by the 4<sup>th</sup> bhāva, graduation would be indicated by the 5<sup>th</sup> bhāva and the 9<sup>th</sup> bhāva would indicate much higher level of education. In Swāmiji's chart, Shukra and Budha who are shubha grahas, in the rāshi of their friend Shani, occupy the second bhāva of the rāshi chart, so there are no problems at that level. The 4<sup>th</sup> bhāva is aspected by Chandra and Shani. Chandra occupies the rāshi of its enemy Budha whereas for Shani it is in the rāshi of its friend. So the secondary level education would also not have any problems. Shani, who is lord of the 2<sup>nd</sup> and also connected to foreign languages, indicates that he will fare, by reason of its aspect on a Sama (neutral) graha's rāshi, well in his examinations and be well versed in foreign languages. The 5<sup>th</sup> bhāva is occupied by its own lord Mangal and receives aspect of Lagnesha, Guru, indicating that he will fare well at graduation level. Swāmiji did his graduation in Arts, which was in those days a high level of education and was well versed in English as well as French language besides Sanskrit, Bengali and Hindi. Ketu occupies the 9<sup>th</sup> bhāva in the navāmsha and the 6<sup>th</sup> bhāva in rāshi, which is the 2<sup>nd</sup> or Māraka bhāva for the 5<sup>th</sup> bhāva, indicating that traditional education could be over at the level of 5<sup>th</sup> bhāva. However Ketu being Moksha kāraka occupying the 9<sup>th</sup> bhāva in navāmsha and Surya the lord of the 9<sup>th</sup> bhāva occupying the lagna in rāshi chart, indicates the possibility that he could be immersed in study of religious sciences, that leads to moksha. And this is what the Swāmiji did after being influenced by Rāmakrishna, his guru. Please note here that all the relevant bhāvas are strong by virtue of their lords being strong and this should never be forgotten. Had they been weak and also afflicted by presence or aspect of pāpa grahas (malefics), education at that level may suffer a break. The 4<sup>th</sup> lord Guru is surrounded by malefics and aspected by Mars, no doubt, and should have given a break in education. However Guru is placed in the 11<sup>th</sup> bhāva of upachaya, and occupies a friend's rāshi in navāmsha, that is the Vrishchika rāshi, lorded by Mangal, in a kendra and is bestowed digbala in navāmsha on account of occupation of lagna in navāmsha. This gives strength to both the lagna and the Lagnesha and also the other bhāva owned by him, which is the 4<sup>th</sup> bhāva, in rāshi chart. The fact that the aspect between Guru and Mangal is that of kendra and kona lord and that Mangal is functional benefic for Dhanu lagna did not break Swāmiji's education. We observe that the 5<sup>th</sup> bhāva is occupied by its lord and aspected by Guru, thus strengthening the 5<sup>th</sup> bhāva. This is an example where the importance of strength of bhāva being relevant is demonstrated in full. Again look at the 4<sup>th</sup> bhāva going to the 5<sup>th</sup> bhāva in navāmsha and placed in a trikona to Guru, indicating the strength derived by the bhāva from navāmsha also. Therefore one should not immediately jump to a conclusion about break in education or about harm to any bhāva, for that matter, only because the bhāvesha is afflicted and the bhāva receives aspects of malefics without ascertaining the strength of the bhāva itself. The reason is that the strength of bhāva will also in turn make the bhāvesha strong as we have seen in the chapter on bhāvas.

Swāmi Vivēkānanda was well known for his oratory and this is indicated by Shukra who is also called the kavi (poet) and Budha, the natural kāraka for communication and grasp of any subject, being placed in the 2<sup>nd</sup> bhāva of vacha (speech). The effects are especially enhanced as they occupy Makara, a friend's rāshi. The fact of Guru being in square from these grahas and the 2<sup>nd</sup> bhāva, indicates the possibility that this speech could be of some subject imparting higher knowledge, as Guru becomes Paraspara (mutual) kāraka to these grahas.

We can see that Surya is the kāraka for father and guru (teacher/preceptor), on account of Surya owning the 9<sup>th</sup> bhāva he can represent the teacher and dharma, besides father. Surya occupies the lagna in Swāmiji's chart. We should be aware that grahas give their results taking the shelter of the bhāva occupied. So Surya in lagna (representing the entire personality of Swāmiji) shows influence of both father and the guru (preceptor) on Swāmiji. Guru, the graha, is also a kāraka for guru/preceptor and it aspects the 5<sup>th</sup> bhāva of buddhi, from the 11<sup>th</sup> bhāva, strengthening the influence of his guru on the intellect of Swāmiji. It is well known that Swāmi Vivēkānanda was much influenced by his guru and founded the Rāmakrishna Mission for propagation of Hindu philosophy in his guru's name.

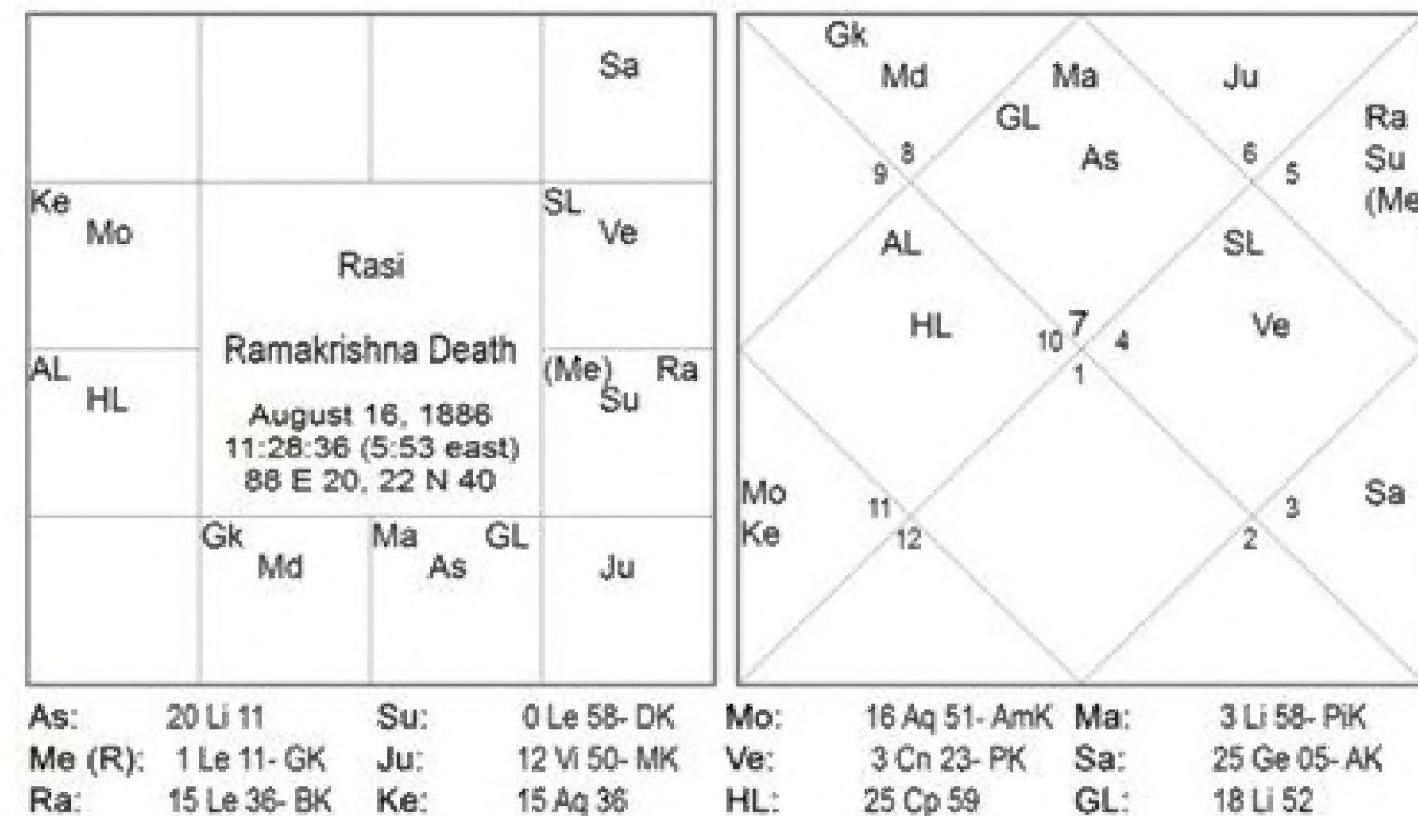
Now we will try to understand, why the Swāmiji traveled a lot. The 4<sup>th</sup> bhāva, also indicative of motherland, is aspected by Shani indicating the possibility of his being away from his place of birth. The 7<sup>th</sup> bhāva, indicating short travels, is also aspected by Shani. The 12<sup>th</sup> bhāva indicative of distant lands is also aspected by Shani. Shani being the lord of the 2<sup>nd</sup> (vacha/speech) and the 3<sup>rd</sup> (valour/communication) indicates the possibility of his traveling abroad for speeches and also his parākrama (valour/work). The fact that Chandra, natural kāraka for the 4<sup>th</sup> bhāva, aspects the 4<sup>th</sup> bhāva also tells us that 4<sup>th</sup> bhāva is not heavily afflicted, but is somewhat fortified by aspect of its kāraka and therefore he did not have permanent residence abroad and used to return to his place of birth. It is interesting to note that Chandra is lord of the 8<sup>th</sup> bhāva and Swāmiji died in Calcutta, his place of birth.

So we have seen here how one can analyze a chart, by analyzing the bhāvas, kārakas, bhāveshas and grahas, even when one does not look at the specific yoga giving a certain result in a chart, and reach near correct conclusions. Let us now try to find out how influence of Mahādashās and Antardashās lead to a particular event occurring in one's life.

The Swāmiji is said to have learnt stories of epics Rāmāyana and Mahābhārata (also called fifth Veda) by heart by the year 1869. We observe that Mahādashā of

Mangal, the lord of the 5<sup>th</sup> bhāva indicating intelligence, and Antardashā of Guru representing knowledge and who is lord of lagna, a kendra bhāva, was operating at that time. During that year gochar (transit) Guru was occupying Mccna rāshi and gochar Shani occupied Vrishchika rāshi casting its 10<sup>th</sup> aspect on the 9<sup>th</sup> bhāva representing Dharma. We observe that Shani is the lord of Vidyaa sthāna (house of education/2<sup>nd</sup> bhāva) in the Swāmiji's Janma lagna kundali and it was aspecting Makara rāshi (2<sup>nd</sup> bhāva for Dhanu lagna), in gochar by its 3<sup>rd</sup> house aspect. This will clarify how, whereas natal chart shows the potential, the dashās provide the period of influence of grahas and the transits provide the trigger for an event to occur in the life on the Jātaka.

Chart no.4: Transit chart of death of "Rāmakrishna ParamahaMsa"- Guru of Swāmi Vivēkānanda



Swāmiji's guru Rāmakrishna ParamahaMsa died on 16<sup>th</sup> August 1886. Gum and father arc seen from the 9<sup>th</sup> bhāva of the horoscope. Lords of the 2<sup>nd</sup>, 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> from it can give death to the person represented by that bhāva. We observe that, at the relevant period, the dashā order was that of Rāhu-Shukra-Mangal.

Now Rāhu gives results of Shani, who is a Māraka for Dhanu lagna, and its dashā could bring some bad news to Swāmiji himself in respect of the 9<sup>th</sup> bhāva as Rāhu squares the 9<sup>th</sup> bhāva in natal chart. Sukra is lord of the 6<sup>th</sup> and the 11<sup>th</sup> bhāva (trishadāyādhipati), thus his antardashā would also not be good for Swāmiji himself. The fact that Shukra owns the 3<sup>rd</sup> bhāva from 9<sup>th</sup> bhāva also indicates some problem in the area of the 9<sup>th</sup> bhāva, being a māraka for the 9<sup>th</sup> bhāva since the 3<sup>rd</sup>, the 11<sup>th</sup> and the 12<sup>th</sup> bhāva lords are lesser mārakas as we have seen in the Vimshottari Dashā chapter. Mangal being 5<sup>th</sup> lord is Yogakāraka for Dhanu lagna (lagna of Swāmiji) and is the kendra-konaadhipati (lord of an angle as well as a trine) for the 9<sup>th</sup> bhāva, as it owns the 4<sup>th</sup> and 9<sup>th</sup> bhāva, respectively, from the 9<sup>th</sup> bhāva.

So, if it is inimically placed at the time of dashā, it could actually give bad results for the bhāva under consideration during its dashā in the dashā periods of inimical grahas, for that bhāva. In transit we find that the gochar (transit) Mangal was occupying Tulā rāshi and aspecting the 6<sup>th</sup> bhāva from the 9<sup>th</sup> i.e. Makara rāshi. Natal Shani being a strong Māraka for Dhanu lagna, by virtue of ownership of 2<sup>nd</sup> bhāva, also aspects the 8<sup>th</sup> bhāva from the 9<sup>th</sup> bhāva (4<sup>th</sup> bhāva) that is Mccna rāshi indicating some harm to the indications of the 9<sup>th</sup> bhāva. The 9<sup>th</sup> bhāva itself is aspected by the gochar Shani, occupying Mithuna rāshi, completing the picture. Also note that gochar Shani, occupying Mithuna rāshi, aspects the natal Surya, occupying Simha rāshi, and squares the natal Shani. Note that the gochar Surya is in the 9<sup>th</sup> bhava and gochar Chandra in the 7<sup>th</sup> from 9<sup>th</sup> bhāva (3<sup>rd</sup> bhāva), completing the picture for the likelihood of occurrence of death of Swāmiji's Guru.

The natural kāraka for the 9<sup>th</sup> bhāva and 9<sup>th</sup> lord Surya is afflicted by Rāhu in gochar, as is the 9<sup>th</sup> bhāva afflicted. Guru the natural kāraka for Guru is in Pāpakartari Yoga in gochar.

Thus we see that at the relevant time, the 9<sup>th</sup> lord, 9<sup>th</sup> bhāva, kāraka for the 9<sup>th</sup> bhāva, kāraka for Guru are all afflicted by transit grahas. The dashā of grahas that are inimical to both the bhāva under consideration, and the Jātaka himself, are also operating.

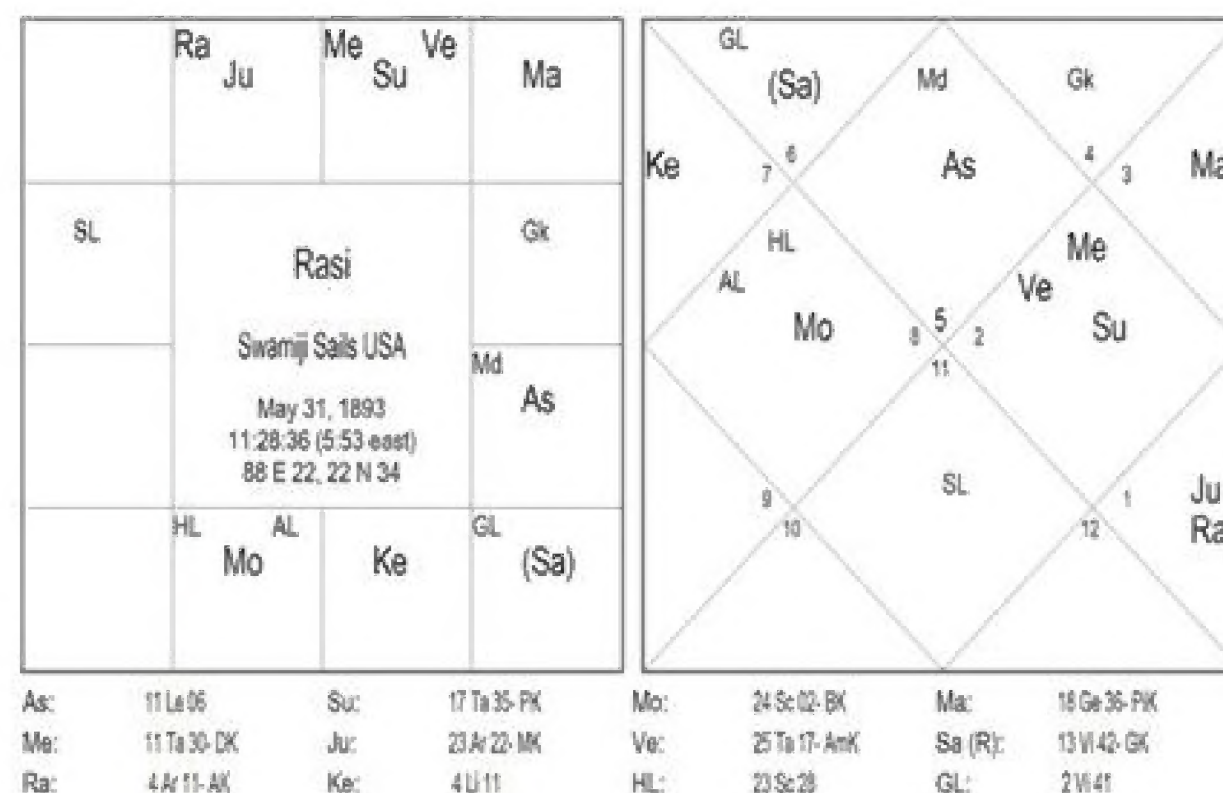
We also observe that the relevant grahas are in trines to or square the relevant bhāvas and grahas when this incident occurred. We can also see the importance of



Surya and Chandra in helping us fix the month and the day when an incident is likely to occur, in the life of a Jātaka.

Readers will see for themselves, as to why the kāraka, the bhāva and the bhāvesha have to all be afflicted to some extent, simultaneously, together with operation of appropriate dashā at a particular point of time for death to occur as it did in this case. We shall look at a few more incidents in the Swāmiji's life and try to apply the principles to them in order to understand the principles better.

Chart no.5: Transit chart when Swāmiji sailed for America



Swāmiji sailed for America on 31<sup>st</sup> May 1893. Dashā operating at that time was that of Guru-Guru-Surya (Mahādashā - Antardashā -Pratyantardashā). Gochar shows Guru occupying Mesha and conjunct Rāhu, Shani in Kanyā, Mangal in Mithuna, with Budha, Shukra and Surya occupying Vrishabha rāshi, Ketu placed in Tulā rāshi and Chandra in Vrishchika.

We have seen that Guru gets kendrādhipati dosha on account of ownership of lagna and the 4<sup>th</sup> bhāva and by the rule of contrary results, its Antardashā in its own Mahādashā should give good results instead of bad results. At the Pratyantar dashā level we find Surya Pratyantar operating. Since Surya owns the 9<sup>th</sup> bhāva that represents one's dharma (religion/duty), guru and father primarily, it is no wonder he traveled abroad for world conference on religion.

The bhāvas that would have to be considered for travel abroad are 4<sup>th</sup> bhāva representing motherland, which should have some affliction for a person to be away from motherland, as should the 7<sup>th</sup> bhāva indicating short travels and the 12<sup>th</sup> bhāva indicating distant lands, have some afflictions. The bhāvesha and kāraka grahas should also be involved in the yoga.

Let us understand the logic behind focusing on these bhāvas for travel abroad. The 4<sup>th</sup> bhāva and motherland are easy to understand. So is the 12<sup>th</sup> bhāva as it is indicator of leaving of this world and by extension travel to distant lands. However a reader may ask why the 7<sup>th</sup> bhāva should be related to travel. The 7<sup>th</sup> bhāva indicates changes and this is deduced from the name of the bhāva that is the Jāyā /Dārā bhāva, which means the bhāva for spouse. Readers will remember me having said that it is necessary to analyze any word used by the Sages as there are some complex principles hidden in the words used. In order to understand the deeper meaning of a word one has to look at different texts and when we read the qualities that a wife is supposed to possess we find that it is said:

कर्णेषु मन्त्री कार्येषु दासीभोज्येषु माता शयनेषु रम्भा क्षमाय धरती ।

karēeṇu mantrē kāryeṇu dāsē bhojyeṇu mātā ṣĀyaneṇu rambhā kṇamāya dharatē|

A wife should be like a good adviser when one is to take an important decision. when attending to household work she should be like a good servant (diligent), when feeding one she should be like mother. in sexual congress she should be like the celestial damsel "Rambhā" and in forgiving the husband she should be like mother earth.

This indicates that the bhāva represents a changeable nature and being paraspara kāraka for the 4<sup>th</sup> bhāva it can indicate short travels. Similarly being Paraspara

kāraka for the 10<sup>th</sup> bhāva, it indicates fluctuation in work load and hence it is also related to business as against the 6<sup>th</sup> bhāva which indicates service.

We observe that the lord of the 4<sup>th</sup> bhāva is Guru and its kāraka is Chandra. The gochar Guru is afflicted by conjunction with gochar Rāhu and Chandra occupies the 12<sup>th</sup> bhāva of natal chart in debility. So this could as well indicate trouble to mother, but Guru the 4<sup>th</sup> lord, has strength by occupation of Mesha a friend's rāshi in trine. Guru also trines the lagna, representing the Jātaka himself, indicating that the results have something to do with the Jātaka. Simultaneously, Budha the lord of 7<sup>th</sup> bhāva is occupying the 6<sup>th</sup> bhāva of natal chart in gochar, and aspects the 12<sup>th</sup> bhāva, so harm to 7<sup>th</sup> bhāva is there and travels should be one of the possibilities.

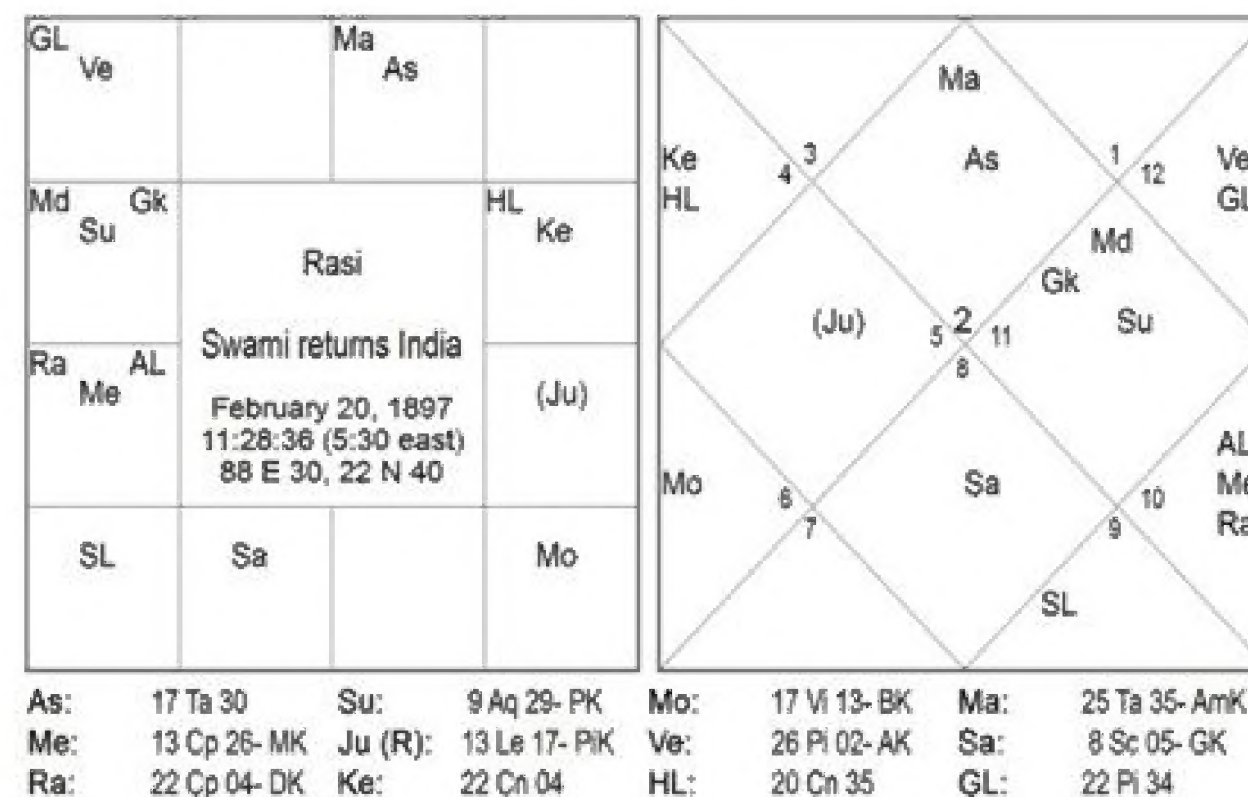
The fact that the 12<sup>th</sup> bhāva gets aspect of Surya, a pāpa graha and also Shani another pāpa graha, shows us that the 12<sup>th</sup> bhāva being afflicted simultaneously, which then leads us to the conclusion that foreign travel is being indicated if appropriate dashās operate at that time. The fact that Surya the lord of Dharma (religion) bhāva and Shani the lord of vacha (speech) and parākrama (valour) aspect the 12<sup>th</sup> bhāva could also mean that the travel has something to do with lectures and dharma.

Again we find that the gochar Guru trines the natal lagna along with gochar Rāhu who indicates foreigners and this could indicate that this will have an influence in the manner in which he will be recognized, especially as Gum is squaring natal Guru in Tulā rāshi, who is aspecting the 5<sup>th</sup> bhāva indicates getting good shishyas.

The Swāmiji did get recognition in America and many foreigners (Rāhu) became his shishyas there. Gochar Shani the lord of the vacha and parākrama (in natal chart) has conjoined natal Shani in the 10<sup>th</sup> bhāva of natal chart and is squaring the lagna giving recognition on account of his oratory and is aspecting the 7<sup>th</sup> bhāva of natal chart giving Swāmiji many travels within America. When we look at gochar Mangal the 5<sup>th</sup> and 12<sup>th</sup> lord we find him occupying the 7<sup>th</sup> bhāva of natal chart and in 8<sup>th</sup> bhāva from the 12<sup>th</sup> bhāva in natal chart, again indicating distant travels and even short travels within the distant land. It again squares the natal lagna, trines the Lagnesha and aspects the natal 7<sup>th</sup> lord Budha when applied to the natal chart.

So far we have seen how to find out death of a representative of a bhāva and travel to distant lands. We should also try to apply the basic principles to find out what is the position when a person returns to his motherland if we have to understand the principles in the correct manner. Even return to motherland involves travel to distant land if the Jātaka has gone away from his motherland to a distant land. So for a travel to occur some affliction to the 7<sup>th</sup> and 12<sup>th</sup> bhāva will still be required this is obvious. However the 4<sup>th</sup> bhāva, obviously, must be well fortified if a Jātaka is to return to his motherland, as affliction to it along with the 7<sup>th</sup> and 12<sup>th</sup> bhāva sent him to a distant land in the first place. Let us check as to whether this did happen in case of Swāmiji.

Chart no.6: Transit chart when Swāmiji returned to India



The planetary position on that day is, Guru occupies Simha rāshi, which is the 9<sup>th</sup> bhāva of the natal chart and Shukra occupies Meeṇa rāshi, which is the 4<sup>th</sup> bhāva of the natal chart. Budha the 7<sup>th</sup> lord, and Rāhu occupy Makara rāshi and Mangal the 12<sup>th</sup> lord occupies Vrishabha rāshi aspecting own rāshi in 12<sup>th</sup> bhāva. Chandra occupies Kanyā rāshi and aspects the 4<sup>th</sup> bhāva. Surya occupies Kumbha rāshi and aspects own rāshi Simha. Ketu occupies Karka rāshi and Shani occupies



Vrishchika. So in gochar we see that the 4<sup>th</sup> bhāva is fortified as Shukra a shubha graha occupies it in exaltation and with digbala (Shukra gains directional strength in the 4<sup>th</sup> bhāva) and Chandra with Paksha bala (of Krishna Chaturthi - 4<sup>th</sup> day of dark fortnight), aspects the 4<sup>th</sup> bhāva for which it is kāraka. The fact that 12<sup>th</sup> is occupied by Shani and aspected by Mangal indicates a possibility of distant travels and 7<sup>th</sup> bhāva also supports travel on account of its being in Pāpakartari (hemmed in between Mangal and Kctu) as is its lord Budha being afflicted by Rāhu. The travel is likely to motherland as the 4<sup>th</sup> bhāva is fortified and the condition of distant travel being satisfied by his being in a land distant from motherland. Therefore, it is likely that he will return to his motherland. It is worth noting that Guru, the Lagnesha, is in trines to lagna indicating that Swāmiji himself is to undertake the travel, lagna being involved. During this period the natal Shani is aspecting the gochar Shani, gochar Chandra has joined natal Chandra and gochar Budha joins natal Budha completing the basic requirements of an event to occur as far as gochar movements of grahas is concerned.

Now we look at the dashā orders and see that Guru-Budha-Shukra (Mahādashā - Antardashā - Pratyantar) dashā period is operating. Guru is Lagnesha and being lord of the 4<sup>th</sup> bhāva this dashā is good for indications of the 4<sup>th</sup> bhāva, though not good as such on account of being kendrādhipati so travel is likely. It is interesting to note that the Swāmiji was suffering health problems at that time and how Guru can be good but not so good should be clear. Budha is lord of the 7<sup>th</sup> bhāva, the bhāva of travel and does not need any comment. Shukra being lord of the 7<sup>th</sup> bhāva from the 12<sup>th</sup> bhāva its dashā can again indicate travel and more so as he conjoins the 7<sup>th</sup> lord Budha in natal chart. In natal chart Shukra squares Mangal the lord of the 12<sup>th</sup> bhāva becoming its Paraspara kāraka and therefore helps give results of Mangal. If we go down further in dashā levels we will find that Rāhu Prāna dashā was operating and Rāhu occupying the 12<sup>th</sup> bhāva is capable of giving its results on 20th of February itself.

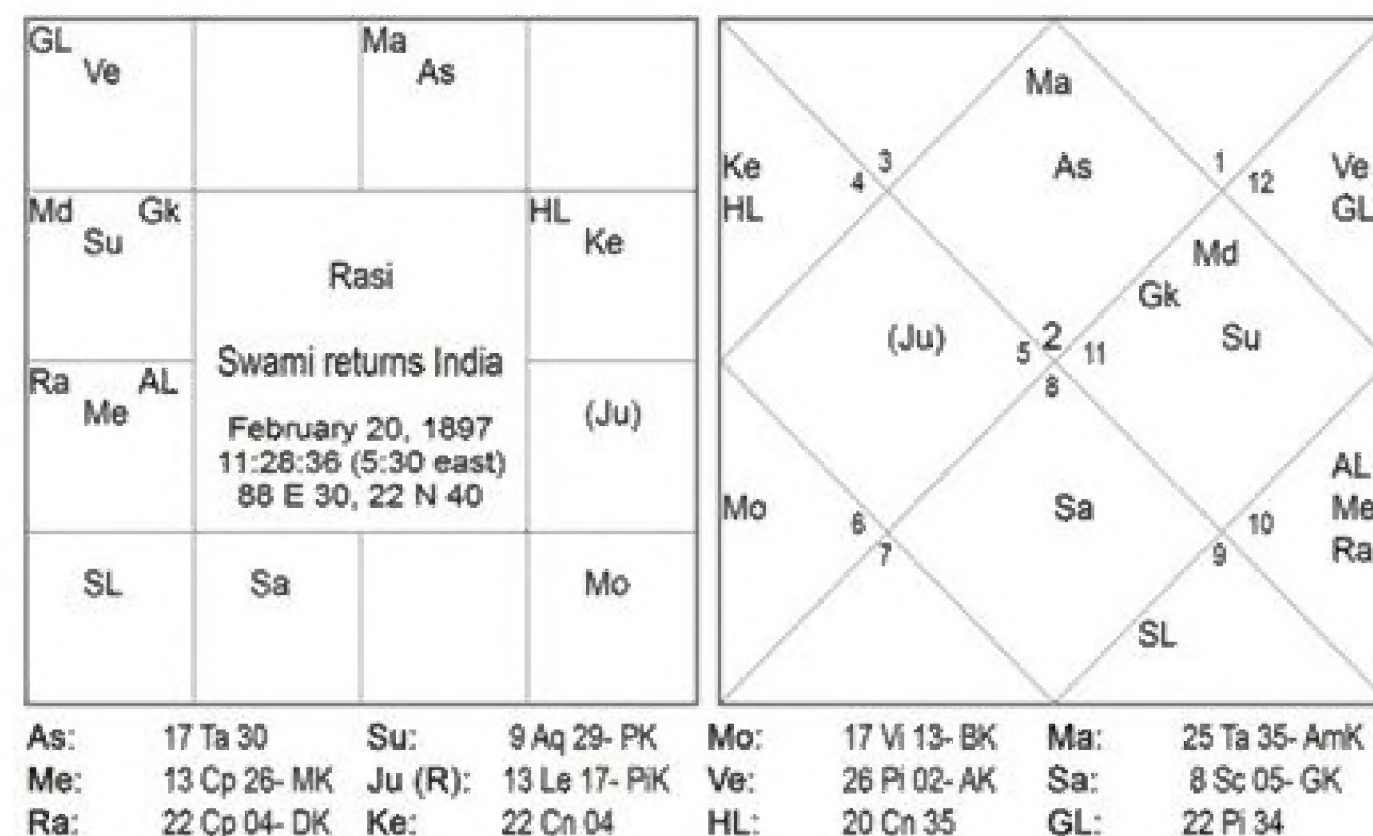
I am not going to that deep level of dashās in this book as this may confuse the readers at this level of their studies. Another reason is that at the lower level of dashās even some minutes of difference in birth time, can cause a difference of some days and thus the graha indicating that dashā period can also change, since rarely are the time of birth recorded with a great deal of accuracy. As the readers progress in application of dashā and gochar principles and begin applying these principles to real life horoscopes, they will certainly be able to apply dashā combinations up to Delia dashā level, with a bit of application of mind.

Again, it will be obvious that if the principles are correctly applied, the events likely to occur can be assessed with a fair level of accuracy, by correct application of gochar and dashās even up to Antardashā level. I have included Pratyantar dashās in the analysis of the three incidents above, so that application of two succeeding levels of a dashā of same graha can be understood properly.

Death of Swāmiji:

Swāmiji sat in meditation at the "Belur Math" (Belur Monastery) and then left for his heavenly abode in that state, as is the practice in the realized souls of Hindu religion, on 4<sup>th</sup> of July 1902. We shall try to see what combination of gochar and dashās were in operation at that time for this event to happen. Dashās that were operating at that time were, Guru-Surya-Chandra-Shukra-Rāhu-Guru. The gochar grahas at the time of Swamiji's leaving his mortal body are shown:

Chart no.7: Transit at the time of demise of Swāmiji





We find that lagna, representing the self, is aspected by gochar Budha the 7<sup>th</sup> lord and thus one of the two primary Mārakas, who also attracts Kendrādhīpati dosha, along with Surya and Ashtameśha Chandra, another Māraka. Gochar Chandra squares natal Chandra as do the gochar Surya and Budha square the natal Surya. Lagnesha Guru, in gochar, squares the natal Guru and the other primary Māraka, Shani, trines the natal Shani in gochar. Gochar Shani aspects the 8<sup>th</sup> bhāva, which is called the Ayush bhāva, in natal chart. Natal 8<sup>th</sup> bhāva receives the aspect of Gum (with kendrādhīpati dosha) at this time. We also observe that the Lagnesha Gum is occupying his neccha rāshi at the relevant time and the kāraka for Ayush, Chandra, is bereft of paksha bala at this time. So a possibility of some harm to body is certainly there in this gochar of grahas. Now the dashās of appropriate grahas also have to operate at this time for something as serious as death to occur. These dashā will have to relate to Lagnesha, Yoga causing grahas, as well as the Mārakas and the hence indication of some bad results should be there, for death to occur. We shall look at the dashā operating at the time of Swāmiji's death (which took place in the evening), below.

Vimshottari Dashā (started from Moon):

Gum MD: 1892-01-11 (2:36:39) - 1907-10-20 (2:36:39)

Surya AD: 1902-05-31 (2:36:39)- 1903-03-15(2:36:39)

Chandra PD: 1902-06-14 (12:12:39) - 1902-07-08(12:12:39)

Shukra SD: 1902-07-03 (7:24:39) - 1902-07-07 (7:24:39)

Rāhu PAD: 1902-07-04(17:48:39)- 1902-07-05(8:12:39)

Dchadashā in this PAD:

Rāhu: 1902-07-04 (17:48:39) - 1902-07-04(19:58:15)

**Guru: 1902-07-04 (19:58:15) - 1902-07-04 (21:53:27)**

Shani: 1902-07-04(21:53:27)- 1902-07-05(0:10:15)

Budha: 1902-07-05 (0:10:15) - 1902-07-05 (2:12:39)

We find that Guru Mahādashā and Surya Antardashā were operating at this time. Gum being Lagnesha would be in a position to harm being afflicted by Kendrādhīpati dosha. Surya is 9<sup>th</sup> lord and though malefic should generally give good results on account of 9<sup>th</sup> bhāva lordship during his Antardashā, however being a pāpa (malefic) graha aspecting the 7<sup>th</sup> from the 7<sup>th</sup> bhāva that is the Māraka bhāva, is capable of causing harm, since grahas that aspect or conjoin a bhāva can give results of that bhāva. Surya however does not get lessening of his malefic effect, as he does not own a kendra, ownership of which takes away its ability to cause much harm as we have seen in the Vimshottari dashā chapter. Next level of dashā, that is the Pratyantar dashā, is that of the 8<sup>th</sup> lord Chandra, who is certainly capable of giving ill results. Then operates the Sookshma dashā of Shukra who by virtue of its ownership of the 6<sup>th</sup> and the 11<sup>th</sup> bhāva, is a strong Māraka. Further down the dashā levels we find that Rāhu Prāna dashā operates making it certain that the results could not be towards good as Rāhu gives results of Shani who is the 2<sup>nd</sup> lord. Next is the Delia dashā of Gum indicating the Jātaka himself, on account of Guru being the Lagnesha and attracting kendrādhīpati dosha giving a hint of some harm to the Jātaka. That death is almost certain during this period, is confirmed as this is occurring in the time band that we have arrived at while trying to assess the life span of Jātaka. We have already seen that the chart shows alpāyu (low life span). It is interesting to know that Guru at the Delia dashā level did give some relief, by virtue of its lagna lordship, as Swāmiji preached to his disciples in the morning, had a walk in the garden, and he is then said to have sat in meditation and left his life of his own volition by yogic Kriyā (yogic action/technique).

I trust the readers will now be able to understand how the techniques learnt so far can be applied to charts for timing of events, the area to which they relate, their nature, bad or good for the Jātaka and how to judge the severity of an event.

M. S. Subbulaksmi

We shall now look at the chart of M. S. Subbulaksmi (also spelt as Subbalakshmi), an eminent singer from India.

Chart no.8: Birth chart of M. S. Subbulakshmi

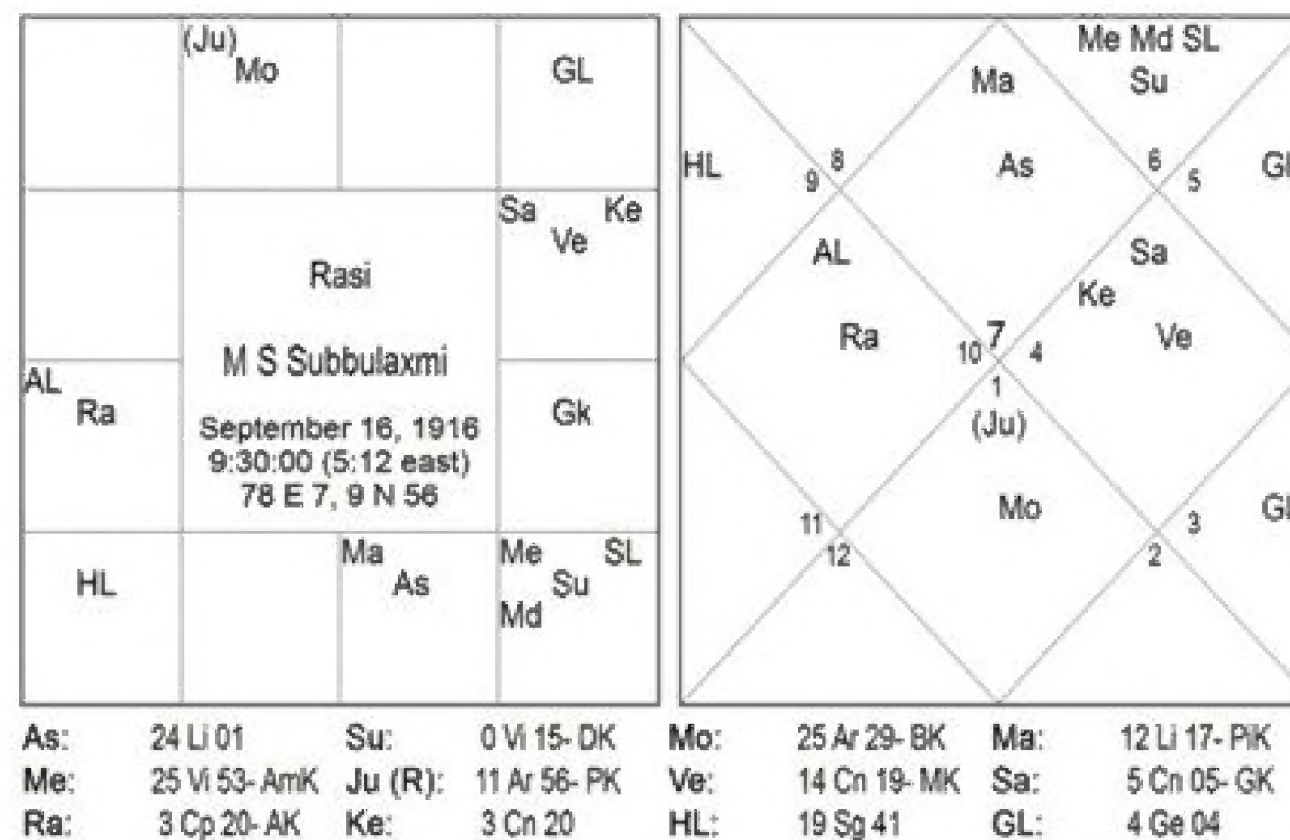
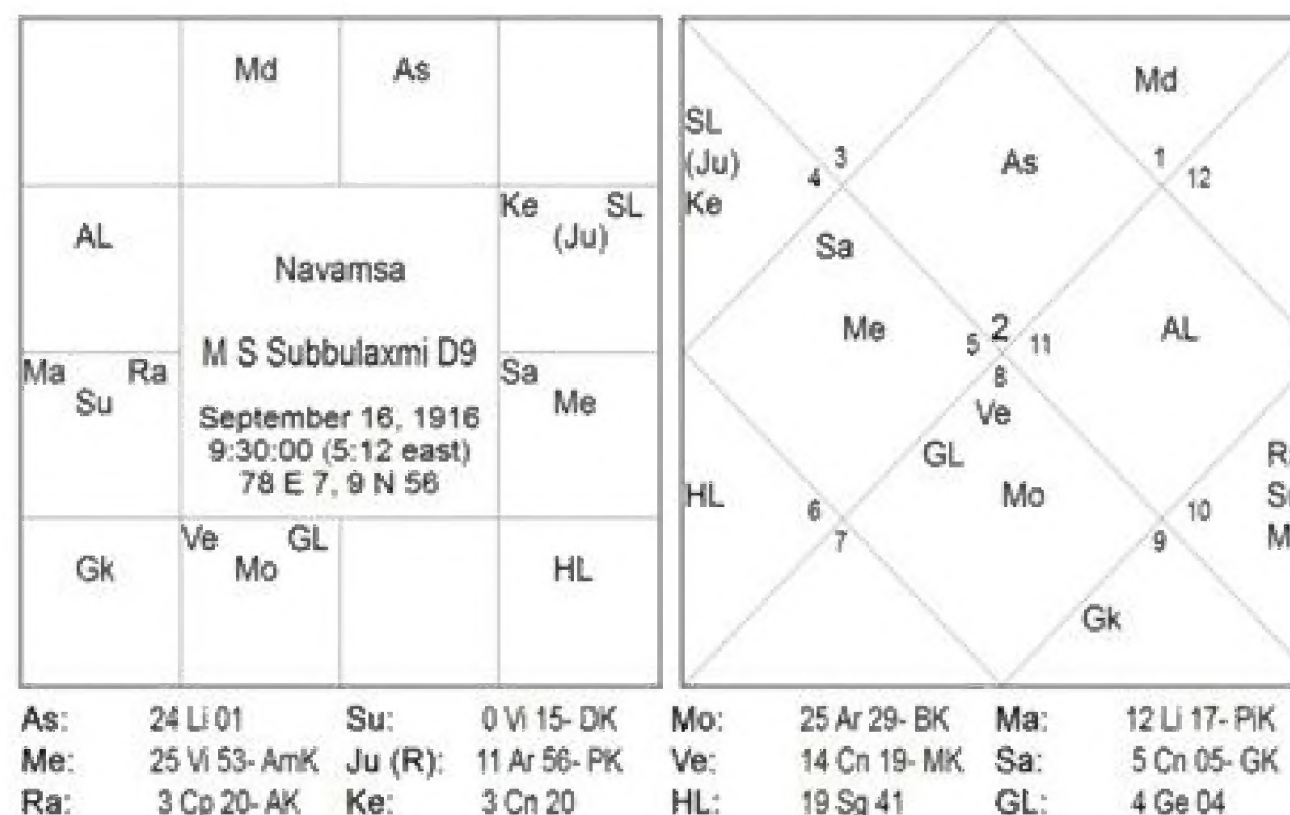


Chart no.9: Navāmsa chart of M. S. Subbulakshmi



M. S. Subbulakshmi was the recipient of Bharat Ratna, (the highest civilian award given by the Government of India), Ramon Magsaysay award and the Sangeet Kalānidhi (treasure trove of music) award amongst the numerous awards that she received for excellence in music. She performed all over the world and was known for her devotional music. She was known for her grace and her spiritual quality that was a hallmark of her singing. Born on 16th September 1916, she expired on 11th December 2004.

Before we launch into analysis of the chart, please note that I have used local time option instead of using fixed time zone of "5.30 hrs, East of GMT" for drawing the chart. This is done as the year of birth is 1916 and local mean time was used in India, in those days. Readers will notice that I have used the same option in Swāmi Vivekānanda's chart that we analyzed earlier, for identical reasons. I would also like to state here that in the chronology of events of the lives of the famous, and also the not so famous, the date of events are a matter of public record / private information revealed to the astrologer, but the exact time at which it occurs is not generally available / discussed and charts of events that will be given in the examples will have an assumed time, naturally, this being the reason we are not analyzing the gochar for the exact degrees of the transit grahas or the gochar lagna here. This applies to all the analysis charts that appear in this book, exceptions being where some authentic time may be specifically available, when the chart will be drawn for the appropriate time.

First thing we notice in the chart of M. S Subbulakshmi is that all the kendras are occupied by grahas, giving an indication of innate strength of the chart. All trishadāya (3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup>) bhāvas are unoccupied. Surya occupies the 12<sup>th</sup> bhāva, which is also called Moksha sthāna, with Budha, and is in its Marana Kārana



unoccupied. Surya occupies the 12<sup>th</sup> bhāva, which is also called Moksha sthāna, with Budha, and is in its Marana Kārana sthāna indicating lack of ego, a quality so essential for devotion to the lord. Budha, the graha indicating quick grasp of a subject, is more than 25 degrees away from Surya and causes the Buddhi Maadhurya (sweet intelligence) Yoga, indicating intelligence. The fact that Budha is in its own/exaltation rāshi also gives added strength to Budha.

It should, also, be noted that Surya is occupying 0° 15' 25.48" in Kanyā rāshi. Therefore Surya is capable of influencing both the 11<sup>th</sup> and the 12<sup>th</sup> bhāva. He would therefore be able to deliver results as if occupying both Kanyā and Simha rāshi. This is so, on account of a Jyotish principle that a graha gives its maximum result when occupying identical degrees (devoid of rāshi) as the lagna, its influence progressively weakening as it reaches 15 degrees on either side of the degrees attained by lagna, called the bhāva-madhya (center of bhāva), where it is almost negligible. We see that the lagna is 24 degrees in Tulā so 15 degrees prior to this position would extend upto 9 degrees of Tulā and 15 degrees ahead of this point would extend till 9 degrees of Vrishchika. Therefore with lagna rising at 24 degrees in Tulā rāshi in the chart therefore Surya is more than 15 degrees away from the bhāva madhya, thus giving results of Simha more predominantly.

Let us begin with checking whether the lagna is correct by looking at the physical attributes. M.S., as she was popularly called, was a bit bulky but not obese. This in line with Mangal in lagna indicating compact, medium build, bulk coming from lagna lord, Shukra a jala (watery) graha and aspect of Chandra, a jala graha, and Guru of large body, on lagna. So we can safely say that the lagna is correct. We also see Surya, giving effects as if occupying Simha, its own rāshi, in 11<sup>th</sup> bhāva and thus also of aspect of Surya from own rāshi on the 5<sup>th</sup> bhāva resulting in honor from kings (governments) and denying progeny to M.S. This example will make readers look at the degrees of grahas and understand effects of grahas in Sandhi (border of two rāshis) operating in a chart. We also note that Budha is in exaltation, Surya giving effects of being in own rāshi and Mangal attaining exaltation in navāmsha, as does Guru and thus acting as exalted grahas, leading to the conclusion that the chart belongs to a person who is above average. We also see the triple Parivartana (exchange) of grahas amongst Chandra, Mangal and Shukra. Mangal occupies rāshi of Shukra, who in turn occupies the rāshi of Chandra and Chandra is placed in rāshi of Mangal in the chart, completing the circle of exchange of rāshis. Therefore the three grahas are capable of giving results as if in own rāshi, a principle we have learnt about ie grahas in parivartana. The chart thus appears to be correct, as we know that even a single graha in own rāshi or exaltation gives strength to a chart and the above explains why M.S., as she was fondly called, got international recognition.

We also note that there can said to be Sarpa Yoga in the chart as 3 malefics (if we count Ketu as a malefic for the purpose of Sarpa Yoga) occupy 3 kendras and simultaneously there is Shubha Yoga as 3 benefics occupy kendras. However we see that one of the three malefics is Rāhu/Ketu and were they to be considered for Sarpa Yoga then the Sarpa Yoga would not have allowed her to have the success that she did. Thus her fame and success appears to support my understanding that the nodes will not be counted amongst the three malefics, when we are talking about Sarpa Yoga that I have given in earlier chapter, on yogas.

We note in the chart that the 4<sup>th</sup> bhāva is tenanted by Rāhu and receives the aspect of Shukra and Shani conjunct Ketu. Again we find that Chandra the natural kāraka for mother is occupying its navāmsha in debility. So, though the 4<sup>th</sup> bhāva is strong on account of aspect of its lord, and she would have many houses and vehicles as Mangal and Shukra aspect the 4<sup>th</sup> bhāva, there could be some problem in respect to Mātru-sukha (happiness from mother). We have learnt earlier, that when a malefic aspects its own rāshi, some harm could occur to the person represented by that bhāva. Also we find Shani aspecting Chandra in the 7<sup>th</sup> bhāva. We, however, find that Chandra is possessed of Paksha bala (born on Krishna Panchami) and Chandra, Guru and Shani are Paraspara kārakas being in mutual kendras. Mangal and Shukra are also Paraspara kārakas to these grahas but since we are concentrating on mother, here, we are considering only the grahas that are relevant for mother. So mother may have had sorrow but perhaps not early death. We also observe that the lord of the 9<sup>th</sup> bhāva (father) Budha and kāraka for 9<sup>th</sup> bhāva Surya occupying the 12<sup>th</sup> bhāva and Surya is with 0 degrees and odd minutes. Ketu and Shani (lord of the 8<sup>th</sup> from 9<sup>th</sup> bhāva) occupy the 2<sup>nd</sup> bhāva from 9<sup>th</sup> bhāva, ie the 10<sup>th</sup> bhāva. That Shani and Mangal, two natural malefics aspect the 4<sup>th</sup> bhāva of mother and happiness for the Jātaka, indicates the possibility of early death of father being the reason of sorrow to both the Jātaka and her mother. One may think why happiness of mother? The reason is that the 4<sup>th</sup> (happiness) from 4<sup>th</sup> (mother), that is the 7<sup>th</sup> bhāva, also receives the aspects of Shani and Mangal. M.S. had performed since a very tender age of 10 years of age and lost her father around that age. We observe that at this time the Mahādashā operating was that of Chandra (2<sup>nd</sup> lord for 9<sup>th</sup> bhāva and attracting kendrādhipati dosha) and the Antardashā was of Rāhu (giving results of Shani the 8<sup>th</sup> lord for 9<sup>th</sup> bhāva).

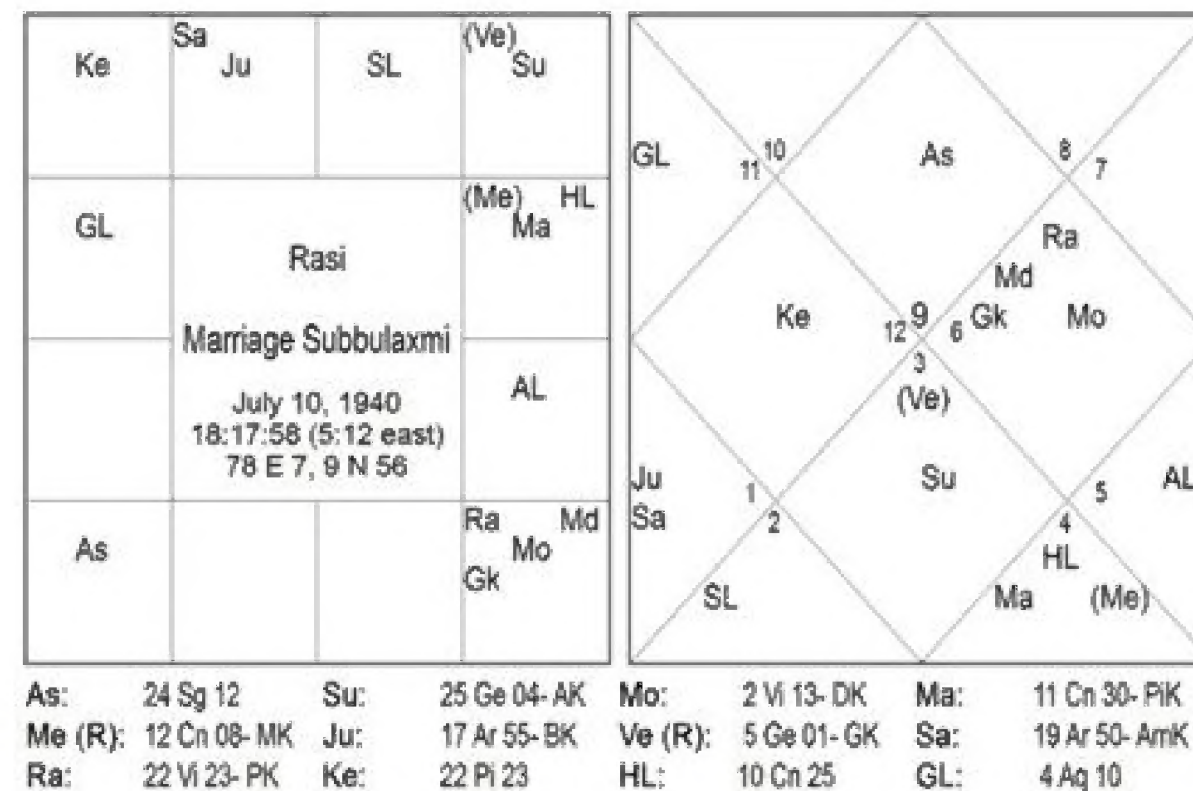
We observe that the lagna is ruled by Shukra, the navāmsha lagna is also ruled by Shukra and Shukra occupies the 10<sup>th</sup> bhāva ruled by Chandra and Chandra occupies the 7<sup>th</sup> bhāva which indicates profession, whereas the 6<sup>th</sup> bhāva indicates service, in company of he 3<sup>rd</sup> lord Guru. So career in arts or artistic field is there and it has to relate to art, which manifests through throat (represented by 3<sup>rd</sup> bhāva). Chandra a jala graha (watery planet) gives fluidity to the voice, hence vocal music is the profession. The fact that Shani aspects Guru (and Chandra its depositor), indicates spiritual inclination and Ketu the Moksha kāraka conjoining Shukra and Shani in 10<sup>th</sup> bhāva indicates the possibility of the vocal music being related to spiritual singing, for which M. S. was renowned. We also see that Guru deriving strength



and Shani in 10<sup>th</sup> bhāva indicates the possibility of the vocal music being related to spiritual singing, for which M. S. was renowned. We also see that Guru deriving strength of exaltation from navāṁsha chart, aspects the lagna, the 11<sup>th</sup> bhāva and the 3<sup>rd</sup> bhāva making her, a religious person (lagna bhāva) who earns her income (11<sup>th</sup> bhāva) through her valor (3<sup>rd</sup> bhāva) expressed through devotional music. We have already seen above, that at the time of Chandra Mahādashā- Rāhu Antardashā she had her first public performance and find that the dashā was of the lord of Karma bhāva (10<sup>th</sup> bhāva) and Antardashā was that of Rāhu who acts like Shani the Yogakāraka, by his very nature and also as it occupies rāshi of Shani. Shani, being kendra-konaadhipati (lord of the 4<sup>th</sup> and 5<sup>th</sup> bhāva) and placed in 10<sup>th</sup> house, can give success in the Jātaka's profession and Rāhu, therefore delivered these results in its antardashā.

M.S. married on 10<sup>th</sup> of July 1940. The 7<sup>th</sup> bhāva is owned by Mangal and is also aspected by Mangal. We also observe that Guru and Chandra occupy the 7<sup>th</sup> bhāva, in Mesha rāshi. So these grahas have to figure in the dashā order while the transits also have to be suitable to give her marriage. In addition, the Kalatra kāraka, Shukra, and the Pati kāraka, Gum, both can have a say in marriage taking place in their periods of influence. The grahas who get the status of Yogakāraka can also give marriage, especially if they are connected with the bhāva having direct impact on marriage. We now see that the Mahādashā of Mangal was operating and the Antardashā was that of Surya. Surya is conjunct Budha the 9<sup>th</sup> lord (so shubha and capable of giving yoga to one born in Tulā) thus becoming capable of giving rise to yoga and further that he occupies the Shayana bhāva (bhāva of bed pleasures) and also influences the 5<sup>th</sup> bhāva (progeny) on account of his being in Sandhi (border of two rāshis/nakshatras), that we have seen earlier. The influence of kāraka is seen, as the Pratyantardashā operating at that time was that of Shukra the Kalatra kāraka and the Sookshmadashā was that of either Rāhu or Guru (exact time not being known) so it is either that of Rāhu acting like Yogakāraka (Shani) or Pati kāraka Gum that influenced the occurrence of marriage.

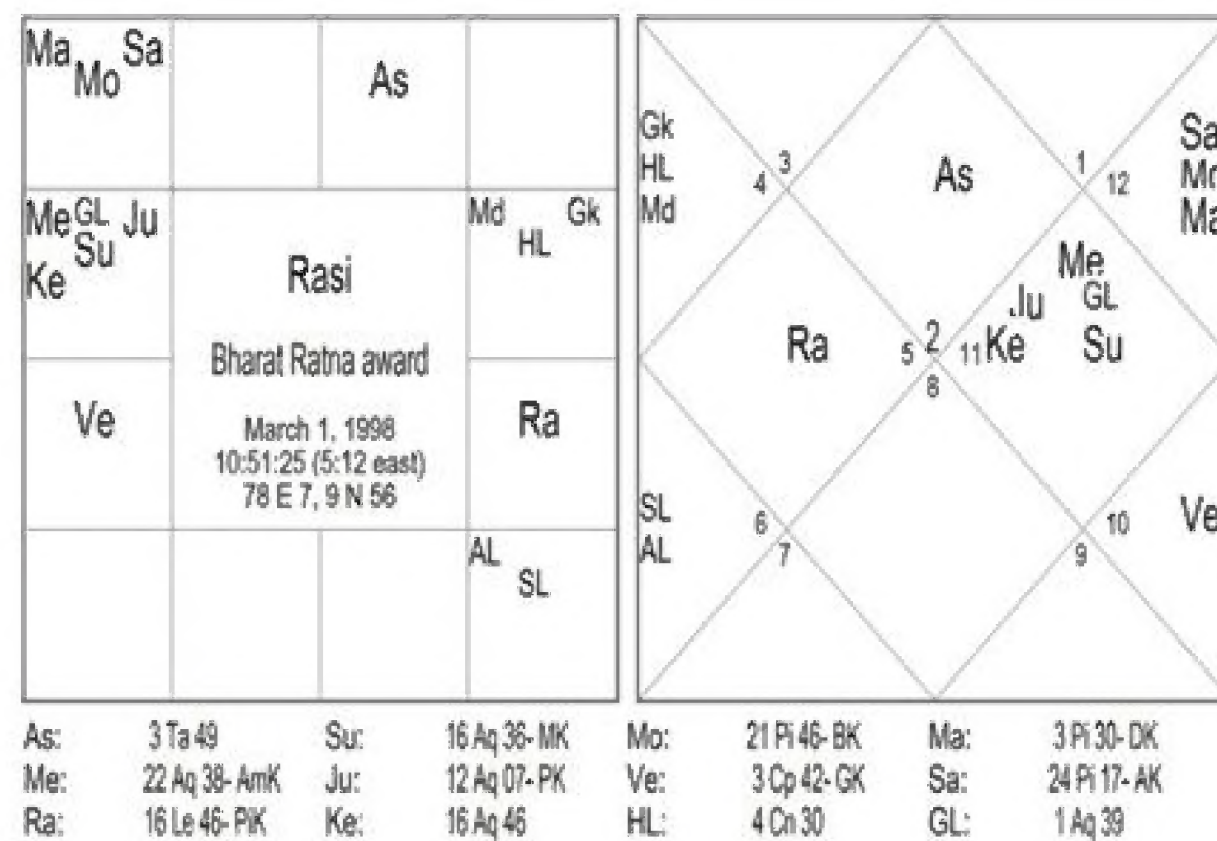
Chart no.10: Transit chart on the date of marriage of M. S. Subbulakshmi:



In transit we find Gum aspects the natal lagna from Mesha rāshi and squaring the Kalatra kāraka Shukra in natal chart, and Surya the initiator of yoga also trine the 7<sup>th</sup> from 7<sup>th</sup> bhāva that is the lagna. Chandra, the fructifier of yoga occupies the 12<sup>th</sup> bhāva of bed pleasures. Mangal, lord of the 7<sup>th</sup> bhāva, is again aspecting the 7<sup>th</sup> bhāva from the 7<sup>th</sup> that is the lagna. We also find that gochar Guru squares the natal Shukra becoming Paraspara kāraka to it and joins natal Guru, thus helping both the Kalatra kāraka Shukra and the Patikāraka Guru to give marriage to the Jātaka. Therefore the dashās being appropriate and gochar also being right, marriage took place.

Another landmark event in the life of M. S. is the award of "Bharat Ratna", amongst the numerous awards that were given to her, the highest civilian award bestowed by the Government of India. This event occurred on 1<sup>st</sup> March 1998. Let us see the gochar at that time and try to understand the combination of dashā and gochar that indicates this possibility in her chart.

Chart no.11: Gochar at national award of "Bharat Ratna" for M.S.



Gochar shows us that Guru the lord of 3<sup>rd</sup> (valor/efforts), Budha the 9<sup>th</sup> lord (Bhāgya), Surya the lord of 1<sup>st</sup> (Lābha) and Kctu representing Mangal the 2<sup>nd</sup> lord (Dhana/wealth) occupy a trikona sthāna (Kumbha rāshi) from natal lagna and have gained strength by occupation of a shubha bhāva. Mangal the lord of 7<sup>th</sup> (associates/public), as also the 10<sup>th</sup> lord Chandra, Yogakāraka Shani all occupy, a trikona (Mecna rāshi) from the natal 10<sup>th</sup> bhāva. Lagnesha Shukra occupies the 4<sup>th</sup> bhava aspecting the 10<sup>th</sup>.

That they are thus, capable of influencing the indications of lagna representing M. S., herself, is thus clear. Kctu being Moksha kāraka, the event may not bring much financial gain but could bestow honor/fame is also likely as the 10<sup>th</sup> bhāva is also called Kirti (fame) or Maana (honor) sthāna and 10<sup>th</sup> bhāva is very much involved here.

Let us now move to dashās operating at that time. Budha - Shukra - Guru - Budha - Budha -Chandra, (Mañadasā - Antardashā - Pratyantar - Sookshma - Prāna - Delia) dashā, were operating at the time the award was bestowed upon her. Readers must be wondering as to why I am giving dashā levels up to Delia dashā here, having expressed my reservations in using them generally.

This question may arise in the mind of a reader as Budha being a trikona lord and Bhāgyesha (lord of fate), Shukra being the Lagnesha and Guru being the 3<sup>rd</sup> lord (of valor) and 6<sup>th</sup> (service/efforts), the event is supported by dashā levels up to Pratyantar dashā. The reason I am considering dashās up to the level of Delia dashā here, is that I want to explain a, not generally understood principle of application of dashās when a graha owns both a shubha bhāva and a dusthāna. That Budha owns both the 9<sup>th</sup> bhāva and the 12<sup>th</sup> bhāva and shall give results of 9<sup>th</sup> bhāva predominantly is obvious as lords of the 2<sup>nd</sup> and 12<sup>th</sup> generally give results of the other bhāva owned by a graha. But does it mean it will not give any results of 12<sup>th</sup> bhāva at all?

This query must rise in the mind of a discriminating reader of astrological texts. The answer will obviously be that it will certainly give the results of 12<sup>th</sup> bhāva also. The supplementary query that will rise from the earlier one will be when shall the results of the 12<sup>th</sup> bhāva manifest?

And further question will naturally be how this is to be applied in interpretation of dashās? I wanted to illustrate this and thus the consideration of Delia dashā level of Vimshottari dashā in the instant case.

Again we observe that gochar Surya is playing its Sandhi role to the hilt, being in square to Simha, whose results we have seen earlier in her being honored by royalty. Gochar Guru trines the 7<sup>th</sup> from natal Guru and Chandra (10<sup>th</sup> lord), aspects the 7<sup>th</sup> bhāva from natal Budha (kāraka for 10<sup>th</sup> bhāva) and trines the 7<sup>th</sup> bhāva from its own 10<sup>th</sup> bhāva (Tulā rāshi), activating these bhāva by influencing their bhāveshas. We also observe that the kāraka for the 10<sup>th</sup> bhāva (in respect to honors) Surya and the natural kāraka for 10<sup>th</sup> bhāva Budha are in trine to the natal lagna, in gochar.

Lest the readers be confused by multiple kārakas for the 10<sup>th</sup> bhāva, when Pārāshara talks only about Budha, let me clarify that other authorities give Surya, Budha, Guru and Shani the kārakatwa of the 10<sup>th</sup> bhāva. This is logical also as there is more than one manner in which Karma (work/a name for 10<sup>th</sup> bhāva) manifests. So authority and honor is indicated by Surya, efforts by Shani, dispensation of knowledge by Guru and trade and commonsense indicating the Karma that will be



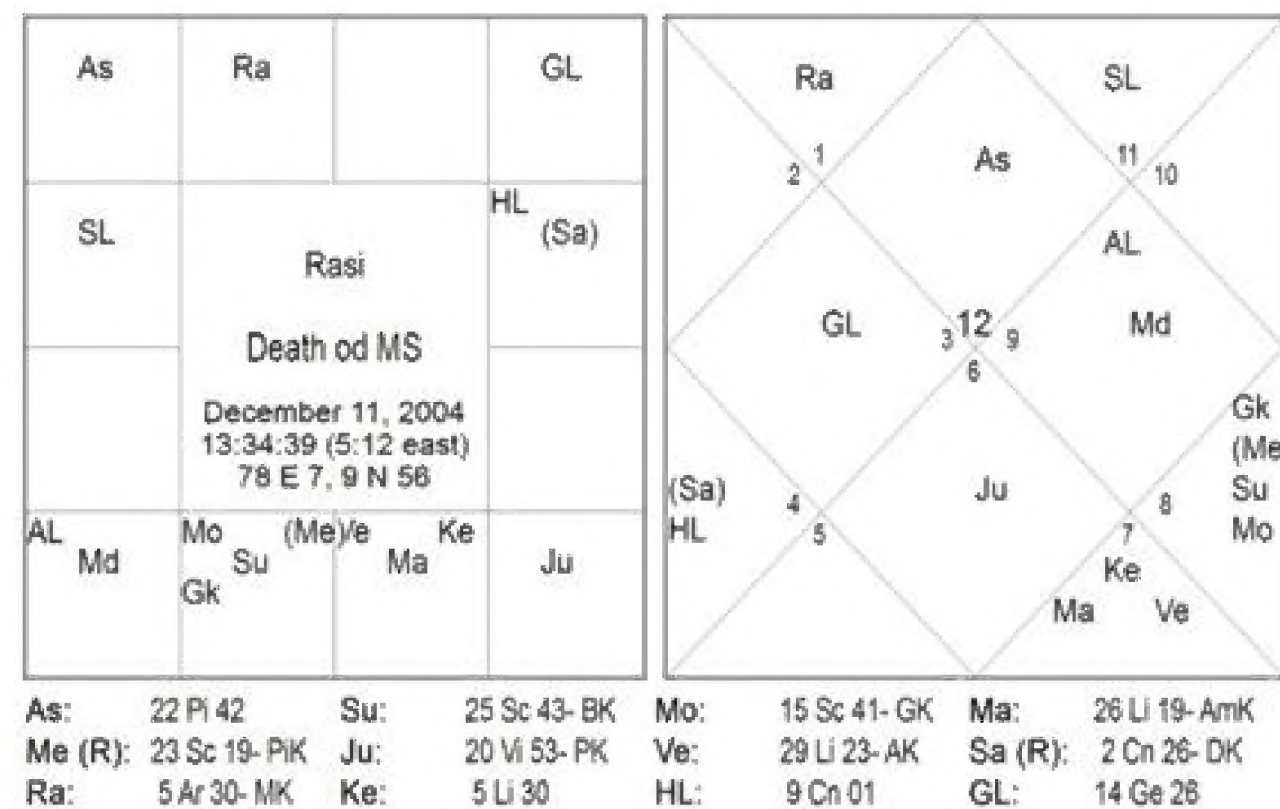
undertaken by the Jātaka is indicated by Budha and they are thus kārakas in their field of activity as far as the 10<sup>th</sup> bhāva is concerned.

The answer to the unanswered second query, answer to the first query having been found by the reader himself by application of his vivēka (sense of proportion) and astrological principles so far studied, is that in case of grahas owning two bhāvas the first half of its dashā gives the effects of the nearest bhāva from lagna that it owns, counting for this purpose being done in regular order, and the second half of its dashā gives results of the bhāva that it owns and is farthest from lagna.

Answer to the third query about application of this information to Vimshottari, or for that matter any other dashā will be obvious and if the dusthāna is in the distant bhāva the results would be not so favorable. Here the application does not end. We have to understand that this means that if Mahādashā of a graha that is favorable and by contrary principle its Antardashā is to give ill effects, then in case of later half of that Antardashā the results are likely to be favourable in the area of the good bhāva ruled by that graha, as for that part the contrary result principle is not wholly applicable.

Thus though two successive dashā levels of Budha will generally be not favorable, being trikona lord, Budha by virtue of also owning the 12<sup>th</sup> bhāva which is a trika sthāna the later half of the second level dashā is capable of giving favorable results related to 9<sup>th</sup> bhāva to M. S. since for that period he will not act as a trikona lord. So that period of the dashās would give results as if two successive levels of a functional graha dashās are operating which would give good results as we have understood in Vimshottari dashā interpretation chapter. Thus we see that she received the award in second half of Budha Prāna dashā when Chandra (10<sup>th</sup> lord) Delia dashā was in operation. It must be understood that for the lower level dashās to have an impact the gochar should be appropriate.

Chart no.12: Gochar position of grahas at the time of death of M.S. Subbulakshmi. on December 11<sup>th</sup> 2004



We find that for the day of death of M. S. Subbulakshmi, Tulā rāshi, the lagna in natal chart, was occupied by gochar Ketu (the Moksha kāraka and representing Mangal, a strong Māraka and Chandra, lord of bhāva occupied by Ketu and with kendrādhipati dosha) and Shukra the Lagnesha as well as the 8<sup>th</sup> lord, indicating some bodily harm to self. Similarly Mangal the lord of 2<sup>nd</sup> and 7<sup>th</sup> bhāva and thus a strong Māraka for Tulā lagna occupied the lagna, further confirming the possibility of bodily harm as Mangal is aspecting the 8<sup>th</sup> bhāva that is the Āyush bhāva. The 2<sup>nd</sup> bhāva of the natal chart was occupied by gochar grahas, Surya the lord of 11<sup>th</sup>, Chandra the 10<sup>th</sup> lord and Budha, the lord of the 12<sup>th</sup> (lesser Māraka bhāva and bhāva indicating moksha/final emancipation) and the 9<sup>th</sup> bhāva. Guru, lord of 3<sup>rd</sup> and 9<sup>th</sup> bhāva (trishadāyādhipati and hence malefic for Tulā rāshi) was placed in the 12<sup>th</sup> bhāva whereas Shani the Yogakāraka and a natural malefic was placed in the 10<sup>th</sup> bhāva and was aspecting the 7<sup>th</sup> bhāva, which is 7<sup>th</sup> from the lagna.

Let us see the relative position of the grahas, in gochar and Janma lagna chart, at that time. We find that gochar Mangal joins natal Mangal, Ketu in gochar squares natal Ketu and gochar Shani joins natal Shani. Again, gochar Shukra squares natal Shukra. So the grahas are to help each other in whatever task they are capable of doing, during this period on account of the Paraspara kāraka principle. The 6<sup>th</sup> from the 8<sup>th</sup>, the 8<sup>th</sup> being that bhāva under consideration, is occupied by Ketu, Mangal and Shukra (who is also 8<sup>th</sup> lord) also indicate harm to that bhāva therefore some sort of disease at this point of time could lead to death, which it did as she was suffering from complications due to pneumonia and cardiac irregularities. However we have to confirm whether death would in fact occur from the dashās

operating at this time otherwise she could have had only health problems but not death.

The Mahā - Antar - Pratyantar - Sookshma - Praṇa - Delia dashaṣ operating, at this point of time, were those of Budha (12<sup>th</sup> lord) - Rāhu (representing Shani who is the lord of bhāva occupied and also since Rāhu gives results of Shani when alone in a bhāva. Rāhu will also give results of Shukra as Rāhu receives aspect of Shukra, who is the 8<sup>th</sup> lord with kendrādhipati dosha) - Chandra (10<sup>th</sup> lord with kendrādhipati dosha, who occupies a Māraka sthāna in natal chart) - Budha (12<sup>th</sup> lord) - Guru (3<sup>rd</sup> and 6<sup>th</sup> lord and a strong Māraka) - Shani (the yogakāraka). This confirms that death could be the outcome of the disease and also teaches us that a functional malefic can kill in its dashā even if he is a natural benefic, gochar also being appropriate. Similarly a Yogakāraka, though generally understood to be capable of giving only good results, can also cause death if in gochar he is in a position to cause death. This is in line with the principles of Vimshottari dashā which state that Shani, when conjunct a Māraka, will himself act like a strong Māraka. We observe here that Shani is conjunct Ketu and Shukra and occupies Karka rāshi. So in effect he conjoins Ketu who is capable of giving results of Mangal (strongest of Māraka), Shukra (8<sup>th</sup> lord, by association) and Chandra by reason of Chandra being bhāvesha of 10<sup>th</sup> bhāva, who is attracting Kendrādhipati dosha and by virtue of being placed in the 7<sup>th</sup> bhāva so has got the ability to act as a Māraka.

This last principle we have already seen in the Vimshottari dashā chapter where I have commented on Surya and Chandra being bereft of Ashtamesha dosha but getting Māraka status if placed in Māraka bhāvas or in case of Chandra getting kendrādhipati dosha. Shukra himself gets death inflicting powers, as he owns the 8<sup>th</sup> bhāva. We have also seen, in earlier chapters, that Shani and Shukra have a symbiotic relationship and are capable of giving each other's results. Thus Shani is conjunct Mārakas and is capable of inflicting death on the Jātaka. The fact that Shani is aspecting the natal 12<sup>th</sup> bhāva in his gochar position confirms the premise.

Thus we have seen that the bhāvesha of a bhāva under consideration, the kāraka of the bhāva under consideration and the bhāva itself have to be simultaneously activated, in a negative manner, in both gochar as well as dashā periods for a dire event to actually occur. Then only will be the three parameters of the rāshi chart, the gochar and the dashās be simultaneously effective in giving rise to an incident. This also happens in good events, the respective parameters being beneficially influenced. We must remember that in gochar, grahas have to trine or square, either the bhāva or the 7<sup>th</sup> from it for the bhāva to be influenced and the same principle holds for the kāraka and the bhāvesha. Similar position of the gochar grahas from their own natal chart placement also influences the relevant grahas into delivering their results. When all these things are operative simultaneously, then only can we say that these three factors are being influenced. Whether the influence is benefic or malefic will have to be decided from factors that are discussed at length in the analysis in this chapter. One should also try to find out the likely time span for occurrence of an event, from the nature of grahas influencing the concerned bhāva and then try to work out which dashās are likely to give the results going further down the different levels of sub dashās.

Then one should try to find out the likely gochar position of grahas that is likely to trigger what is promised by the natal chart and the dashās and, having narrowed the time down, find out the month in which the event is likely to occur by placement of gochar Surya in trines or square to any one or all of the bhāva, bhāvesha or kāraka or 7<sup>th</sup> bhāva from them and by looking at similar position of Chandra to arrive at the period of 2 and VA day within which it is likely to occur. Then, with enough study and experience, it is not impossible for an astrologer to go down up to Delia dashā level to find out even the hour or in even finer division of the Delia dashā to get the very minute an event is likely to occur.

Having understood how to analyze a chart in depth and how to time an event, I will take up sonic charts to understand how one can find out the general strength of a chart and the potential of that chart. Here I shall concentrate on very basic tools like combination or placement of bhāva lords, strength of grahas as grahas themselves and as bhāveshas, and strength or weakness of bhāvas to analyze a chart. We shall use only the Janma lagna kundali (rāshi chart/natal chart) and understand how having understood the basic principles well, one can correctly analyze a chart. One can of course do an even better in-depth analysis if one uses the strength derived by grahas from their occupation of rāshi and bhāvas in navāmsha kundali (navāmsha/D-9 chart).

Let us now go from the world of religion and devotion to fashion and films. We see below the chart of Miss Gabrielle “Coco” Chanel, who rose from not so good social background to become one of the premier fashion designers of Paris who changed the face of fashion.

## Coco Chanel

Chart no. 13: Birth chart of CoCo Chanel

		Ke	Sa	Ma	
AL	Mo	Rasi		Ve	HL
		Coco Chanel		Me	Su
		August 19, 1883 16:00:00 (0:00 west) 0 W 5, 47 N 16			
Md	Gk	SL	GL	Ra	

		SL			
Mo	10	Gk	Md	8	R
AL	11	As	GL	7	
		9			
		12	6		
		3			
Ke	1	Ma		S	
		2		M	
		Sa			
				4	5
		Ju	HL	Ve	

As:	7 Sg 22	Su:	4 Le 03- GK	Mo:	19 Aq 16- BK	Ma:	4 Ge 53- PK
Me:	22 Le 41- AmK	Ju:	0 Cn 49- DK	Ve:	25 Cn 18- AK	Sa:	16 Ta 53- MK
Ra:	13 Li 30- PIK	Ke:	13 Ar 30	HL:	2 Cn 05	GL:	14 Sc 49

What is so special about this chart that made Miss Chanel rise from daughter of a poorhouse worker to the stage where in her time, she almost defined "what is fashion"? Is that indicated by the chart at first glance, is what we are looking for.

Applying simple rules we find that the chart holds one exalted graha, Guru, and one graha in own rāshi, Surya. We also see that Budha is with Surya which by itself, is not very unusual, as Budha is always within about 28 degrees of Surya, but Budha and Surya are 18 degrees apart, giving rise to “Buddhi Maadhurya Yoga”. Again we find that the Karmesha (lord of 10<sup>th</sup> bhāva), a kendra lord, joins the Dharmesha (lord of the 9<sup>th</sup> bhāva) who owns a trikona (trine). This makes both of them capable of giving Rāj Yoga. That the yoga is not only between a kendra and trikona lord but these sthānas are also the Karma and the Dharma bhāvas, and that the yoga occurs in 9<sup>th</sup> bhāva, makes it a very powerful “Dharma Karmādhipati” Yoga which enables a person to establish his own rules or set a new order, in his chosen career.

“Sushlokashataka” tell us that, Dharma Karmādhipati yoga occurs when:

भाग्यराजेश्वरौ भाग्यराज्ये वान्योन्य राशिगौ ।

bhāgyarājeṣvārau bhāgye rāje vānyonya rāṇigau ।

यातौ स्वस्वगृहे वा तौ योगोऽयं प्रबलः स्मृतः ॥५॥

yātau svasvagāhe vā tau yogo'yaà prabalaù smātaù || 5 ||

Lord of the 9<sup>th</sup> house (Dharma/Bhāgyabhāva lord) and lord of the 10<sup>th</sup> house (Rājya or Karma bhāva lord) both conjoining and in either Bhāgya (Dharma) or Rājya (Karma) or lord of Dharma in Karma sthāna (house/bhāva) and lord of Karma in Dharma sthāna. or both the lords in their own respective houses give rise to a powerful Rāj Yoga.

The results of the Dharma Karmādhīpati Yoga are that the native becomes victorious and famous. It is interesting to note that the words Dharma Karmādhīpati Yoga rarely appear in the discription of the yoga in classic astrological texts and yet astrologers understand what is meant by the term. That is because the term is descriptive, dharma referring to the 9<sup>th</sup> bhāva and karma to the 10<sup>th</sup> bhāva, while adhipati means the lord of those bhāva. We already know that yoga means joining or coming together. Thus the name indicates coming together of the 9<sup>th</sup> and 10<sup>th</sup> lords. The manner in which tlicy can be related, to give a powerful yoga is given by the text “Sushloka Shataka” above. Even when lords of the 9<sup>th</sup> and 10<sup>th</sup> bhāva conjoin in other bhāvas Dharma Karmādhīpati Yoga is believed to have occurred according to the modern astrologers, but in my opinion this will be capable of giving its results on a lesser scale than what is indicated above, though some effects would certainly be there.

We find that the 11<sup>th</sup> bhāva is occupied by Rāhu (unconventional) and its lord, Shukra, occupies the 8<sup>th</sup> bhāva aspecting the Dhana (2<sup>nd</sup> bhāva) and she did earn her wealth through fashion design and she is also remembered for the famous perfume Chanel No.5, both activities that conic under the domain of Shukra. The fact that Budha who owns the 10<sup>th</sup> bhāva (karma/work) and also represents trading occupies the 9<sup>th</sup> bhāva (Bhāgya) and aspects the 3<sup>rd</sup> bhāva (valour) indicating



contribution of a sound business sense and great amount of work, in growth of her fortune.

Again, we find that Gm the Lagnesha occupies the 8<sup>th</sup> bhāva, a clear pointer to Miss Chanel's health being good, as Lagnesha occupies the Āyush bhāva. No wonder that Miss Chanel lived upto a ripe age of 87 years. At the same time we find that Guru the Patikāraka (indicator of husband) and Shukra the Kalatrakāraka are conjunct and occupy the 8<sup>th</sup> bhāva which is not very good for marriage. Therefore either the Jātaka will not marry or if she does, the spouse will not live long for her to enjoy marital status for long or she may obtain a divorce. This is also confirmed, in a way, by Kctu occupying the 5<sup>th</sup> bhāva indicating lack of happiness from progeny, or its absence. I would like to remind the reader, that we are only considering the natal chart here and they should not jump to conclusions in such important matters, without finding out the strengths of the concerned grahas and bhāva in the navāmsha chart. No doubt marriage can be there, nonetheless, as Budha the lord of the 7<sup>th</sup> bhāva is in a trikona and does not suffer from Pāpakartari Yoga (malefics in 2/12 position from the graha under consideration) and some say that she married Paul Iribé and some say that she contemplated marrying him but both sources agree he died suddenly while playing tennis. At the same time the 7<sup>th</sup> lord Budha occupies the 9<sup>th</sup> bhāva and the 5<sup>th</sup> and 12<sup>th</sup> bhāva lord Mangal occupies the 7<sup>th</sup> bhāva. The former is in line with her life sketch which mentions that "This stint (cabaret singer) as a performer — she was apparently charming but no Piaf — led her to take up with the local swells and become the backup mistress of Etienne Balsan, a playboy who would finance her move to Paris and the opening of her first hat business". By the virtue of the 12<sup>th</sup> lord occupying the 7<sup>th</sup> bhāva, her relationships could be with foreigners (12<sup>th</sup> bhāva indicating distant lands) and she is said to have had alliances with an English industrialist as well as Duke of Westminster, the later, it is said, she was almost going to marry. We also see that Chandra occupies the 3<sup>rd</sup> bhāva (representing throat), aspecting the 9<sup>th</sup> bhāva, and she is said to have been a cabaret singer, when she was about 17 years of age. It is generally seen that a person is likely to have sources of livelihood connected to the indications of grahas that aspect or occupy the 9<sup>th</sup> (Bhāgya), the 10<sup>th</sup> (Karma) or the 11<sup>th</sup> bhāva. We see that Surya occupies the 9<sup>th</sup> bhāva and one of her early successes was from a sweater, which appears to fit in Surya ruling wool and she certainly had royal patronage, Surya being king in the planetary cabinet. Rāhu in the 11<sup>th</sup> bhāva, while giving much income through sources connected with the lord of the bhāva that he occupies and the graha he associates with, as well as Shani, can also make one's mind to be attracted by unusual ideas as 7<sup>th</sup> from it is the 5<sup>th</sup> bhāva and we have seen earlier that Rahu is capable of giving results of the bhāva occupied and the graha conjunct. We also know that Kctu in a bhāva can indicate giving up the indications of bhāva and its occupying the 5<sup>th</sup> could indicate the possibility that she could some time act without thought of consequences. Her life sketch mentions that: "This is when (during the Second World War) her anti-semitism, homophobia (even though she herself dabbled in bisexuality) and other base inclinations emerged. She responded to the war by shutting down her fashion business and hooking up with Hans Gunther von Dincklage, a Nazi officer whose favors included permission to reside in her beloved Ritz Hotel. Years later, in 1954, when she decided to make a comeback, her name still had "disgraced" attached to it." We have already seen that Budha represents trade or commerce and its placement in the 9<sup>th</sup> bhāva indicates income from trade, at which she was excellent, no doubt.

Next we look at Kctu occupying the 5<sup>th</sup> bhāva indicating either lack of happiness from progeny or not having any progeny, which also is correct. I would like to mention here, that sometimes Kctu in the 5<sup>th</sup> can indicate a female progeny, but we do not have any confirmation of that in the available records. Kctu could also indicate giving up the progeny. We have also seen Kctu the mokshakāraka occupying the 5<sup>th</sup> giving its results in respect of buddhi (working of brain / thought process / knowledge etc). It is said that malefics occupying the upachaya (3<sup>rd</sup>, 6<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup>) bhāvas indicate great success and monetary gains especially on a greater scale if they happen to be Shani or Rahu and more so if the bhāvas are trishadyay bhāvas (3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup>). In Miss Chanel's case not only do they occupy the 6<sup>th</sup> and the 11<sup>th</sup> bhāva respectively but they occupy bhāvas owned by their bosom friend Shukra. The results are plain to see in her fame and material success.

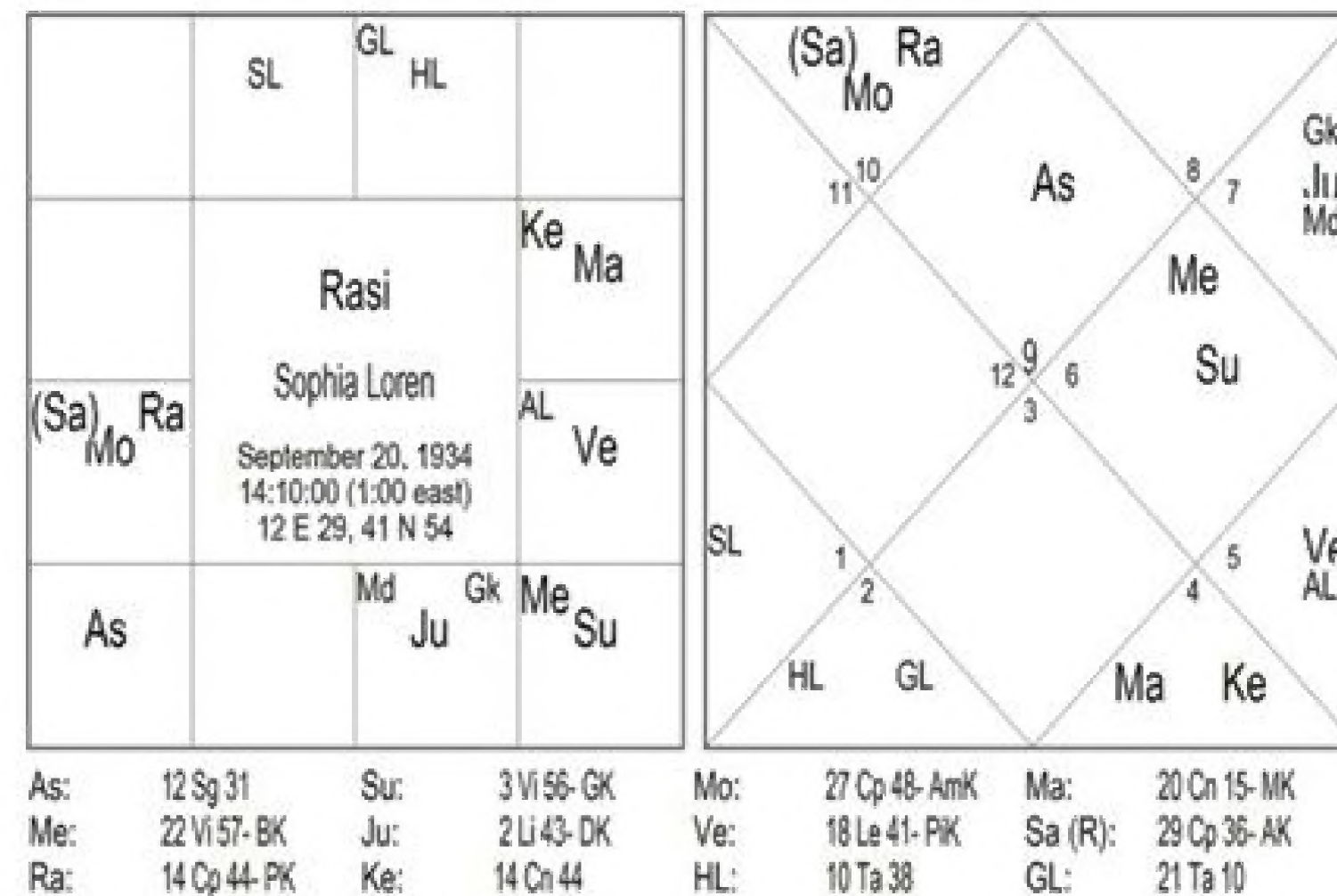
Though we are not looking at the dashās here, we would not be doing justice to the analysis of Miss Chanel's chart if we do not look at dashā operating at the time of her death, which occurred on January 10<sup>th</sup>, 1971. The Mahādashā operating, at that time, was of Chandra the 8<sup>th</sup> lord and Antardashā that of Rāhu who delivers results of strong marakesh Shukra (lord of 6<sup>th</sup> and 11<sup>th</sup>) and Shani (2<sup>nd</sup> and 3<sup>rd</sup> lord) the primary Māraka by virtue of its 2<sup>nd</sup> bhāva ownership.

Before I conclude, one thing that I have marked and could be useful in the case of doubtful lagna is that when the lagna is dual, the person generally is called by two names, that is he has an alias. Born Gabrielle Bonheur, Miss Chanel was popularly known as "Coco". This observation of mine is in line with the basic principles of astrology as lagna representing the entire personality of a Jātaka, and in line with the dual nature of the rāshi occupying lagna that he will be known by two (or more) different names to different people. The readers may like to apply this to real life horoscopes and find out the correctness or otherwise, of my observation in this regard.

From the world of high fashion let us go to the world of performing arts. We shall now look at the horoscope of Miss Sofia Loren (or Lauren).

## Sofia Loren

Chart no.14: Birth chart of Sofia Loren



Here also we shall try to analyze the chart on the basis of the rāshi chart alone and try to find out what are the indications that point to Miss Loren becoming so successful in her chosen profession. Looking at last things first, we find here a Jātaka with Dhanu rāshi, a dual sign rising and Miss Loren was born "Sofia Scicolone", experimented with the last name "Lazzaro" and eventually settled for the name "Sophia Loren" as the name by which she is now known the world over. Thus it appears that the proposition that I have made earlier, about the dwisvabhāva lagnas indicating the possibility of Jātaka being known by two (or more) different names to different people or at different times appears to bear out.

When we look at the chart we find that there is a strong Dharma Karmādhīpati Yoga occurring in the 10<sup>th</sup> bhāva, by reason of the Dharmesha Surya and Karmesha Budha, conjoining in the Karma bhāva (10<sup>th</sup> bhāva). The difference between Miss Chanel's chart and that of Miss Sophia Loren is that, whereas in the first case Shukra is lord of the 11<sup>th</sup> and Surya-Budha aspect the 3<sup>rd</sup> bhāva (parākrama/valor) indicating income from trade in artistic materials, in Miss Loren's case Shukra is positioned in the 9<sup>th</sup> bhāva and its aspect on the 3<sup>rd</sup> bhāva, the Pāṇakrama bhāva, points to the fact of the source of income coming from performing arts itself, 3<sup>rd</sup> bhāva being that of valor.

The source of income here, is related to arts or communication as Shukra, who is the lord of the 11<sup>th</sup>, aspects the 3<sup>rd</sup> bhāva (bhāva of communication) but Budha the graha who rules communication is occupying the 10<sup>th</sup> bhāva indicates that the karma (work) that the Jātaka will perform for earning money could relate to communication; hence performing arts could be the occupation of the Jātaka. It is noteworthy that in Miss Loren's chart also, we observe "Buddhi Maadhurya" Yoga taking place by virtue of Surya and Budha being more than 15 degrees apart, indicating an intelligent brain behind that beautiful face.

The fact that Chandra the Mātru kāraka (indicator for mother) is afflicted by Shani and Rāhu and that Shani aspects the 4<sup>th</sup> bhāva of the horoscope, coupled with Guru the lord of the 4<sup>th</sup> bhāva being afflicted by Gulika and Māndi and placed in 8<sup>th</sup> bhāva from the 4<sup>th</sup> bhāva indicates the possibility of her mother being in some distress when Miss Loren was born and Chandra representing milk some negative thing in that area is also possible. Miss Loren's official web site mentions that, "shortly after Sophia's birth, Romilda (Miss Loren's mother) had been given a medicine that inadvertently caused her to stop lactating. Then Sophia developed a condition in which she was no longer able to drink cow's milk.

At one point the landlord suggested Romilda abandon Sophia. "She's all skin and bones, just let her die," the woman told Romilda. "No one will blame you." With her daughter near death, Romilda left Rome and returned home to Pozzuoli, Italy."

If we look at the 9<sup>th</sup> bhāva to look at happiness from father and relationship with him as well as his longevity, the 9<sup>th</sup> bhāva is hemmed in between malefics, that is Surya (and Budha acts like a malefic, because he conjoins a pāpa graha) in the 10<sup>th</sup> bhāva and Mangal, Ketu in the 8<sup>th</sup> bhāva, thus in Pāpakartari Yoga. Therefore though Surya the lord of the 9<sup>th</sup> bhāva, himself, is in Shubhakartari Yoga (flanked by Guru and Shukra) and though her father, Ricardo, lived long due to the



Shubhakartari Yoga to 9<sup>th</sup> lord, he did not marry her mother showing effect of the Pāpakartari acting on 9<sup>th</sup> bhāva. However he agreed to sign papers accepting paternity of Miss Sophia and did give her his last name giving effects of Shubhakartari to the 9<sup>th</sup> lord. In matter of health of the Jātaka herself, we find that Mangal and Ketu occupy the 8<sup>th</sup> bhāva pointing to the possibility of problems to health, some time in her life. We also note that the Lagnesha is conjunct Māndi and Gulika, who generally represent some slow poisonous substance connected with either the bhāva or the graha that they conjoin, this being indicated in Sophia's life with the problems she encountered at birth with drinking milk as discussed above.

Thus we can know a lot of things about the Jātaka and his/her relatives by looking at the rāshi chart logically and in accordance with the principles of astrology.

As to her marriage, she married Carlo Ponti on 17<sup>th</sup> September, 1957. We find that the 7<sup>th</sup> lord Budha is in Shubha Kartari Yoga (Budha flanked by two shubha grahas), and that Guru aspects the 7<sup>th</sup> bhāva. The fact of Shani aspecting Guru the Patikāraka (kāraka for husband in case of ladies) indicates the possibility of her marrying somebody much elder to her, Shani being described as "vridha" graha. She married "Carlo Ponti" who was much older to her (by about 22 years). Though we do not want to go into dashās in this snap analysis, it would be pertinent to note that Miss Loren married Carlo Ponti during Guru- Guru- Ketu- Shukra- Rāhu (Mahādashā- Antardashā- Pratyantardashā- Sookshmadashā- Pranadashā) combination. We have seen earlier that Guru is Patikāraka, is lord of the 7<sup>th</sup> from 7<sup>th</sup> (lagna) and aspects the 7<sup>th</sup> bhāva and thus capable of giving results related to 7<sup>th</sup> bhāva. His being Kendrādhipati and a shubha graha attracts Kendrādhipati dosha, therefore by the rule of contrary results, in Guru Mahādashā and its own Antardashā, the results could be good and as stated earlier not so good, his being Lagnesha (this marriage had to be annulled and they again married on 9<sup>th</sup> April 1966). Then comes the Ketu Pratyantar dashā, Ketu behaves like Mangal who is the 5<sup>th</sup> lord and lord of the 12<sup>th</sup> bhāva ruling the bed pleasures and his Pratyantar dashā could therefore, give good results relating to those bhāvas and thus marriage. Sookshma dashā is of Shukra who is the Kalatra kāraka (indicator for spouse) and its being lord of one of the levels of dashās at the time of marriage needs no comments. The Prāna dashā is of Rāhu who representing Shani and is capable of giving results of Shukra, if its dashā is immediately, higher in level to Shani and vice-a-versa. Rāhu by itself gives the results of Shani being like Shani and of the lord of the bhāva that he occupies, which is owned by Shani in Miss Loren's chart; that of the bhāva lords that conjoins Rāhu which happen to be Shani, who owns the Kutumba (family) and the Parākrama (valour/work) about which we have already commented upon and Chandra who owns the 8<sup>th</sup> bhāva. Thus marriage being start of one's own family, Kutumba bhāva becomes relevant. The fact that her spouse Carlo Ponti was from the same industry that Miss Loren worked in makes the Parākrama bhāva also relevant for marriage. We have seen in an earlier chapter the 8<sup>th</sup> bhāva for a lady indicates the sauBhāgya (state of being married). We also know that Rāhu is capable of giving results of the 7<sup>th</sup> bhāva from itself and Rāhu occupying the 7<sup>th</sup> from the 8<sup>th</sup> bhāva results in Rāhu Sookshma dashā giving marriage to the Jātaka. The exact time of Miss Loren's marriage not being known, even by broad parameters like morning, noon or evening, we are not considering the Delia dashā here. This combination of Guru and Rāhu (representing Shani), appearing in the dashā order, confirms our attributing her marriage with a much older person to Shani's aspect on the Pati kāraka as well as lord of the 7<sup>th</sup> from the 7<sup>th</sup> (lagna), Guru.

Let us now look at the longevity of the Jātaka by using the three pair's method of assessing longevity. We observe that in the first pair of rāshis occupied by Lagnesha and Ashtamesha, the Lagna lord, Gum, occupies Tulā (chara rāshi), as the lord of the 8<sup>th</sup> bhāva Chandra occupies Makara (chara rāshi) indicating long life. In the second pair of rāshis occupied by Shani and Chandra, both Shani and Chandra occupy Makara (chara rāshi), again indicating long span of life. The third pair of rāshi occupied by Horā lagna and Lagna shows that they occupy Vrishabha (sthira) and Dhanu (dwisvabhāva) rāshi respectively confirming long life again. Thus the Jātaka will have a long life, which is borne out by the fact that Miss Loren is very active, in this year of 2006, having entered 72 years of age.

## Timing of Marriage

We shall now take up some charts that illustrate how to find out the probable time of marriage of a Jātaka. We shall only concentrate on this area (marriage) of the horoscope and shall not do a snapshot analysis of the horoscope, primarily to avoid lack of focus. Another reason, for focusing exclusively on the time of marriage in the charts being analyzed, being that one of the charts is mine and I do not wish to fall in to the trap of praising my own qualities and glossing over my weaknesses. I would also advise the readers not to fall into the habit of trying to locate a certain yoga or yogas in one chart, good or bad, and then trying to analyze another chart in similar fashion by assuming that it will yield similar results there. One must understand that no two charts are identical as grahas in two different charts do not occupy identical rāshis or navāmsha and neither are the functional nature of the grahas identical for different lagnas. Every chart must therefore be analyzed on its own merits or demerits on the basis of principles of astrology that we have learnt in the earlier chapter and applying the logic that I have tried to explain so far, to the best of my limited abilities.

We shall try to understand here many of the principles about timing, that we have learnt up to this point, in depth. We will also discuss how an event needs to be

viewed from an astrological viewpoint, as many social norms have changed over years. I have thus given liberal comments on some basics, such as what should be treated as a marriage, in this discussion. At first glance this might appear to be stating the obvious. Believe me, that this is not so. Many of the terms that were literal in their meaning, in days bygone, are no longer so. Therefore an astrologer has to think as to what meaning the Sages wanted to convey while using certain terms in describing yoga, bhāva or graha indications. An example would be when the Sages say one will become a king of his own land. In these days of democracies being the norm than the exception, we have to understand that a Jātaka born in a stable democracy cannot become a king but may become the President or the Prime Minister, depending on who has the executive powers. This is all right for postage stamp size democracies, but what happens in geographically large democracies like the U.S.A. or India? The law of statistics makes it clear that there could be more than one, actually much more than one Jātaka who could have the Rāj Yoga, giving the power to rule over others. Obviously the strength of the Rāj Yoga could indicate his status within the cabinet. But the number of people having Rāj Yoga will far outstrip the number of cabinet posts, even when we include the States that are small kingdoms unto themselves but with lesser powers. There is no need to be confused if we think as to what are the privileges of a king. A king can make and amend laws that are binding on his subjects and represents authority. So in a nutshell, the Jātaka could wield power in his own area of operation and can set the rules that others within his organization will have to follow, if a Rājyoga is present in his chart. I would therefore like to call upon the readers to read the principles and my comments with concentration, since these principles have universal application and thus applicable to other bhāvas as well. We will therefore begin with understanding how yogas fructify, continue on to when they are likely to fructify and then find out how to time the events in respect to marriage in particular, though this applies to other bhāvas as well. So at the cost of repetition, let us begin viewing these principles in a logical order.

In the first instance, one should understand that a kundali (horoscope) indicates what is to happen in the future for a Jātaka. The time when some event indicated by the horoscope is to happen will depend on correct combination of dashās and gochar of relevant grahas, occurring at the most appropriate time, for that particular Jātaka. Let us understand what to look for when we consider an event like marriage from the Jyotish point of view and the principles involved. In order to learn the principles, which are often neglected leading to confusion, we will try to understand the bhāvas that affect a marriage and the factors that need to be seen when we talk of marriage with reference to Jyotish.

Marriage could be equated to starting a new partnership enterprise where the partner being inducted is likely to influence one's entire personality. This is why the 7<sup>th</sup> bhāva, which is also the house of business and partnership, besides partner in marriage, and the lagna which indicates our overall personality; become the most important bhāvas/arcs that need to be analyzed first. Strength of the Kalatra bhāva (7<sup>th</sup> house/spouse), Saptamesha (7<sup>th</sup> lord) and the planetary influence on this bhāva will enable us to arrive at a rough time frame when marriage can occur, other conditions permitting. Shukra the Kalatra kāraka and the 7<sup>th</sup> house from Venus will also have to be considered in similar manner. Last to be considered, but not the least, is the graha Guru who is Putrakāraka (kāraka of 5<sup>th</sup> house) and is directly related to the Dharma (9<sup>th</sup> house/ religion/social norms). It should be noted that in case of women, Guru is also Pati kāraka (indicator of husband) and assumes special importance.

The next area requiring our attention would be the Putra (5<sup>th</sup>/progeny), the Dharma (9<sup>th</sup>/social norms/religion), the Kutumba (2<sup>nd</sup>/family) and the Shayana (12<sup>th</sup>/bed pleasures) bhāvas. Their relevance to the Kalatra bhāva (7<sup>th</sup> house/spouse/partner) is obvious as most of the marriages survive or break on account of strength or weakness of any of these bhāvas. This means in essence, that these bhāvas impact each other and influence on these bhāvas needs to be studied, if we have to time marriage with some measure of success, as they are capable of indicating whether marriage is in store for a Jātaka or not. To elaborate, if a person is not likely to have progeny, not going to observe the social norms, have problems in the family on account of the marriage and also is not going to have bed pleasures, the marriage is more likely not going to occur or if at all it does occur, the marriage is not likely to survive the test of time.

The third area that needs to draw our attention is the custom of marriage in the Jātaka's community to understand the correct time frame of marriage. If for example, you get a horoscope of a Jātaka in whose community child marriages are the norm (Rājasthan is one such province, in India, besides others) and you find that the Jātaka has yoga for late marriage and in this example if in the Jātaka's community general age of marriage is say, 6 years one should try to find appropriate dashā and transit that is likely to give marriage in a time frame of say 12 to 18 years of age or so, which would be a late marriage for this community. Similarly in communities where late marriage is the norm (Parsi community generally marry late in India), in a similar situation, you would be safe to look at a time frame beyond 45 years or so. Again, one will have to factor in the family specific traditions, education and social standing in order to understand the right time frame, even within a certain community. This is what is called as, “viveka” (sense of proportion) that an astrologer must apply when analyzing a horoscope.

We have so far seen the main areas that must be considered before undertaking the timing of marriage. We have seen that marriage is dictated by many factors besides only 7<sup>th</sup> bhāva indication and seen their mutual influence. It also needs to be understood that since the 7<sup>th</sup> bhāva from any bhāva or graha is exactly opposite to that bhāva or graha, it can obstruct the result of a graha or bhāva that is placed in the 7<sup>th</sup> bhāva, from itself. Since the graha will also be aspecting the bhāva from

7<sup>th</sup> to it, the graha will also have an attraction to the bhāva and vice-versa, being capable of influencing its results. Let us look at how the lagna and the 7<sup>th</sup> bhāva compliment and obstruct each other. As long as one is a bachelor, one is free to behave as he likes and is represented by lagna. When the 7<sup>th</sup> bhāva gets activated, one gets married and has to forego some of his freedom. At the same time knowing marriage will mean loss of some freedom, one wants to get married. So there is an obstruction to freedom resulting in an influence on lagna and at the same time there is an attraction towards getting married. Should shubha grahas occupy the 7<sup>th</sup> bhāva the native will be happy despite of having lost his freedom and should there be pāpa grahas (malefics) occupying the 7<sup>th</sup> bhāva, devoid of aspect of shubha grahas the experience of marriage is not likely to be a pleasant one. Therefore we see here the influence wielded by grahas in 7<sup>th</sup> bhāva from the graha under consideration. Look at 3<sup>rd</sup> bhāva representing parākrama from which the 7<sup>th</sup> bhāva is Dharma or 9<sup>th</sup> bhāva. Now if one does not do his dharma (duties) properly, he will not be getting the fruits of his own parākrama (valor).

So malefics in 9<sup>th</sup> bhāva are not supposed to be good for one's overall development and the Jātaka may not get much happiness and therefore support from his father (also indicated by 9<sup>th</sup> bhāva) in respect of his career, should pāpa grahas occupy the 9<sup>th</sup>. At the same time, he may himself be successful in his career, by virtue of aspect of pāpa graha on the 3<sup>rd</sup> bhāva, though lack of happiness from siblings (by reason of its aspect on the 3<sup>rd</sup> bhāva), in addition to lack of pitrusukha (happiness regarding father) would still be there. The reason for his career being likely to be successful is that pāpa grahas give good results in 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> and occupation or aspect of a graha with relation to a bhāva is generally treated to be on par with each other in Vedic astrology. Of course this will be subject to other relevant bhāvas like 2<sup>nd</sup> (wealth), 11<sup>th</sup> (gains) etc. being well disposed

So the connection between bhāvas in 7<sup>th</sup> from each other should be clear. However, though one says that bhāvas or grahas in 7<sup>th</sup> tend to obstruct, this should not be taken literally. The bhāvas in 7<sup>th</sup> from each other also indicate mutual attraction since opposites attract. This is why if shubha grahas or kārakas or the respective lords occupy these bhāvas, the results given by the bhāva are positive with respect of both the bhāva occupied and the 7<sup>th</sup> bhāva from itself. However should the grahas be pāpa grahas, then the results could be negative for both the bhāva occupied, and the 7<sup>th</sup> bhāva from the said bhāva. So we should understand that the obstruction could be resulting either in a positive manner or negative manner for a bhāva depending on the type of obstruction (graha in the 7<sup>th</sup> bhāva, being a shubha (benefic) or ashubha (malefic)). Therefore whenever we look at influence on a bhāva, we should also look at the influences to which the 7<sup>th</sup> bhāva from that bhāva, is also subject to as they are interlinked, as we have seen earlier, by providing both obstruction and attraction to each other and also influence both the bhāvas, according to the nature of the relevant grahas. This is why when we talk of a graha being placed in a trikona (trine) or a kendra (square/angle) from a certain bhāva or graha, we should not forget that its similar (trine or square) position from the bhāva which is placed 7<sup>th</sup> from that graha or bhāva is also capable of yielding similar results. This needs to be remembered, especially when we are considering gochar of grahas.

Now let us turn our attention to another very important aspect for timing of marriage. Let us understand what is meant by marriage. This may appear frivolous at first glance, though if we look at the way society is changing its social norms, this is the most important factor. Remember that even ancient Hindus had identified 32 different types of marriages. Some of these are Prajāpatya, Brāhma, Daiva, Ārsha, Aindra, Gāndharva (equivalent to love marriage), Āsura (when the groom gives money to the bride's father for the marriage), Paishācha (when the girl is taken away by deception), Rākshasa (when the bride is claimed as prize of war) and so on. Therefore contrary to popular belief, marriage performed in the traditional, religious, fashion is not the only type of marriage that is recognized by the Sages. The Sages had the ability to look into future and understand the changes a society might go through. A Jyotishi (astrologer) may fail in his predictions if he does not understand what exactly would be the modern equivalent of marriage. I would therefore like to tell how I look at the institution of marriage from an astrological perspective in the modern age. I trust this point of view will help in timing of marriage and even defining what should be considered a marriage. I think this is more relevant in this age and day since casual relationships, hook ups, living together without marriage, frequent divorces and even gay marriages are coming into vogue. Remember that in the days the Shāstra was revealed, only death could part husband and wife since the institute of marriage was part of dharma. Marriage, in those days, was treated on par with taking lifetime responsibility of the spouse's well being whether subsequently you like the spouse or not. My personal opinion is that at least at the time of marriage or a relationship this intent has to be there for a marriage to qualify as marriage in Jyotish terms.

If one analyzes the bhāvas primarily influencing marriage, as to their names and attributes, I am certain one will agree that marriage is an occurrence where another person of opposite sex, or opposite nature (in case of gay marriages), starts influencing a vast area of one's life for a long period of time. One in turn, also influences that person's life in similar fashion. Not only this, he/she reacts to the spouse's/companion's actions over time and both get modified in each other's mould. This is why you will observe that grahas, which are natural or mutual friends, never own lagna and 7<sup>th</sup> bhāva. Having so far looked at the major areas that need analysis in order to be able to time the actual event of marriage, we would now try to understand when an event might happen in the life of a Jātaka.

### Timing the marriage by correlating Natal chart. Dashās and Gochar:

We should understand that as one gets birth all the events, that are going to happen in a person's life, are present in the kundali (horoscope) of an individual. These events, however, do not go on happening through out one's life. The events happen when the appropriate relevant times of their occurrence arrive. Hence it is necessary to understand the principles, which lead to occurrence of a particular event, in a particular time frame, in a chart. In order to understand this it is necessary to understand the factors that influence a bhāva, and are capable to activate that bhāva. These factors are, grahas posited in a bhāva, grahas aspecting a bhāva, bhāvesha, navāmsheśha of the bhāvesha (navāmsa depositor of the bhāva lord) and kāraka for the concerned bhāva. The extent of influence that they are able to exercise over the bhāva, would depend on both the graha bala (planetary strength) and the bhāva bala (strength of the bhāva). Besides these general factors, in case of marriage, Guru the Putra kāraka (also Pati kāraka for ladies) and Shani, who is kāraka for the 12<sup>th</sup> house and gets directional strength in 7<sup>th</sup> bhāva, are relevant in assessing the 7<sup>th</sup> bhāva in respect of timing marriage.

The next important question is when are these grahas likely to bear a substantial influence on the 7<sup>th</sup> bhāva, for the marriage to actually take place. An event occurs when three factors are simultaneously occurring, with respect to a horoscope. These are, the grahas influencing relevant bhāva in natal chart, the gochar of relevant grahas in trines to the bhāva or to the 7<sup>th</sup> house from that bhāva (for the reasons we have seen earlier), and operation of dashās of the grahas that are capable of influencing the bhāva concerned. It is also important to know that navāmsa chart is to be seen for spouse, as advised by Pārāshara. Therefore similar position with respect of navāmsa rāshi occupied by the grahas under consideration can as well, give rise to marriage and as such it would not be proper to ignore the same in trying to time marriage.

The next point that is relevant in timing of events is to find out as to whether Surya and Chandra are in trine/square to any of the relevant bhāvas that we have seen, to be certain that an event will occur at a certain time. Surya is called initiator of yoga and Chandra is called the fructifier of yoga. Surya in gochar helps us fix the probable month when an event related to a certain bhāva can occur and Chandra in gochar helps us fix a time frame of 2¼ days, within which an event is likely to occur, as that is the rate of their transit through a rāshi. We must understand that other relevant grahas should also occupy the right positions and the appropriate dashā should be running concurrently for one to predict occurrence of an event with great deal of certainty.

Another important factor that needs our attention is the operation of dashās of the Yoga kāraka grahas for a nativity that is elaborated upon at length in the chapter on Vimshottari dashā. We should understand that a graha who owns both a trikona and a kendra bhāva is called a Yogakāraka and the readers may like to read the Vimshottari dashā chapter again to remind themselves of which grahas, other than those who become Yogakāraḥ by virtue of such simultaneous ownership of trikona and kendra bhāva, can act like Yogakāraḥ. The topic of Yogakāraka is dealt with at length in that chapter. The Yogakāraka graha, in transit, in positions already stated above is also capable to give rise to marriage during operation of its dashā. This statement at first glance, may appear to be strange. In order to understand this, it is necessary to understand how a Yogakāraka works. It is generally believed that a Yogakāraka can only yield good results. Actually a Yogakāraka is capable of giving rise to events and their nature would depend on the bhāva occupied by the Yogakāraka graha. Of course in the case of marriage the Yogakāraka could be said to give good results, in that the marriage can take place when the Yogakāraka's dashā is operative, though the 7<sup>th</sup> lord and kāraka for the 7<sup>th</sup> bhāva also have to be in appropriate places in transit in that period. A Yogakāraka graha gives rise to the effects of bhāva that it is transiting, if dashā relevant to that bhāva is also occurring at the same time or during its own dashā at such time. Yoga kāraka as the name implies gives rise to yoga. Kāraka is defined as "karotīti kaarakam"; meaning one who is capable of performing some action is a kāraka. The word yoga is also used to indicate probability of happening of an event at a future date. Being Yoga kāraka, the graha gives rise to yoga. The yoga, that it will give rise to, is indicated by the house that it occupies in gochar, and in the relevant dashā.

Why in gochar only, is a question that will naturally arise in the reader's mind. The reason is that graha's occupation of different rāshis and bhāvas, in a rāshi (natal) chart indicate various yogas in a chart from the moment one is born. Now the word "yoga" is derived from Sanskrit root "yuj" meaning joining of two or more things.

A graha being in a bhāva that happens to be a particular rāshi is only one incidence. As we have understood, more than one incidence has to occur for yoga to fructify. Thus it is necessary for grahas to be at a particular place in rāshi chart and gochar besides the requirement of simultaneous operation of relevant dashā, for an incident to occur at a particular time.

This would satisfy the condition of two or more than two factors to operate simultaneously and give rise to yoga. Let us now look at some specific placements of gochar grahas that are likely to give marriage, with respect to navāmsa.

"Bhrugu-Nādi" says:

दरेशांशत्रिकोणेषु गोचरे देवपूजिते ।



dāreçääçatrikoëēñu gocare devapiijitel

दारलामं भवत्येव कारकस्य फलवदेत् ॥

dāralābhaà bhāvatyeeva kārakasya phalaà vadetl|

Guru 's transit to navāmsha rāshi of 7<sup>th</sup> lord or Shukra or in trines to rāshi occupied by Shukra. makes a marriage take place.

यद्भावेशस्थितर्क्षाशत्रिकोणस्थे गुरुर्यदा ।

yadbhāveçasthitarkñääçatrikoëasthe gururyadā|

गोचरे तस्य भावस्य फलप्राप्तिं विनिर्दिशेत् ॥

gocare tasya bhāvasya phalapraṁptiā vinirdigetl|

TOgl; Guru transits the rāshi or the navāmsha rāshi occupied by the lord of the bhāva under consideration (7<sup>th</sup> bhāva here) or trines to such rāshi. results (good) of that bhāva (marriage.) are realised.

Though there may appear to be some difference in the positions for transit Guru given in the above two shlokas, on scrutiny, it would be apparent that the same basic principle is given from different perspectives. Both shlokas make Guru being in navāmsha occupied by lord of 7<sup>th</sup> bhāva or rāshi in trine to it, the primary condition. First shloka tells to look at certain positions from Shukra, the Kalatra kāraka, whereas the second shloka indicates that similar positions from rāshi occupied by the 7<sup>th</sup> lord are equally important. The way Surya's position in the rāshi chart influences marriage can be seen from the following shlokas.

Ashtakavarga manuscript No. D-13613 (G.O.M. L. Madras) tells us:

उत्तरायणजातस्य गुरुस्थितनवांशकः ।

uttarāyaēajātasya gurūsthitanavääçakau|

तन्नवांशर्क्षगते सूर्ये तस्मिन् मासे विवाहः ॥

tannaväägarkñagate sūrye tasmin māse vivāhakāt|

तत्त्रिकोणे वापि गुरुदृष्टियुतो रविः ।

tattrikoēē vāpi gurūdāñōiyuto ravi|

तस्मिन् काले प्राविशति विवाहं लभते नरः ॥

tasmin kāle pravigganti vivāhaà Lābhate nara|

Marriage of persons born in Uttarāyana (Surya in transit from Makara to Karka rāshi) takes place when Surya comes to the navāmsha rāshi of Guru or in trines to that rāshi. and. when such a Surya receives aspect of Guru.

दक्षिणायनजातस्य भृगुस्थितनवांशकम् ।

dakñiēāyanajātasy bhāgusthitanavääçakam|

तन्नवांशगते सूर्ये तन्मासे पाणिपीदनम् ॥

tannaväägagate sūrye tanmāse päṁpīdanam|

तत्त्रिकोणमासे वा विवाहं प्रायेशा भवेत् ।

tattrikooēagamāse vā vivāhaà prāyago bhavet|

For a person born in Dakshināyana (Surya transiting rāshis from Karka to Makara rāshi). when Surya comes to navāmsha rāshi occupied by Shukra or trines to that rāshi. marriage occurs in that month if Surya is simultaneously aspected by Guru.



Here, an important principle is being given. Surya is called the initiator of yoga. It's joining or placed in a trine to the navāmsa rāshi occupied by Guru or Shukra, initiates the occurrence of marriage. In both cases aspect of Guru on Surya in rāshi chart, is deemed necessary. Now it is necessary to understand why the graha occupying the navāmsa rāshi has to be occupied or trined, changes depending on whether Surya is in Uttarāyana or Dakshināyana. This is related to the Ayana bala (strength derived from northern or southern movement of Surya) of Surya at the time of birth. Surya is strong in Uttarāyana and his getting influenced by the kāraka of Dharma bhāva, Guru, is sufficient to give rise to yoga, whereas being weak in Dakshināyana in addition to influence of Guru, he has to also have yoga with kāraka of Kalatra bhāva, Shukra, in order to initiate the yoga. Note that in Uttarāyana the yoga occurs at the point of entry of the navāmsa rāshi or its trine, whereas in Dakshināyana it is anytime during the month of its occupation of such a rāshi that the yoga is initiated.

The following shloka supports what has been stated about the 7<sup>th</sup> house from the 7<sup>th</sup> bhāva also being important to time marriage. It tells about ingress of Surya in lagna with Guru occupying the lagna. Lagna is the 7<sup>th</sup> bhāva from the 7<sup>th</sup> house, which is called Kalatra bhāva, and thus its occupation by Surya makes Surya occupy both trikona and kendra from the 7<sup>th</sup> bhāva as well as the 7<sup>th</sup> from the 7<sup>th</sup> bhāva. One must remember that the 1<sup>st</sup>, the 5<sup>th</sup> or the 9<sup>th</sup> bhāva position, from a bhāva, is called its trikona and the 1<sup>st</sup>, the 4<sup>th</sup>, the 7<sup>th</sup> or the 10<sup>th</sup> bhāva position, from a bhāva, is called its kendra. Therefore the bhāva itself represents the kendra and trikona simultaneously and position of a graha in the bhāva or the 7<sup>th</sup> bhāva from it has a greater potential to influence that bhāva.

लग्नेशस्य नवांशे वा राशौ सूर्ये गुरुदये ।

lagnegasya navāṅge vā rāṣau siirye guriidayel

तस्मिन् कालेविवाहः स्यात् इतिशास्त्रविदो विदुः॥

tasmin kāle vivāhaḥ syāt itigāstravido viduḥ||

The learned say that marriage takes place, when Surya is in navāmsa rāshi of Lagnesha. or the rāshi occupied by the Lagnesha with Guru occupying the lagna. simultaneously.

The importance of Shukra, the Kalatra kāraka, in giving rise to occurrence of marriage is brought out in the following shloka appearing in the "Dhruva Nādi":

शुक्रत्रिकोणमे जीवे विवाहं लभते नरः ।

ṣukratrikoṅgejēve vivāhaḥ Lābhate naraḥ|

Marriage of Jātaka takes place when Guru occupies a trikona (5<sup>th</sup> or 9<sup>th</sup>) rāshi from Shukra (natal.) in transit.

Here "Dhruva" Nādi tells us that when Guru, in transit, trines natal Shukra, marriage can occur. It would have been clear by now, that many combinations are capable of giving rise to a marriage. It must also be clear that Guru, Shukra, the 7<sup>th</sup> lord and the 7<sup>th</sup> bhāva, the 7<sup>th</sup> bhāva from both of them and rāshis in trikona from them, all have a major say in occurrence of the marriage of a Jātaka. We have also understood the importance of position of Surya in gochar in this matter, as also the position of Chandra. We have also learnt that 2<sup>nd</sup>, 8<sup>th</sup> {8<sup>th</sup> because it is "Maangalya" sthāna, that is indicative of life of the spouse for a woman}, and 12<sup>th</sup> bhāva are also connected with the occurrence of marriages. Having understood the basic principles of both, defining the results of a bhāva and applications of dashā and gochar, let us now try to find out as to whether they bear out when applied to real life kundali.

We will begin with my own horoscope to understand what we have said so far. The readers will notice that I have used local mean time definition as my birth is of 1946, when local mean time was used. If we do not use LMT, the lower level dashās change, though primary dashās would still indicate the time of marriage in the general time frame, the final trigger being provided by gochar graha's appropriate position. The order would be Saturn (occupies 7<sup>th</sup>) - Mars (occupies 7<sup>th</sup>) - Moon (trines 7<sup>th</sup> and conjoins Guru the Lagnesha who aspects the 7<sup>th</sup>). But as can be seen, when we look at the timing of marriage procedure, with the use of proper time of birth using the correct time zone, DST and LMT, if applicable, the dashās up to Delia dashā are precise up to within hours. This again is the reason that I am of the opinion that as astrologers rarely go to the level of Delia dashā, barring Sandhi lagna (lagna being in first or last degrees) or a good reason for doubting the time of birth, rectification of time of birth should be avoided. The happening of events predicted, comes through fairly accurate, even without time rectification to within milliseconds, as gochar is also to be factored in and an event is not exclusively dashā dependent.

Let us now see how these principles, when applied in their logical order, can lead us to time the marriage of a Jātaka. We begin with three examples where the marriage took place a bit late, was inordinately delayed and was very early in the clan religion and caste of the Jatakas. We begin with the time of marriage of the Author followed by those of Mr. N.M. and Mrs. S.K.

Chart no.15: Rāshi chart of Author

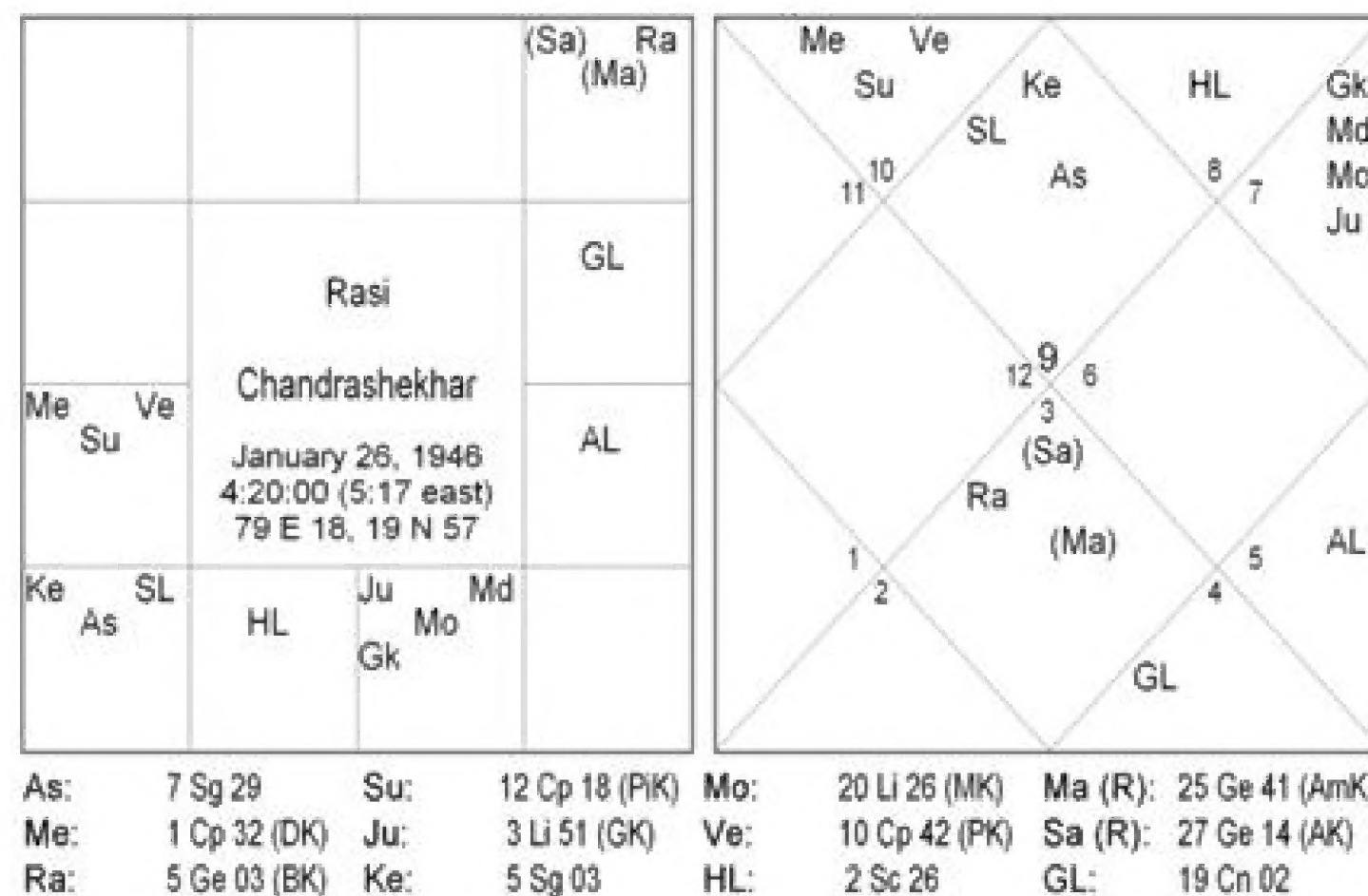
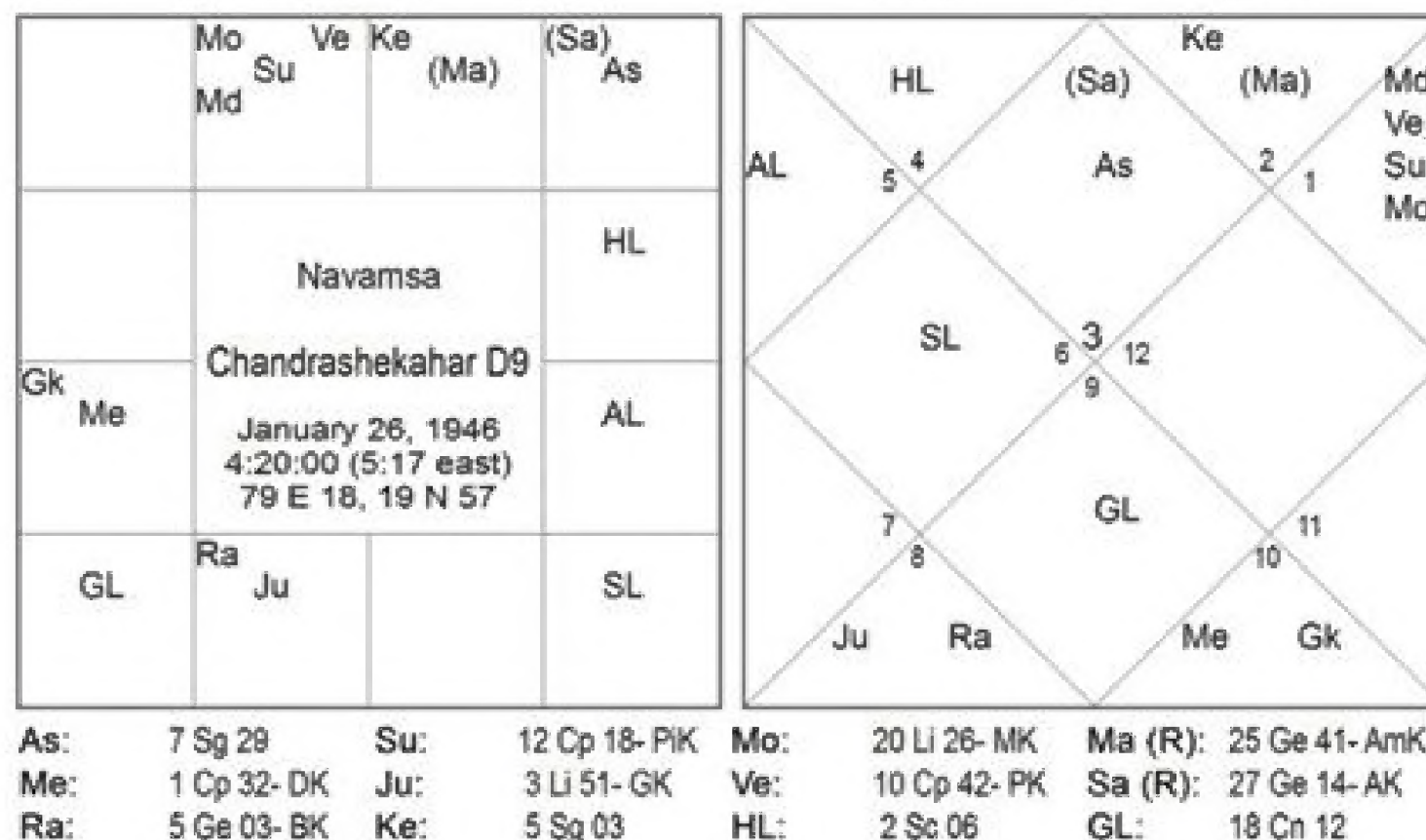


Chart no 16: Navamsha chart of Author



Let us find out whether the Jātaka is likely to marry. We observe that the 5<sup>th</sup> bhāva (progeny) is aspected by Putrakāraka Guru (Guru, the indicator of progeny) and the 5<sup>th</sup> lord Mangal also receives the aspect of Guru. The 5<sup>th</sup> lord also aspects the rāshi of Guru in lagna and the rāshi of the 7<sup>th</sup> lord Budha in the 10<sup>th</sup> bhāva. The 2<sup>nd</sup> bhāva (Kutumba/family) is also strong as its lord Shani is vargottama and retrograde and there is a link between the 2<sup>nd</sup> and 7<sup>th</sup> bhāva as both of their lords are vargottama and are in Parivartana (exchange/placed in each other's house). Again a strong Shani, who is getting digbala (directional strength) in the 7<sup>th</sup> bhāva is occupying the 7<sup>th</sup> bhāva (Kalatra/spouse) and is capable of protecting the bhāva, as that is the basic nature of Shani, in respect of the bhāva that he occupies. None of the three primary indicators for marriage, that is, the Kalatra kāraka Shukra, the 7<sup>th</sup> lord or the 7<sup>th</sup> bhāva is in Papakartari Yoga and the ability of Mangal to cause harm to the 7<sup>th</sup> bhāva is reduced as Rāhu conjoins him thereby reducing his strength. So the Jātaka is likely to marry and the marriage could last. That Rāhu is in exaltation and acts like Shani on account of both his nature and conjunction with natal Shani further indicates that the marriage can last. One peculiarity of Rāhu that must be remembered when one analyzes a chart, is its tendency of expressing the results of the graha that he conjoins and also the lord of the bhāva that he occupies, in its own dashā. The graha that is conjunct Rāhu, and the lord of the bhāva occupied by Rāhu, may not themselves be able to deliver their own results in their own

dashā. It is like someone absorbing the power of an associate and expressing that other person's behaviour through himself. Looking at Rāhu in this light of absorber of power of others can help readers analyze the effects of Rāhu much better. Otherwise they will fall into the habit of predicting dire results for Guru Chandal Yoga (conjunction of Guru and Rāhu), as most astrologers do, without taking into consideration the bhāva occupied by those grahas and analyzing the likely results. I have, no doubt, digressed from the analysis of the chart at hand, but I think it is necessary that a reader understands how Rāhu or for that matter the other node of Chandra, Ketu, behaves as that will help in analysis of a chart. I elaborated it here as my chart is a good example of how the Chāyā grahas (shadow grahas, meaning the Nodes), are to be interpreted and why the marriage has survived these 31 years of my life. Back to the chart under discussion, Rāhu here can give results of the 5<sup>th</sup> (progeny) lord Mangal, the 2<sup>nd</sup> (family) and the 3<sup>rd</sup> (valour) lord Shani, in its own dashā, besides the 7<sup>th</sup> lord Budha (spouse).

Before we launch into trying to find when the Jātaka will marry, we have to try to understand the probable time frame in which he is likely to marry. Here we can see that Rāhu, Shani and Mangal occupy the 7<sup>th</sup> bhāva and Guru aspects the 7<sup>th</sup> bhāva, whereas Ketu occupies the lagna (7<sup>th</sup> from 7<sup>th</sup> bhāva). Shani indicates delay in marriage when it aspects or is in trine to the 7<sup>th</sup> bhāva or the 7<sup>th</sup> bhāva from it, that is the lagna. Mangal on the other hand can indicate an early marriage in similar position in a chart. Thus there is a possibility that the Jātaka would marry much later than the custom in his community or family. I married when 28 years of age, though in my community (Brāhmin), at that time, the general practice was for boys to marry around 22 to 24 years of age. The fact that Mangal, who can give early marriage also aspects the lagna, resulted in avoiding inordinate delay in the marriage of the Jātaka, though a powerful Shani was aspecting the lagna and occupying the 7<sup>th</sup> bhāva.

Grahas influencing the 7<sup>th</sup> bhāva of the natal chart are Shani, Mangal and Rāhu by occupation and Guru by aspect. So their dashās could give marriage if they operate in the appropriate time frame. Chandra associates Guru, who is Lagnesha, and is also capable of influencing the 7<sup>th</sup> bhāva, as he is lord of the 7<sup>th</sup> house from natal Shukra (the Kalatra kāraka) and Budha the 7<sup>th</sup> lord. The Jātaka (the author) got married on Abhijit Muhurta (this is a period spanning 24 minutes around 12.00 noon) on Vijāyadashāmi day, falling on 25<sup>th</sup> October 1974, and the dashās operating were as given below.

Vimshottari Dashā operating on 25<sup>th</sup> October 1974:

Shani MD: 1961-04-26 (11:33:53) - 1980-01-17 (11:33:53),

Rāhu AD: 1974-09-27 (11:33:53) - 1977-07-19 (11:33:53)

Rāhu PD: 1974-09-27 (11:33:53) - 1975-02-28 (9:09:53)

Guru SD: 1974-10-20 (13:36:17) - 1974-11-10 (2:05:05)

Shani PAD: 1974-10-23 (7:16:07) - 1974-10-26 (13:14:41)

Mangal Dchadashā: 1974-10-25 (10:36:10) - 1974-10-25 (15:09:05)

We observe that Shani is vargottama and retrograde in natal chart and is in Parivartana with the 7<sup>th</sup> lord Budha who is also vargottama. Occupation of 7<sup>th</sup> bhāva by Shani gives him the ability to cause marriage to happen in his dashā. Next are the Rāhu Antar dashā and Rāhu Pratyantar dashā. Rāhu is capable of giving results of Mangal the 5<sup>th</sup> lord (by conjunction), Shani (by conjunction and by nature) and Budha the 7<sup>th</sup> lord, on account of occupation of his rāshi. Now Rāhu can also give bad results by reason of being the representative of Shani (2<sup>nd</sup> and 3<sup>rd</sup> lord) and Budha (7<sup>th</sup> lord), at the same time he can give good results of 5<sup>th</sup> lord Mangal, more so for marriage, as Mangal is also the lord of the 12<sup>th</sup> bhāva (bed pleasures), which is directly connected to marriage. But even his bad results will not come through in own Pratyantar dashā in its Antardashā by the contrary principle since according to the Vimshottari dashā principles that we have seen in earlier chapters, even malefics connected with a Yogakāraka give good results in their period and thus Rāhu can give marriage. We also observe that Mangal, a trikona lord, occupies a kendra bhāva and thus gets the status of a Yogakāraka for the Jātaka. Next level of dashā, that is the Sookshma dashā, is of Guru who is not only the Lagnesha but in trikona from the 7<sup>th</sup> bhāva, aspects the 7<sup>th</sup> bhāva and who is in kendra from the Kalatra kāraka Shukra; giving him the right to cause marriage. Next comes Shani Prāna dashā and we know why he has the capacity to give marriage (occupation of 7<sup>th</sup> bhāva). Lastly we come to the Delia dashā of Mangal who being the 5<sup>th</sup> lord and also posited in the 7<sup>th</sup> bhāva gave marriage in the approximate 4 and ½ hours of period that he ruled.

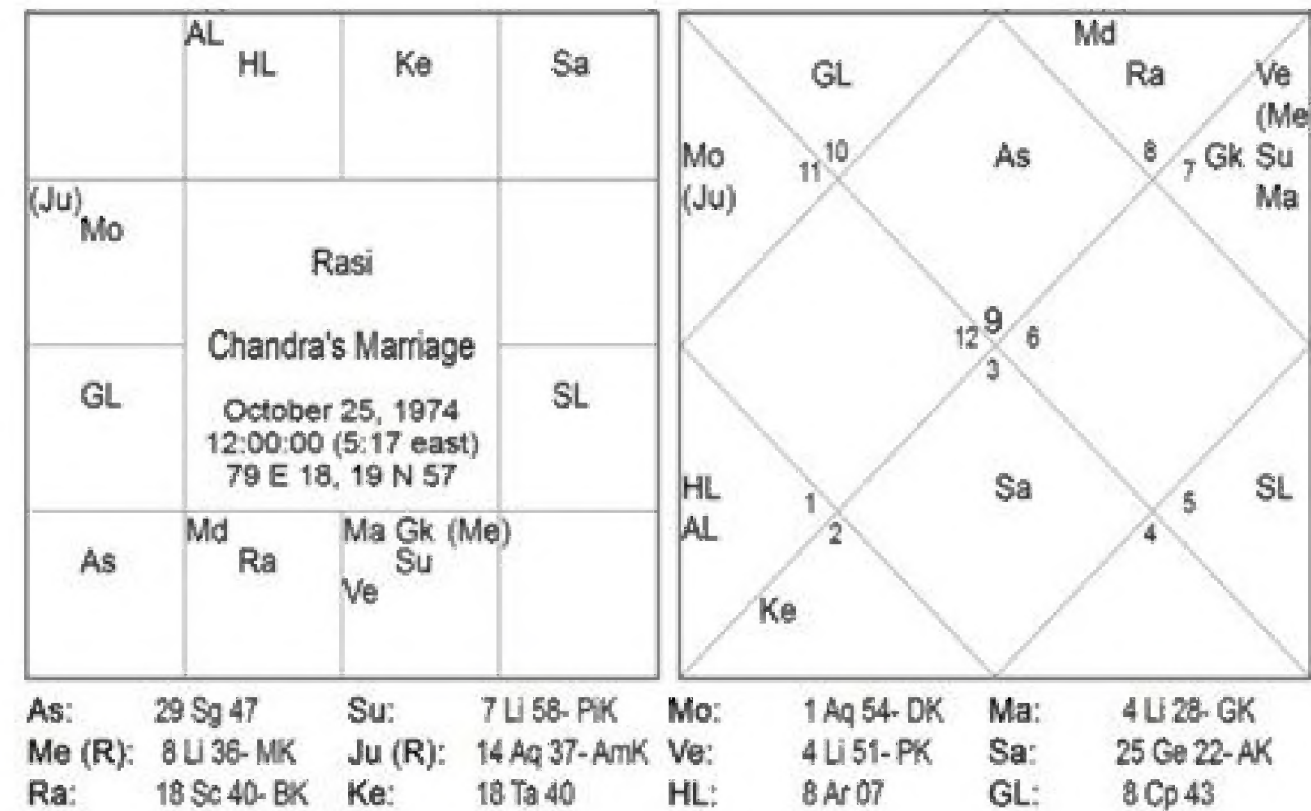
This order of dashās would not, by itself, have given marriage had the gochar of grahas, capable of causing marriage, not been appropriate. We have already seen that the appropriate positions of the gochar grahas would be either trikona or kendra from any of the 7<sup>th</sup> bhāva, 7<sup>th</sup> lord, Kalatra kāraka Shukra or the 7<sup>th</sup> bhāva from



any one of them. We also know that such positions from 2<sup>nd</sup>, 5<sup>th</sup> or 12<sup>th</sup> bhāvas could also give marriage. We know that in a ladies case, the Pati kāraka Guru and the 8<sup>th</sup> bhāva also can qualify to be the bhāva from whom the gochar grahas could be in the appropriate position to give marriage to a native. The reason that a graha in trikona position becomes relevant is that it is able to influence the bhāva or natal graha, from which it is in trikona. The reason for kendra to be relevant in giving the possibility of an event occurring in the life of a Jātaka is that grahas in kendra become Paraspara kāraka (mutual indicators/helpers) and help the relevant graha or bhāva deliver its own results. So there is a qualitative, though small, difference in the results derived on account of a gochar graha being in trikona from a bhāva or bhāvesha and it being in kendra from the relevant graha or bhāva, or 7<sup>th</sup> bhāva from them. In both cases the results of relevant bhāva or graha will ensue, but the manner and area in which they will realize shall differ.

Let us look at the gochar on that day:

Chart no.17: Gochar on the date and time of Author's Marriage



In transit, Surya the Pitru kāraka and Chandra the Mātru kāraka are in trines to the 7<sup>th</sup> bhāva, the 7<sup>th</sup> lord Budha and the Lagnesha as well as 4<sup>th</sup> lord Gum are also so placed. The lord of 4<sup>th</sup> from 9<sup>th</sup> bhāva (12<sup>th</sup> bhāva) Mangal indicating birth place of father, and the lord of the 7<sup>th</sup> bhāva (4<sup>th</sup> bhāva from the 4<sup>th</sup>) Budha indicating the birthplace of mother are in trikona from the 7<sup>th</sup> bhāva of the natal chart and I married a girl who is from the town where my father and mother were born, though our family had shifted to another town even before my birth.

The fact that transit Shukra, the lord of the 11<sup>th</sup> bhāva (the 3<sup>rd</sup> bhāva, indicating younger brother/ brothers in general, from the 9<sup>th</sup> representing father), indicating the younger brother of my father in trikona to the 7<sup>th</sup> bhāva and joining Budha the 7<sup>th</sup> lord, resulted in our match being proposed by my younger uncle.

These two factors did influence my decision to marry the girl that I did. Therefore, as the discerning readers can see for themselves, that the gochar grahas in trikona influenced the decision relating to the 7<sup>th</sup> bhāva, whereas the gochar Shani in kendra to itself and the 7<sup>th</sup> bhāva in natal chart caused the event to actually occur.

In gochar chart we observe that Guru and Chandra trine the natal Guru and Chandra and 7<sup>th</sup> bhāva. Shani, who is Mahādashā lord, occupies the natal 7<sup>th</sup> bhāva and joins natal Shani, gochar Mangal trines 7<sup>th</sup> house and natal Mangal. The gochar Surya, Budha and Shukra (Kalatra kāraka) trine the 7<sup>th</sup> bhāva and are in kendra to their own natal position. So that was the period with maximum potential when the Jātaka will marry, as he did. It is noteworthy that even the lagna rising in gochar at the time of marriage was identical to Janma (natal) lagna, indicating the importance of natal and gochar graha and bhāvas mutual relationship for any event to occur. Of course the fact that birth times correct to the minute, are rarely available can some time give different bhāva position. I was fortunate that both my father and my paternal grand mother were well versed in astrology and therefore my time of birth, coinciding with first intake of birth, was recorded. The fact that my father was a doctor by profession also helped in exact recording of the time of my birth.

Having done in depth analysis of the above marriage chart, let us now look at two more charts and check whether our parameters give the desired results

consistently. I shall not do an in depth analysis here, as the readers have already understood the positions where the gochar grahas can give marriage and the dashās that can do this. They have also read how the period that a Jātaka may marry is to be understood, before one goes to dashā and gochar to find out the probable date when an event is to occur. So I shall give the charts and indicate the relevant positions of the grahas and operation of relevant dashās as also the reason for choosing a particular time frame for that Jātaka without repeating the principles that make us look at them, in order to avoid repeating what has already been said earlier. I think this will allow the readers to remain more focused in understanding the play of grahas and dashās, both in natal chart and in gochar. Let us therefore see a horoscope of a person who married quite late at the age of 38 years of age and we will round up this chapter after analyzing the chart of another person who married early that is in her 18<sup>th</sup> year of life.

Chart no.18: Rāshi chart of N.M. finale) who married at 38 years of age

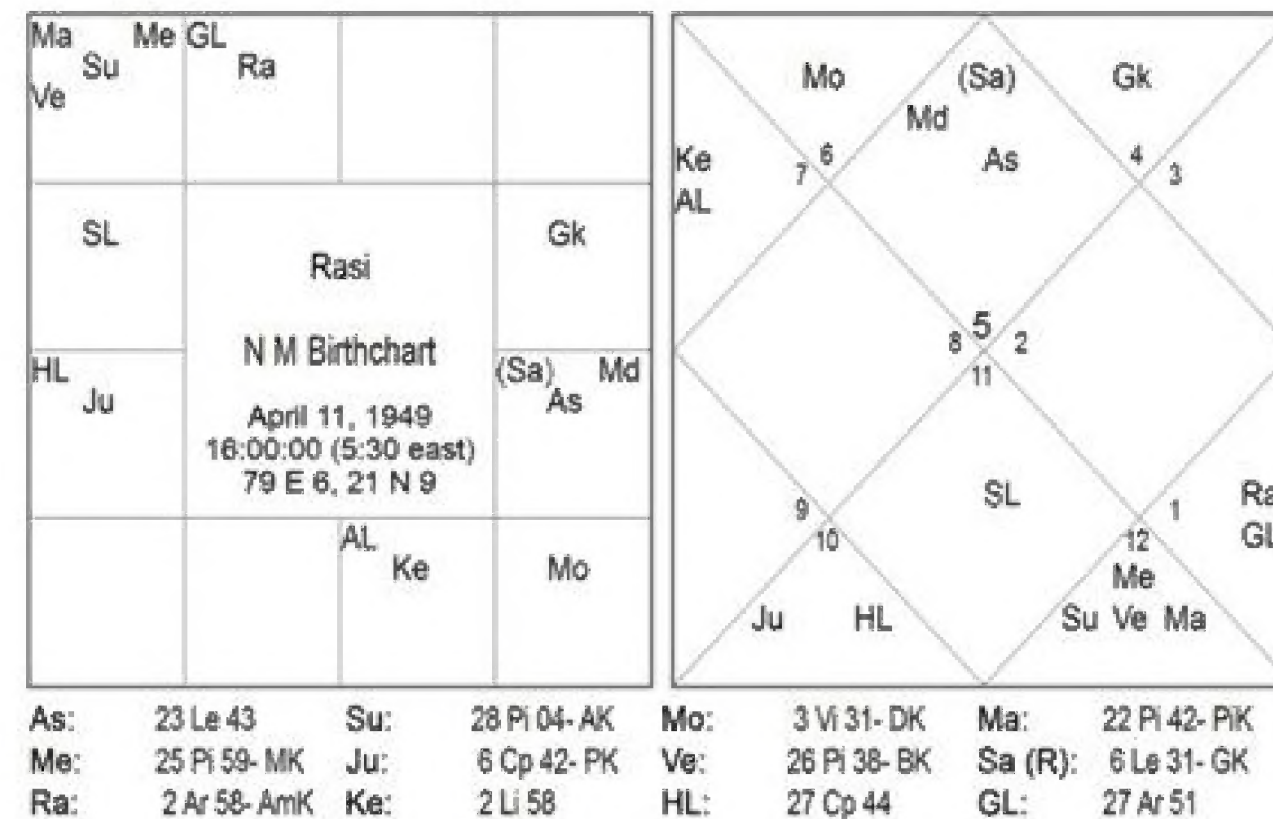
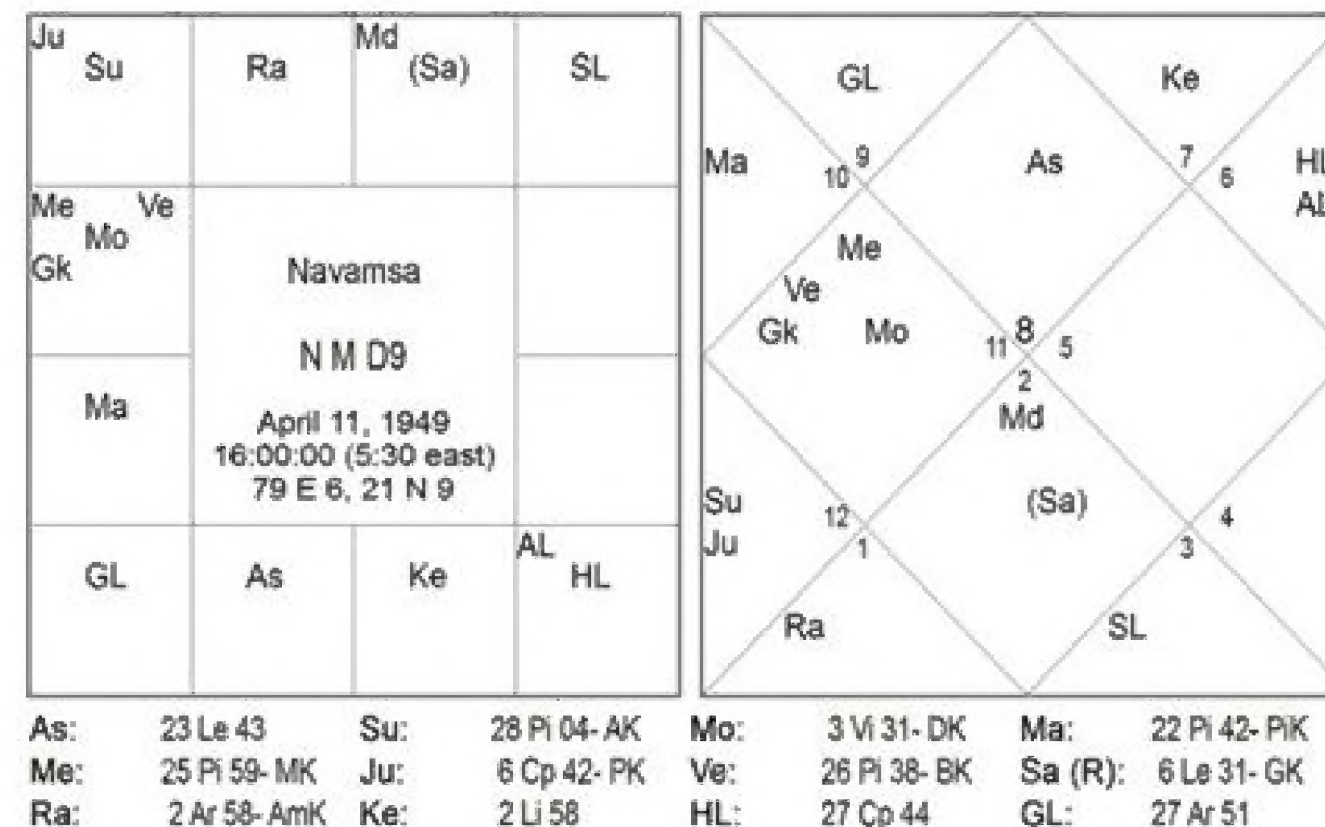


Chart no.19: Navamsha chart of N.M. who married at 38 years of age



If we look at this chart, we observe that Shani, retrograde, is in lagna and aspects the 7<sup>th</sup> bhāva (Kumbha) owned by him. The possibility of the Jātaka marrying either one elder than the Jātaka, or him marrying someone who is advanced in age by reason himself marrying late in life exists. We observe that Pravrajyā Yoga (yoga indicating the possibility of renunciation) occurs in the 8<sup>th</sup> house. Shukra, the Kalatra kāraka is in 8<sup>th</sup> and is causing the yoga, being exalted and also the



strongest amongst the four grahas that can give rise to the Pravrajyā Yoga. The 8<sup>th</sup> bhāva is indicative of occult sciences amongst its many indications. Other planets are also interesting and he was responsible for building Pitambar Pectham Temple at “Datia”. This temple is devoted to “Dhumavati” and “Bagulamukhi”, two amongst the “Dashā Mahā Vidyas” (10 great sciences leading to the knowledge of spiritual truth/ female deities) and is built according to Tantra rules (mystic religious symbols). It is surprising that he could accomplish the task though not an engineer by training. Only after building the temple at the direction of his Guru did he get married. The 8<sup>th</sup> bhāva indicates the area of karma that was unfinished in the previous life and which caused the person to be born so that he can write off that debt. It is worth noting that the lord of the 8<sup>th</sup> bhāva occupies the 6<sup>th</sup> bhāva, the 6<sup>th</sup> lord occupies the lagna and the lagna lord occupies the 8<sup>th</sup> bhāva, completing the triple Parivartana (exchange of houses). Thus all the three, Guru, Shani and Shukra also act as if in own bhāva. The debt of previous Janma being paid, the native married, otherwise he could have remained bachelor. That he could marry is because the 7<sup>th</sup> lord Shani, Gum (Putrakāraka) and Shukra the Kalatra kāraka act as if in own house and being strong, they indicate that he will not only marry but also have progeny, which he does. The navāmsa chart is very interesting and its influence on native's life makes it clear why it is given special emphasis in analysis of a chart. We note that in the navāmsa, Guru occupies own rāshi and is placed in a trikona and both Shani and Shukra occupy kendra and are in friend's rāshi giving further strength to these grahas who are capable of giving marriage to this Jātaka. The weakness of Shani being placed in rāshi of his enemy Surya in rāshi chart, is overcome in navāmsa. Shani, in navāmsa chart, occupies a kendra in friend Shukra's rāshi and gets strength.

As we have seen above, the grahas that can influence the happening of marriage are Shani, Shukra and Gum. Shani influences by aspect, being Navāmseshaa of Kalatra kāraka and by its lordship of 7<sup>th</sup> house, Shukra by being Kalatra kāraka and being Navāmseshaa of 7<sup>th</sup> lord Shani and Guru being the Putrakāraka, besides aspecting both 2<sup>nd</sup> (Kutumba/family) and 12<sup>th</sup> (Shayana/bed pleasures) bhāvas, thus strengthening them. We shall now look at the Vimshottari dashā order on 21<sup>st</sup> February 1987, when he married. We know that the Jātaka will marry late as Shani is aspecting the 7<sup>th</sup> bhāva, which is owned by Shani himself. The earliest Mahādashā for the late marriage timeframe could have been Rāhu as Rāhu is akin to Shani and trines the lagna. However as we have seen some debt of last birth had to be cleared by serving his Guru and the dashā after that happens to be Guru, which being a trine lord and Putrakāraka (indicator for progeny can have a say in the Jātaka's marriage), gochar grahas agreeing. This will help confirm whether our analysis, so far, is correct.

Vimshottari Dashā (started from Moon):

Guru MD: 1986-08-24 (22:32:48) - 2002-06-01 (22:32:48)

Guru AD: 1986-08-24 (22:32:48) - 1988-09-30 (22:32:48)

Shani PD: 1986-12-05 (8:08:48) - 1987-04-05 (22:32:48)

Chandra SD: 1987-02-13 (6:13:36) - 1987-02-23 (9:25:36)

Shukra PAD: 1987-02-21 (4:44:00) - 1987-02-22 (21:16:00)

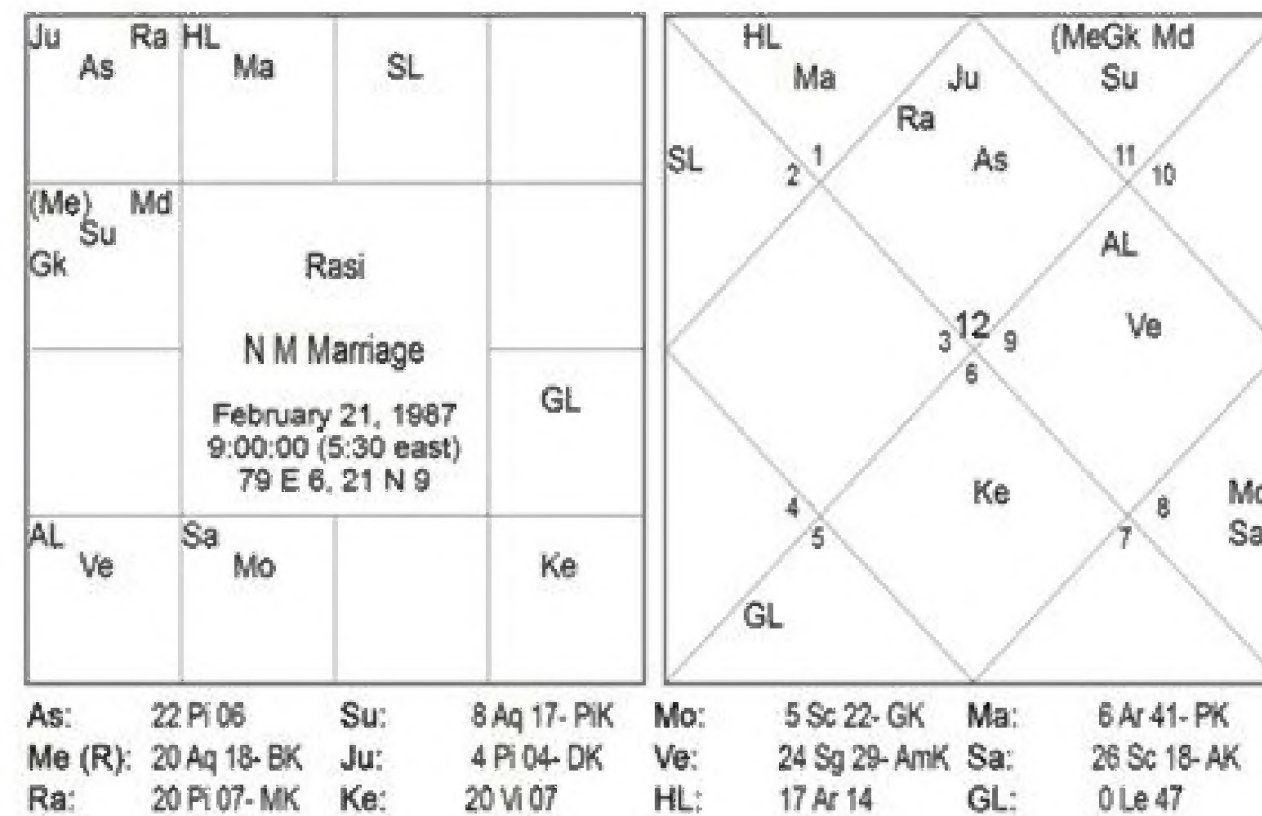
Shukra Dchadashā: 1987-02-21 (4:44:00) - 1987-02-21 (11:29:20)

The native married in Guru - Gum - Shani - Chandra - Shukra - Shukra, (Mahā - Antar - Pratyantar- Sookshma - Pranadashā - Dchadashā) period. Guru being 8<sup>th</sup> lord can give bad results, though he is also lord of the 5<sup>th</sup>, as we have seen in Vimshottari dashā chapter. Therefore his Antar in his own Mahādashā can give contrary (good) results so this period qualifies to give marriage. Coming to Pratyantardashā, Shani is the 7<sup>th</sup> lord and is the graha aspecting the 7<sup>th</sup> bhāva that is its own rāshi. At Sookshma dashā level, Chandra is occupying the 2<sup>nd</sup> bhāva (Kutumba-family) that is the 7<sup>th</sup> bhāva from Kalatra kāraka Shukra and is the 12<sup>th</sup> lord (Shayana- bed pleasures) and aspects Shukra and thus capable of giving marriage.

Prāna dashā operating is that of Shukra who is the Kalatra kāraka aspecting the 2<sup>nd</sup> bhāva, conjunct Lagnesha Surya and 9<sup>th</sup> lord Mangal, but Shukra being kendrādhipati shubha graha and owning the 3<sup>rd</sup> bhāva, a dusthāna could give results connected to marriage but not good ones. But we see that the Dchadashā operating at the time of marriage (9.00 a.m.) is also that of Shukra and by the contrary results rule, two successive dashās of Shukra operating at that time gave marriage to the Jātaka, which has lasted these 19 years and the bond between the husband and wife is strengthening all the time.

So far we have seen that the dashā orders do match our analysis. Now let us find out whether the gochar is capable of providing the final trigger for the event to actually occur. The gochar chart at the time of marriage of N.M. is given on next page.

Chart no.20: Gochar on the date of marriage of N.M.



In gochar, Surya joins 7<sup>th</sup> house in Kumbha rāshi, Shukra occupies trikona from the natal lagna, and Chandra is conjunct Shani the 7<sup>th</sup> lord. Both Chandra (12<sup>th</sup> lord) and Shani (7<sup>th</sup> lord) are in kendra from natal lagna and 7<sup>th</sup> house. Gochar Guru joins natal Kalatra kāraka Shukra and aspects the 7<sup>th</sup> bhāva from natal Shukra. This fits in with the parameters that are capable to give marriage, and gochar as well as Vimshottari dashā being complimentary to the natal chart at this particular point of time, the native got married.

The readers will understand here, the reason that one has to first find out probable time span in which a Jataka can get married and any other special features of a horoscope. The dashā prior to Guru Mahādashā were those of Rāhu, which could have given marriage to the Jātaka as Rāhu represents Shani (by its nature) the 7<sup>th</sup> lord and also Mangal the Yogakāraka for Simha lagna (as he occupies Mesha rāshi), and though the dashā began on 26<sup>th</sup> November 1968, that is much before the Jātaka could have married as indicated by Shani being connected with the lagna and the 7<sup>th</sup> bhāva, that dashā ended in 24 August 1986 when the Jātaka was 37 years of age. However we have also seen the indications of a Pravrajyā Yoga occurring in the 8<sup>th</sup> bhāva coupled with a powerful Shani that could have denied marriage. As we have observed Guru, the Putra kāraka, Shani the 7<sup>th</sup> lord and Shukra the Kalatra kāraka derive strength from navāmsha and so denial of marriage cannot be predicted.

So it was necessary that some religious work will have to be done by the Jataka to clear off this debt of his last birth's karma, if he was to get married. The fact that the rāshi in which the yoga is operating is that of Guru and also the fact that Guru aspects the 2<sup>nd</sup> bhāva (Kutumba) does give an inkling of the possibility that this is some debt owed to Guru, and Shani being the graha that can deny the marriage indicates that his deity Durgā or her forms could be involved in the religious work to be done by the Jātaka to be able to marry. We have seen earlier that the Jataka was responsible for building Pitambar Pectham Temple at "Datia".

Let us now look at the chart of a lady who married at the age of 18, which is quite early for her family and in the times she is born.

Chart no.21: Birth chart of Mrs.S.K. (female) who married at 18.

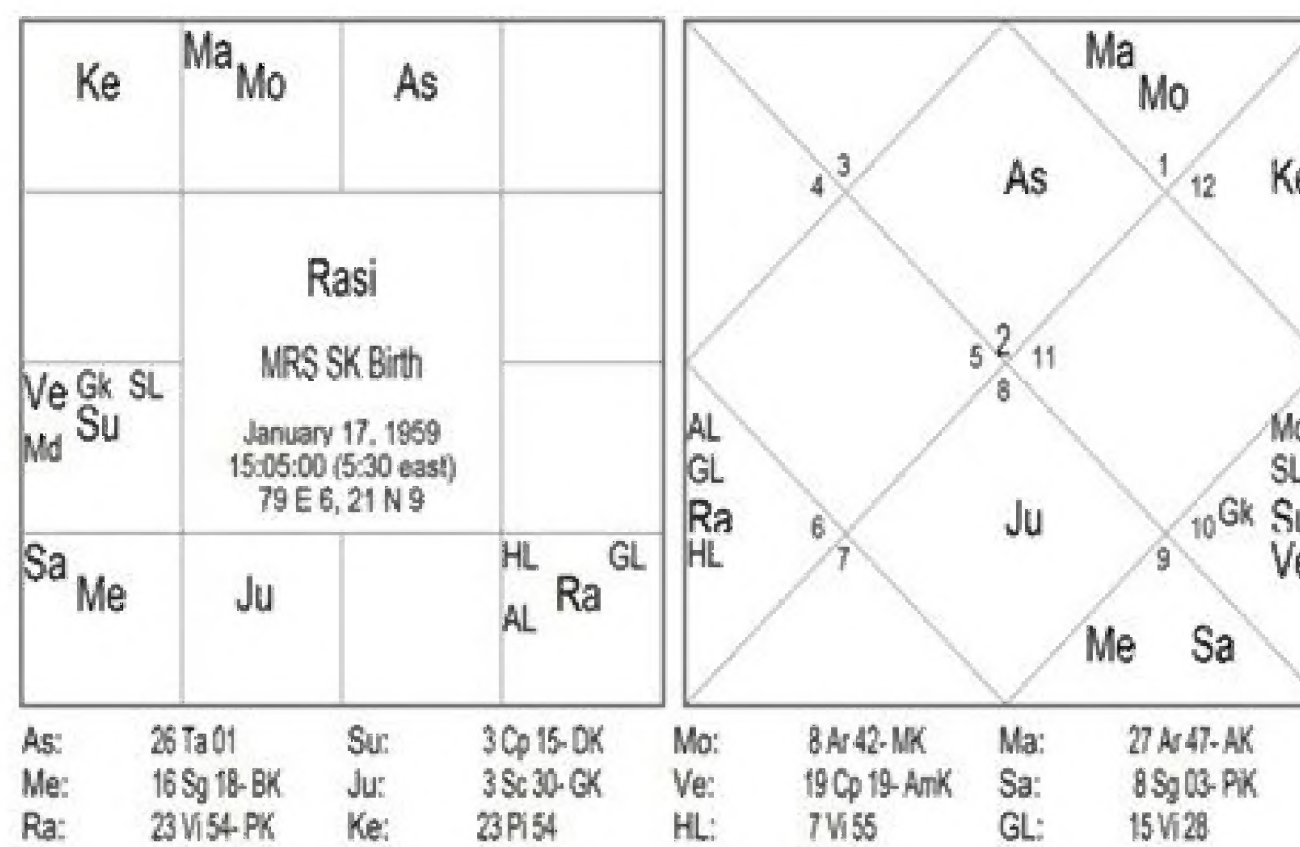
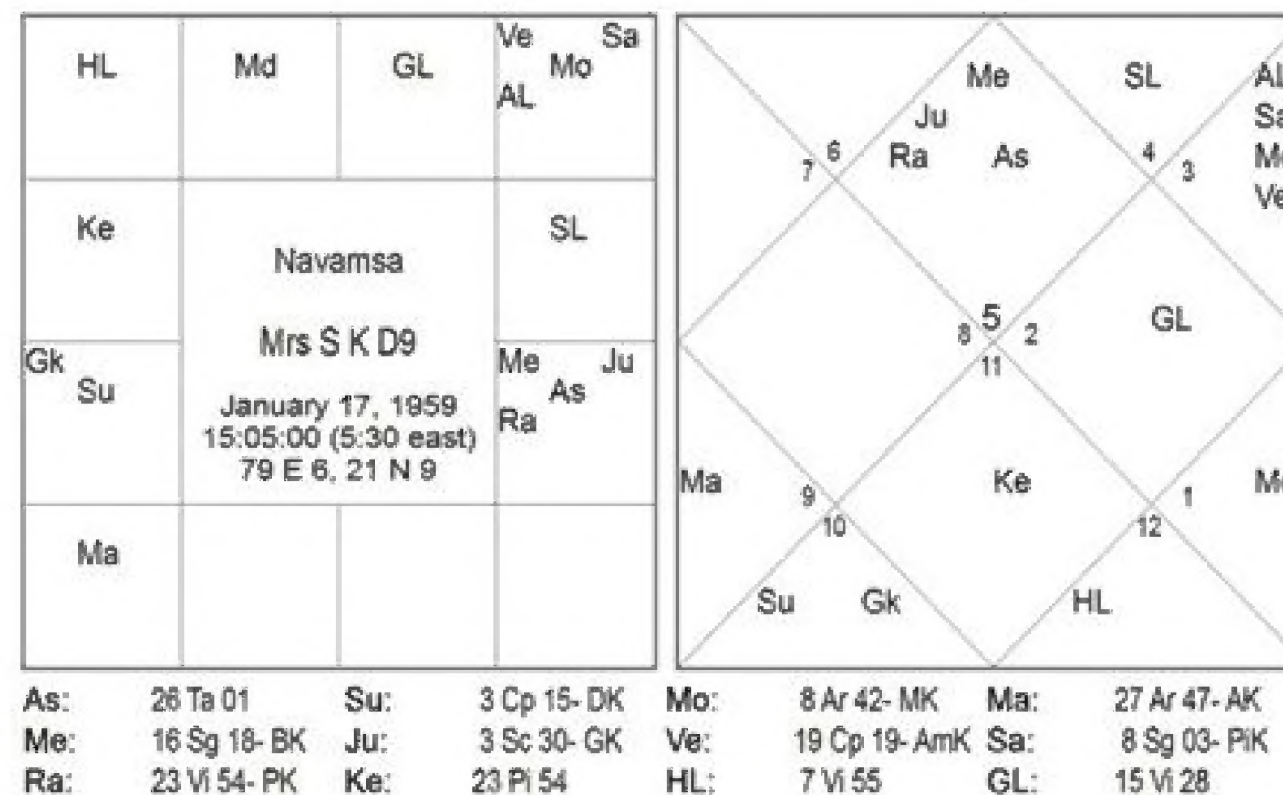


Chart no.22: Navamsha chart of Mrs.S.K. (female) who married at 18.



The clue to early marriage is Mangal, aspecting her 7<sup>th</sup> house, owned by himself. This has strengthened the 7<sup>th</sup> bhāva and enabled Mangal to give his full results of marrying early. Grahas that directly influence the 7<sup>th</sup> house are primarily, Gum and Mangal.

These Mahādashās operate too late in her life. So Mahādashā of the Kalatra kāraka, Shukra, is the only possible dashā when the marriage can take place. Now note that Budha the 5<sup>th</sup> lord (progeny) joins Shani the Yoga kāraka (9<sup>th</sup> and 10<sup>th</sup> lord), thus becoming capable of giving rise to marriage.

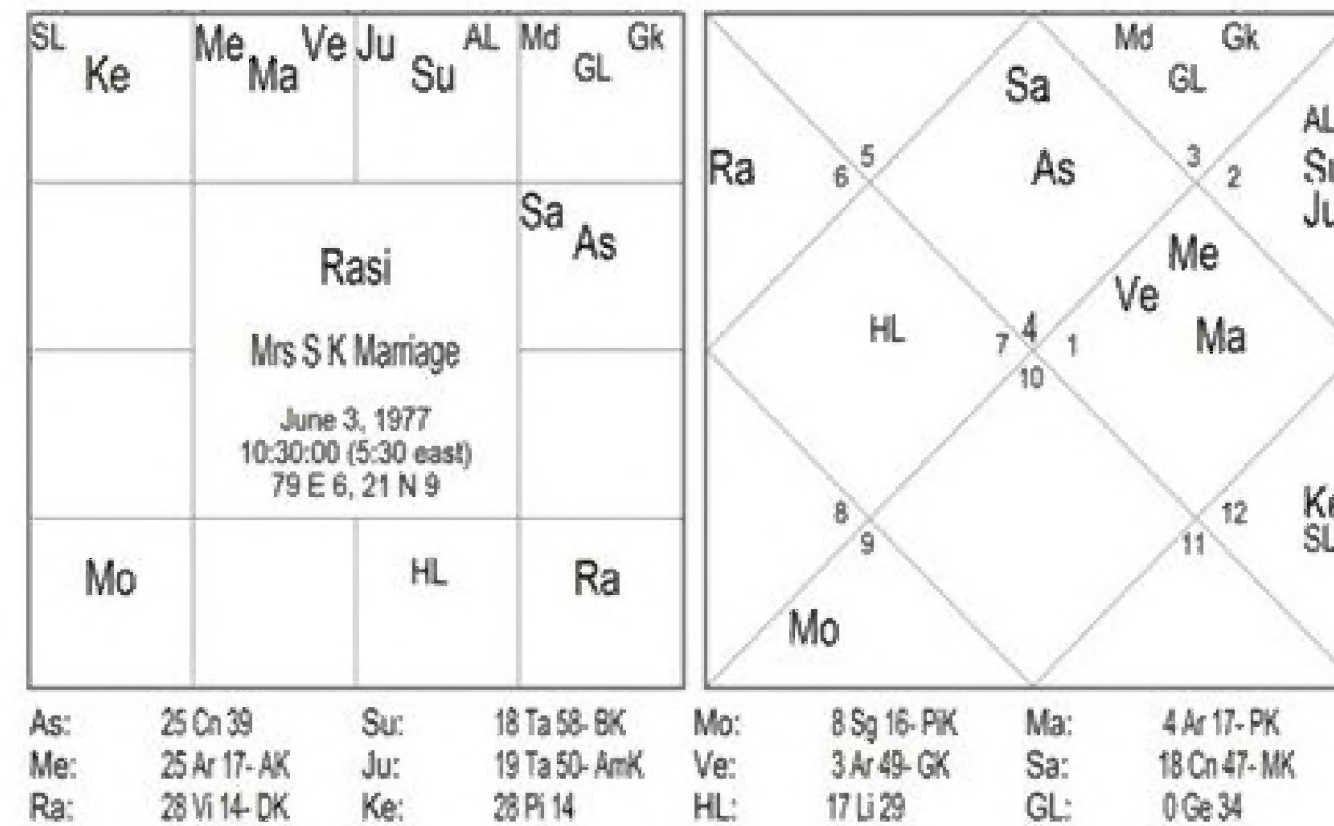
Gum can give results in its dashās, by reason of occupying the 7<sup>th</sup> bhāva, being Putrakāraka in general and the Jātaka being a woman, Pati kāraka for her. Kctu can also give results of Mangal (his general nature), who is 7<sup>th</sup> lord and also aspects 7<sup>th</sup> house. It can also give results of Putra kāraka Guru who occupies the 7<sup>th</sup> bhāva and whose rāshi Kctu occupies. Kctu, thus, has a direct bearing on marriage of the Jātaka and his dashā is also worth looking at.

Therefore she could have married in any one of the Budha, Shani, Mangal, Guru or Kctu Antardashās. However we rule out Mangal and Kctu Antardashā, as they appear much early and late, respectively, than the time frame of the early marriage promise of the chart. Similarly the Pratyantar dashā could have been of any of the grahas amongst Budha, Shani, Kctu, Mangal, Guru or Shukra. The obvious question that arises is, why then did Budha Antar dashā and Budha Pratyantar operate here?

Here comes the role of gochar grahas, in timing marriage. The lady married on 3<sup>rd</sup> June 1977. We shall see the position of gochar grahas at the time of her



marriage. We can see in the following chart that the lagna rāshi rising at the time of marriage was Karka, which trines the 7<sup>th</sup> bhāva in the natal horoscope.



Ketu Antardashā, on the other, hand begins in 1980. By that time Guru would have shifted to Simha and would be in trines to lagna or 7<sup>th</sup> house only after the Shukra Mahādashā would be over. In case of Ketu Pratyantardashā, in Budha Antardashā, Guru and Shukra would be in natal 2<sup>nd</sup> bhāva. Thus the marriage could not occur then. Marriage therefore did happen during Shukra- Budha - Budha period. Budha being marakesh by virtue of its 2<sup>nd</sup> bhāva ownership, the Budha-Budha period gave contrary results, that is, good results.

Vimshottari Dashā operating at the time of marriage of the Jātaka:

Budha AD: 1977-03-19(14:55:32)- 1980-01-03(14:55:32)

**Mangal SD: 1977-05-30(20:55:32)- 1977-06-08(7:13:32)**

I trust that going through all these charts of marriage, the readers will be able to analyze not only the 7<sup>th</sup> bhāva and the likely time when marriage of a Jātaka can take place, but also analyze all other bhāvas in similar fashion.

As long as one takes into consideration the bhāva, the bhāvesha, the grahas occupying the bhāva, the grahas aspecting the bhāva and the kāraka for bhāva and similar factors, with respect to any other bhāva that can influence the results of bhāva under consideration, one can predict what is to happen in future with a fair degree of accuracy. An astrologer should proceed in a step by step manner, on the basis of the principles given to us by the Sages, so that he has a great deal of success in prediction through this divine science.

As we come to the end of this chapter and this book, I would once again enjoin upon the readers to use this divine science to help those in distress and never deny giving prediction to those who approach them with faith, being in great trouble.

This will certainly enable them to advance much in the pursuit of the knowledge of this divine science. I have tried to demystify this great science of Vedic astrology to the best of my limited abilities. If there are any mistakes in this book, they are entirely on my account and my inability to explain or interpret the principles given by the Venerated Sages who have given this divine science that was revealed by Lord Shiva to them through Nārada.

I am sure that readers who apply the principles given in this book to a real life horoscope, with the intention of helping those in distress, shall certainly be able to predict with a fair degree of accuracy. I shall be more than satisfied if the readers of this small attempt of mine, help people who are scared on account of some doomsday predictions given to them by the unscrupulous that are not supported by their chart when tested on the anvil of basic principles of astrology, by guiding them properly.

I would appreciate if the readers and the learned bring to my notice any inaccuracies that might have crept into the book, inadvertently. This would enable me to rectify mistakes, if any, in the next edition.

On a concluding note, I pray to Lord Shiva that he bless all those who undertake the study of this divine science to provide succor to the distressed.





## Appendix I

### Different terms specific to Jyotish

Certain terms that are used in Jyotish need to be understood before one proceeds to understand the grahas and the areas that they rule (influence). One should remember that the Vedic sciences were revealed/ told/ written in Sanskrit language, which is known for its brevity and richness of expression. One must understand that there can be as many as 200 different meanings of a single word and similar number of synonyms to express a certain idea in Sanskrit.

We have already seen that “graha”, literally, means one who holds. Jyotish is based on the concept of a fixed zodiac. The positions of planets are to be confirmed through mathematical calculations. These are to be reconfirmed by making necessary corrections, by sighting them against the background of nakshatras. This indicates the great importance given to planets being actually visible, for their effects to operate fully.

It will be observed that in Hindu sciences, number 3 is very important and most of sciences are based on 3 qualities or parameters that are the foundation of that science. If you are an engineer you will appreciate the concept as amongst all linkages the 3-point linkage is a stable linkage and does not change its basic shape much. Therefore all matter is understood to have three essential elements in different proportions, whose mutual proportions would decide how the matter would manifest. One can visualise the concept in the form of a triangle resting on its base and providing support or sustenance to the apex. The “Para Brahman” (the Lord in its imperceptible state, not Lord Brahmā) is said to be “Trigunātmaka” (incorporating all three qualities in equal proportions). So one finds various matters in 3 forms or multiples of 3 since the Universe is the outward manifestation of “Para Brahman”.

These are:

*3 Devas:* Brahmā, Vishnu and Mahesh.

*3 Gunas:* Satwa (pious knowledge seeking), Rajas (acquisition of material things and creation) and Tamas (dark/ Cruel/Lethargic).

*3 Doshas (bodily afflictions /humours) :* Kapha (Phlegm), Vāta (Windy) and Pitta (Bile).

*3 Vastu (matter):* Dhātu (Metals), Moola (Roots/vegetation), Jeeva (Living beings).

Then there are divisions of physical things and natural phenomenon. The division here is again 6 fold (multiple of three):

*6 Rasas (tastes):* Katu (Hot), Kshār (Salty), Tikta (Bitter), Madhu (Sweet), Āmla (Acidic) and Kashāy (Sour).

*6 Ritus (season of two months) :* Vasant, Grieshma, Varshā, Sharat, Hemant and Shishira.

*6 Ripus (enemies):* Kāma (Lust), Krodha (Anger), Lobha (Greed), Mada (Ego), Moha (Attachment), and Matsar (Jealousy).

Time is primarily divided into:

*Ayana (6-month period) :* “Uttarāyana”, is the northern movement of Surya from Makar to Karka. “Dakshināyana” is the southern movement of Sun from Karka to Makara.

*Kshana:* Also called Muhurta measuring 48 minutes.

*Ritu:* We have already seen this to mean about 2 months.

*Vāra:* One day from sunrise to sunrise.

*Paksha:* 15 days of Lunar month. There are two pakshas in a lunar month. The bright half, when Moon is waxing, is called Shukla (white) Paksha and the dark half, when Moon is waning, is called Krishna (black or dark) Paksha.

*Māsa*: Refers to Lunar month of 30 tithis (Lunar days).

*Varsha*: Means one year, many modern day astrologers take this to mean 365 day Solar year, but should be taken as 360 days Sāvana year. Sage Nārada tells us that Sāvana year is to be considered for predictions.

Nārada Samhitā, said to be revealed by sage Nārada who is one of the pravartakas (propagators) of Vedic astrology, states unambiguously the various measures of days / months / years prescribed in Vedic astrology and their specific uses as follows:

नारद संहिता ।

nārada saāhitā ।

अध्याय \

adhyāya 3

ब्राह्मं दैवं मानुषं च ऋषिं सौरं च सावनम् ।

brāhmaa daivaa mānuṣāa ca pītrya saurāa ca sāvanam ।

चान्द्रमार्क्षं गुरोर्मानमिति मानानि वै नव ॥१॥

cāndramārkṇāa gurormānamiti mānāni vai nava ।1।

Brāhma, Daiva, Mānusha, Pītrya, Saura, Sāvana, Chāndra, Nakshtra and Guru are the 9 types (of months and years).

एषां तु नवमानानां व्यवहारोऽत्र पञ्चभिः ।

eṣāa tu navamānānāa vyavahāro'tra pañcabhiḥ ।

तेषां पृथक्पृथक्कार्यं वक्ष्यत्येवहारतः ॥२॥

teṣāa pāthakpāthakkāryāa vakṣyate vyavahārataḥ ।2।

Out of these 9 types, five are in use and they are used for different purposes.

The sage Nārada, then goes on to state when to use which type of year as:

ग्रहणं निखिलं कार्यं गृह्यते सौरमानतः ।

grahaṇa nikhilāa kāryāa gṛhyate sauramānataḥ ।

For all religious ceremonies related to eclipse, Saura (Solar) month/year is accepted.

विधेर्विधानं स्त्रीगर्भसावननेवै गृह्यते ॥३॥

vidhervidhānāa strīgarbhāa sāvanenaiva gṛhyate ।3।

Sāvana month/year is acceptable for prediction of the writing of Brahmā and birth (literally, foetus of a woman).

प्रवर्षणं मेघगर्भो नाक्षत्रेण प्रगृह्यते ।

pravarṇāa meghagarbho nākṣatreṇa pragṛhyate ।

Acceptable for rains and pregnancy of the clouds (indication of water bearing clouds) is the Nakshatra month/year.

यात्रोद्वाहव्रतक्षौरतिथिवर्षादिनिर्णयः ॥४॥

yātrodvāhavrata kṣauratithivarṇādinirēṣyaḥ ।4।

Acceptable for results of travel, marriage, vratas (austerities), Kshaur (shaving hair) tithi (measure of time) year and,

पर्ववास्तूपवासादि कृत्स्नचन्द्रेण गृह्यते।  
parvavāstūpavāsādi kṛtsnā cāndreḥ gṛhyate|

For work related to Parva (certain time based rituals) Vaastu (Building) Upavaasa (Fasting) etc are the Chandra Month/Year.

गृह्यते गुरुमानेन प्रभवाद्यब्दलक्षणम् ॥५॥  
gṛhyate gurūmānena prabhavādyabdalakṣaṇam| 5|

Acceptable, for calculations of Prabhāva and other samvatsara. is the Guru based Year.

A Sāvana day refers to day length from sunrise to sunrise, and though variable, it is considered as 60 ghaticas (24 hours). Sāvana year consists of 360 Sāvana days.

Finer Division of time:

Ghati is a measure of time used in a Panchanga (Hindu almanac).

2-1/2 ghaticas equal one hour and one day from sunrise to sunrise, equals 60 ghaticas. The finer division of time in Hindu science is as under:

Time taken to pierce a lotus leaf by a sharp needle = 1 Truti

100 Truti = 1 Tatpara (also known as Lava)

60 Tatpara = 1 Para

60 Paras = 1 Vilipata

60 Vilipatas = 1 Lipta

60 Liptas = 1 Vighati / Pala

1 Pala = 6 Asus/Pranas

60 Vighatis/Palas = 1 Ghati/Danda

60 Ghatis = 1 Ahoratra (sunrise to next sunrise)

Conversion to hour, minutes, seconds:

60 Viapalas = 1 Pala = 24 seconds

2 1/2 Vipalas = 1 second

2 1/2 Palas = 1 minute

2 1/2 Ghatis = 1 hour

1 1/4 Nimishas = 1 second

1 Asu/Pṛana = 4 seconds

Division of the Zodiac:

The Zodiac of 360 degrees is divided into 27 nakshatras (constellations) of 13 amsha 20 Kalās (13 degrees 20 minutes) each. The Zodiac is also divided into 12 rāshis, each rāshi (one sign of zodiac) spanning 30 amsha (degree). A rāshi is further divided into 30 amshas (degrees):

60 Kalās make one amsha

60 vikalās make one Kalā

Each nakshatra, thus, spans 13 degrees 20' of the zodiac.

Each nakshatra is subdivided into 4 padas.

Each nakshatra pada spans 3 degrees 20' of the zodiac.

Each nakshatra pada equals one navāmsa ( $1/9^{\text{th}}$  part of a rāshi).

It is also worth remembering that there is a 28th Nakshatra that is given space out of last pada (quarter) of Uttarāshādhā nakshatra and extends till the first 1/15 part of Shravana Nakshatra ranging from  $276^{\circ} 40'$  to  $280^{\circ} 53' 34''$ , and is called Abhijit Nakshatra. However Abhijit nakshatra is rarely used in predictive astrology, limiting its use to electoral astrology.



## Appendix II

### Lunar Calendar and Tithis

The lunar year, called the "Chāndra Varsha" has twelve months (called Māsa) of 30 lunar days each. The month is divided into two halves. It begins with the bright half, consisting of 15 tithis or lunar days, corresponding with the waxing Chandra and is known as Shukla Paksha (bright fortnight) and ends with the dark half corresponding with the waning moon and known as Krishna Paksha (dark fortnight). This system is generally followed in southern states of India. To the North of Vindhya hills the exact opposite system is followed. This means that in the south the lunar month begins with the 1<sup>st</sup> day of the bright fortnight (Shukla Pratipadā) and ends at the new moon day (Amāvasyā), whereas in the north part of India the lunar month commences with 1<sup>st</sup> day of the dark fortnight (Krishna pratipadā) and ends with full moon day (Purnimā). The first method of lunar months is called Amaanta (ending with Amavasyā) and the second one the Purnimānta (ending with Purnimā). Different stages of Chandra's waxing and waning, on a lunar day, are named as different tithis (lunar days). Tithis are named as Pratipadā, Dwitīyā, Trutīyā, Chaturthi, Panchami, Shashthi, Saptami, Ashtami, Navami, Dashami, Ekādashī, Dwādashī, Trayodashī, Chaturdashī for 1 to 14 days and Shukla or Krishna is prefixed to the names to indicate to which Paksha the tithi refers. The 15<sup>th</sup> day of each Paksha has special name and the name Purnimā for 15<sup>th</sup> day of the Shukla Paksha and Amāvasyā for the 15<sup>th</sup> day of the Krishna Paksha is used. These tithis are linked to the difference of the longitudes of Surya and Chandra. A tithi is indicative of 12 degrees of separation of Chandra from the Surya. Therefore, subtract the Surya's longitude from that of the Chandra and divide the product by 12 to obtain tithi. The quotient plus one is the tithi operating on a given day.

As the Chandra gets ahead of the Surya by 12 degrees the first tithi of Shukla Paksha (bright fortnight of lunar month) occurs. For every 12 degrees more, one tithi advances up to when the Chandra is 180 degrees from Surya, what is known as Purnimā tithi (15<sup>th</sup> day of bright fortnight of lunar month) occurs. As the Chandra advances further the Krishna Paksha (dark fortnight of the lunar month) commences and its tithis start operating until the Chandra gets the same degrees as Surya when Amāvasyā (15<sup>th</sup> day of dark lunar fortnight) is said to have occurred, and lunar month ends. It is necessary to bear in mind that a tithi operating at the time of sunrise is the operative tithi for that day. In some lunar months Vriddhi (increase) and Kshaya (reduction) of tithis occur. When a tithi, beginning from before sunrise, continues to operate through night and the next day's sunrise, it is called a Vriddhi tithi. A tithi that might have arisen after sunrise and but does not continue till next day's sunrise is known as a Kshaya tithi. If one solar day contains three tithis these are known as Avama tithi, and that which touches three solar days is Vriddhingata (getting Vriddhi) tithi. Both Avama and Vriddhingata tithis are to be excluded for auspicious events. It is said:

स्युस्तिस्रस्तित्थयो वारे एकस्मिन्नवमीतिथिः । तिथिर्वारत्रयं चाैका त्रिद्युस्पृग्देतिनिन्दिते ॥

syustisrastithayo vāre ekasminnavamētithiḥ । tithirvāratrayaḥ caikā tridyuspāgde'tinindite ॥

कृतं यन्मङ्गलं तत्र त्रिद्युस्पृगवमे दिने । भस्मीभवति तल्लिप्तमनौ सम्यग्यथेन्धनम् ॥

kātaḥ yanmangalaḥ tatra tridyuspāgavame dine । bhasmēbhāvati talliptamanau samyagyathendhanam ॥

### Yoga

Yogas are addition of the longitudes of Surya and Chandra in multiples of 13 degrees 20 minutes. The reason that they are called yogas is obviously because yoga is derived from Sanskrit root "Yuj" which means joined. Though the duration of nakshatras and yogas is identical, their astrological usage is different. Yogas are 27 in numbers, identical with the number of nakshatras, and are:

1. Vishkumbha



2.           Præti
3.           Āyushman
4.           Saubhāgya
5.           Shobhana
6.           Atiganda
7.           Sukarmā
8.           Dhriti
9.           Shoola
10.          Ganda
11.          Vridhhi
12.          Dhruva
13.          Vyaghāta
14.          Harshana
15.          Vajra
16.          Siddhi
17.          Vyatipāta
18.          Variyāna
19.          Parigha
20.          Shiva
21.          Siddha
22.          Sādhya
23.          Shubha
24.          Shukla
25.          Brahma
26.          Indra
27.          Vaidhriti

## **Karana**

Each ½ part of a tithi, equivalent to 6 degrees, goes under the name of karana. As there are 30 tithis in a lunar month, obviously there are 60 karanas. Karanas have a different system of allotment to tithis. Four fixed karanas are, Shakuni, Chatuspada, Nāga and Kimstughna. Whereas Shakuni and Nāga signify the later half of Krishna, Chaturdashi and Amāvasyā, Chatuspada and Kimstughna refer to the first half of Amāvasyā and Shukla Pratipadā. Other seven karanas that occur 8 times in regular cycle, starting from later half of Shukla Pratipadā and ending at first half of Krishna Chaturdashi, are:

1. Bava
2. Balava
3. Kaulava
4. Taitila
5. Gara (also called GaRāja or Garala)
6. Vanija
7. Vishti